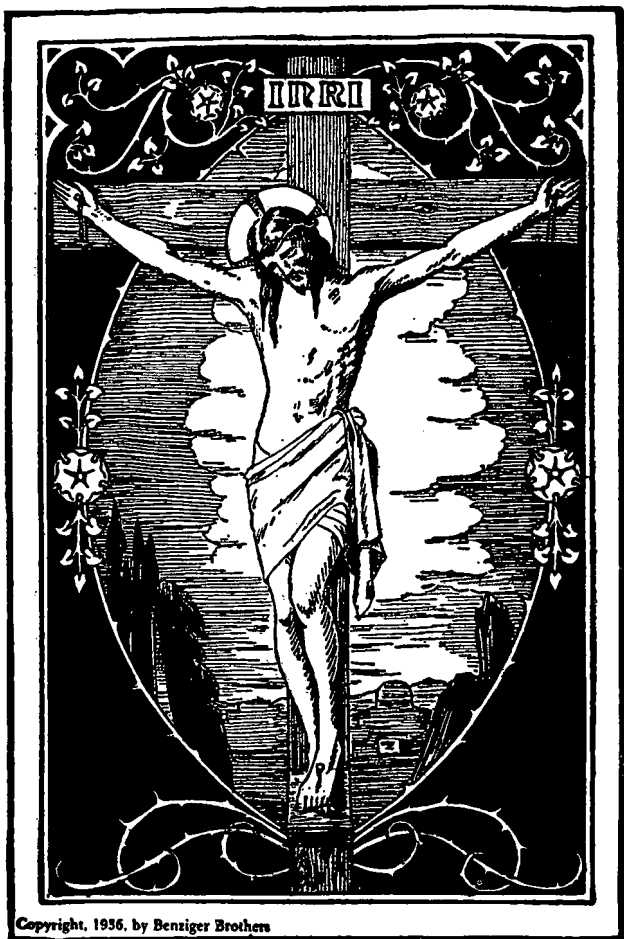


The New Roman Missal

ORDINARY OF MASS
PROPER OF THE SEASON
PROPER OF THE SAINTS
COMMON OF THE SAINTS
VOTIVE MASSES
MARRIAGE CEREMONY
NUPTIAL MASS
MASSES FOR THE DEAD
FORTY HOURS' DEVOTION
PROPER FOR UNITED STATES
MASSES FOR RELIGIOUS ORDERS



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WE ADORE THEE, MOST HOLY LORD JESUS CHRIST, HERE AND IN ALL THY CHURCHES THROUGHOUT THE WORLD, AND WE BLESS THEE; BECAUSE BY THY HOLY CROSS THOU HAST REDEEMED THE WORLD. (Indulgence of seven years, if this act of adoration is said on ones knees upon entering or leaving a church. Plenary, under usual condition if said daily for one month. S. Ap. Penit. Aug. 3, 1917; March 18, 1932.)



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I HOPE that it will be widely used. . . . Everyone who uses it will be able to pray with the priest."

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Apostolic Delegate to the United States.

A COPY of your volume should be in the hands of every Catholic."

DENIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

IT IS quite complete as a missal prayer book and is elegantly made up."

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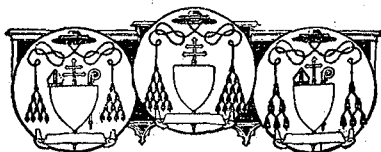
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Bishop of Great Falls.

"**M**AY we not take this occasion to wish the reverend and zealous author a most deserving and widespread success in this latest production of his priestly mind."

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✠ MOST REV. JOSEPH E. RITTER, D.D.,
Bishop of Indianapolis.

Introduction

by

Rev. F. X. Lazance

WHICH is the best way of assisting at Mass? In his introduction to "Prayers for Holy Communion from the Sarum Missal," Bishop Riddell of Northampton makes the following reply to this question:

"Of the many ways of assisting at Mass, the best way is that in which each person, by saying the words of the Missal more closely, allies and associates himself with the priest who is celebrating. To identify one's self thus with him is to unite with our divine Lord Himself, Who is there and then acting as the Priest according to the order of Melchisedech.

"When the faithful thus act with the celebrant, and with the High Priest, Jesus Christ, then, indeed, is it true that they are, as St. Peter says, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

"If so, what a pity it is so few make use of the Missal!

"All books of devotion are good at Mass; it is quite right to say the rosary at Mass; but the Missal is preferable, being pre-eminently the product of the mind and heart of the Church, filled and expressed with reverence and love for the divine Victim, Who day by day, in every part of the world, sacrifices Himself again for the glory of His Father, and for the salvation of souls.

"It is pre-eminently *the* Book for Mass, as its name implies, and nothing can exceed the beauty of the Collects and other prayers.

"Gladly, therefore, would I see the Missal more frequently in the hands of the faithful. The young should be taught how to use it. The hearing of daily Mass, the love of the Church's liturgy, and the use of the Missal, will all help to a more thorough Catholic piety."

The Mass-Book *Par Excellence*

There are, indeed, many excellent Mass-books, but the Mass-book *par excellence* is the Mass-book of the Church, the *Roman Missal*. Its regular use is to be recommended for this reason, also, that we are thereby made familiar with and almost imperceptibly led to make devout reflections upon the inspired writings, notably the Psalms, of which it contains so many apt and beautiful citations.

The Psalms. How well adapted to every festival, and every occasion of joy and thanksgiving, are the numerous psalms of praise! As we read in the *Crown of Jesus*: "The Psalms have a three-fold claim to our veneration—as the prayer of David—the prayer of Jesus Christ—and the prayer of the Church. Even, humanly speaking, the prayer of David would be the prayer of every grade of life, of every spiritual necessity. The Shepherd's youngest Son, 'small in stature, ruddy and beautiful to behold, and of a comely face,' becomes the champion, the hero, and the sovereign of the chosen people. The changing scenes of his life display the beauty and constancy of friendship, the pangs of ingratitude, the grandeur of piety, the simplicity of its manifestation, the loss of virtue, the agony of remorse, and the fervor of that contrition which, amidst the plaintive melodies of the psalter, poured itself forth in those deep, thrilling accents of sorrow which, to the end of our wayward history, must form the sad language of penance. Therefore, in the prayer of David, every one who suffers, every one who rejoices, every one who is tempted, or falls, or repents, will be able to breathe forth his thoughts, his hopes, his praises, his desires, in strains of inspired poetry. But, as we learn from the New Testament, David is both a prophet and a type of Jesus Christ, and the 'prayer of David' is therefore also the *Prayer of Jesus Christ*. Our Lord quoted the Psalms and applied them to Himself, He used them as His own prayers, He sung them with His apostles, and on the cross, just before He gave up the ghost, He cried with a loud voice those words of the Compline Psalm, which in His sacred childhood He had heard chanted in the temple of Jerusalem, "*In manus tuas commendo spiritum meum.*—'Into Thy hands I commend My spirit.'"

"It is nearly three thousand years," writes Frederick Ozanam, in reference to the Psalms, "since a king composed those songs in his days of repentance and desolation; and we still find in them the expression of our deepest anguish, and the consolation of our sorrows. The priest recites them daily; thousands of monasteries have been founded, in order that these psalms might be chanted at every hour, and that this voice of supplication might never be silent. The Gospel alone is superior to the hymns of David, and this only because it is their fulfilment, because all the yearnings, all the ardors, all the holy impatience of the prophet find their accomplishment in the Redeemer."

The Liturgical Books. In her admirable little work, *Ideals in Practice*, the Countess Zamoyaska very earnestly inculcates the use of the Roman Missal and greater familiarity with the liturgical books of the Church: "As children of the Catholic Church we must endeavor to lead her life, not as

passing guests, but as members of the family, understanding her ceremonies and functions, united with her in mind and in spirit. We should know the day of the celebration of each of her feasts, and all that relates to it, understand each part of the Mass and the meaning of the objects of our worship, and use the prayers of the liturgy.

"In that great treasury, in which the wise householder has stored up for her children things new and old, we find prayers for every occasion and for every moment—prayers of adoration, of thanksgiving, of contrition, and of impetration."

His Holiness, Pius X on the use of the Missal. In connection with the work of the reform of the various liturgical books, Pope Pius X of blessed memory most earnestly and repeatedly expressed his hope and his desire that the Roman Missal be used more commonly by the faithful of all classes in their attendance at Mass. Religious, and in particular Religious teachers, can do much to make this saintly Pope's recommendation a reality, not only by using the Missal *themselves*, in their daily attendance at Mass, but also by explaining it to those under their charge, and by opportunely urging its use upon all who come under their influence.

The Liturgy

The prayers and canticles of the Church are prompted by the Holy Spirit. The Divine Spirit dwells in the Church ever since the day of Pentecost, and He it is that prompts her prayers and her canticles. As Dom Prosper Guéranger says in *The Liturgical Year*: "Under the impulse of that Spirit which animated the admirable Psalmist and the prophets, the holy Church, at one time, takes the subject of her canticles from the *Books of the Old Testament*; at another time, showing herself to be the daughter of and sister of the holy apostles, she intones the canticles written in the *Books of the New Covenant*; and finally, remembering that she, too, has had given to her the trumpet and harp, she at times gives way to the Spirit which animates her, and sings her *own new Canticle*. From these three sources comes the divine element which we call the *liturgy*."

"The prayer of the Church is, therefore, the most pleasing to the ear and heart of God, and consequently the most efficacious of all prayers. Happy, then, is he who prays with the Church, and unites his own petitions with those of this Bride, who is so dear to her Lord that He gives her all she asks. It was for this reason that our blessed Saviour taught us to say: 'Our Father,' and not 'My Father'; 'give us, forgive us, deliver us,' and not 'give me, forgive me, deliver me.'"

"The spirit of prayer—even prayer itself—has been sought for in methods and prayer-books, which contain, it is true, laudable, yea, pious thoughts, but, after all, only human thoughts. By asserting the immense superiority of liturgical over individual prayer we do not say that individual methods should be suppressed; we would only wish them to be kept in their proper place."

Apropos of this a pious author writes: "For the laity assisting at holy Mass, the use of any particular form of prayer is not of obligation. Each one may read from such approved books of devotions, or recite such prayers as most appeal to him. Or, again, if he please, he may pass the time of holy Mass in purely mental prayer. Or, in fine, he may in a special sense make his own, by reverently listening to them, or repeating them over, the very words put by Holy Church into the mouths of her ministers standing at the altar and of the singers and others charged in her name to respond to them.

"Nevertheless, from all alike, devout attention is required; while hearing holy Mass each one should diligently heed the chief moments in its celebration, and never forget that the Sacrifice is his own, as well as the priest's, together with whom it is his privilege to offer and pray.

"There are many excellent manuals of prayer in the English language containing appropriate and varied methods of hearing holy Mass. The Missal is intended for those whose devotion leads them to prefer to follow the Sacred Rite, as it were, step by step, and word by word."

The Mass and its Folklore

A very interesting and instructive little book on the Most Holy Sacrifice and its ceremonies is **The Mass and Its Folklore**, by John Hobson Matthews. In the Preface of this fascinating volume we read as follows:

"There are many good and popular English books on the Mass. Some of them treat the subject after the manner of a Rationale, explaining the significance of the prayers and ceremonies of the eucharistic rites; others are historical and antiquarian, and elucidate the origin and evolution of the ceremonial—while of devotional works there is no end. It appeared, however, that there was room for a short treatise on the folklore and minor antiquities of the Mass; by which are meant the various aspects and the numerous details of the Holy Sacrifice which have so impressed the minds of Catholics in the past as to leave permanent traces in the popular traditions and speech. The aim of this little book is to stimulate love for the Mass by showing how it was valued by our ancestors in the ages of faith, and what our predecessors in the penal times willingly suffered for its sake."

We read in the Introductory: "The Mass is the liturgical rite whereby the Catholic Church from the last supper, until this very morning, has celebrated throughout the world the divine mystery of the passion and death of Our Lord Jesus Christ. It is His perpetuation of the one sacrifice of the cross. It is *the great act* of worship of historic Christianity, the mainspring of the Church's mechanism, the throbbing heart of the Bride of Christ. Whether celebrated by mitred prelate amid the clustered columns and tinted lights of some Gothic cathedral, with all the splendid accessories of ecclesiastical pomp, or by a poor blackrobe missionary in a wigwam of the far West, the Mass is the supreme and central Catholic worship—the *one great reality*—as Carlyle deemed it, which yet survives in an age of unsubstantial insincerities. As a still more modern thinker, Mr. Augustine Birrell, has pithily said: 'It is the Mass that matters.' It was for the Mass that the ancient Briton constructed his wattled *eglwys*, the Gael his drystone oratory. For this the Norman baron built the parish church hard by his manor-house, and the lord abbot erected his stately minster. For the sake of the Mass the painter, the goldsmith, the scribe, and the limner produced the masterpieces of art which are the despair of our artistically degenerate age.

"The Mass left upon the English language marks which centuries of Protestantism have not been able to efface. Our greatest festival is called Christmas, i.e., 'the Christ-Mass.' An attempt was made, in the age of Puritan ascendancy, not only to abolish Christmas, but also to eradicate its name by substituting the term 'Christ-tide'; but ancient custom proved too strong for the innovators, and the Mass conquered once more. We have also Candlemas, Lammas, Martinmas, Michaelmas Childermas, and other words of similar formation—which is one almost peculiar to the English tongue. The earliest Mass in our old churches was called the Morrow-Mass. There were also the Jesus-Mass and the Lady-Mass. In the same manner were formed the old English words 'Mass-priest' and 'Mass-penny.' In a later age the Protestants dubbed our poor chapels 'Mass-houses'; and we still sometimes call a Missal a 'Mass-book.'"

There is in this little book an illuminating chapter on the Elevation in which we are informed that the act of homage which has become so popular since Pius X—the Pope of the Eucharist—attached to it an indulgence of seven years and seven quarantines, namely, the act of looking on the sacred host at the Elevation of the Mass, was quite a common practice in the ages of faith. To gain the above-mentioned indulgence it was requisite to say with faith, piety, and love, the

words, "*My Lord and My God*," while looking upon the sacred host at the Elevation in the Mass. (At present the condition of looking upon the sacred host is no longer required. The indulgence is of seven years. Plenary once a week, under usual conditions if this pious practice is observed daily for an entire week. Pius X, May 18, 1907; S. Pen. Ap., June 21, 1927 and Jan. 28, 1937).

On this subject *The Mass and Its Folklore* says: "In the Middle Ages the faithful were accustomed to look at the up-lifted host before bending in prayer, and there is abundant evidence that importance was attached to this observance—so much so, indeed, that attendance at Mass was often spoken of as 'seeing God'."

A Welsh bard, Morys ap Hywel, about the year 1530 composed a certain ode which begins: "Let us go over yonder to the church in three hosts on Sunday to see Jesus"—"*Awn draw i'r llan yn dri llu Dydd Sul i weled Iesu*" (MS Cardiff Free Library). The allusion is certainly to the Elevation at Mass.

Dan Lydgate, in his *Vertue of the Masse*, thus counsels his readers, in his Renaissance style:

"First every morrow, or Phæbus shine bright
Let pale Aurora conduct you and dress
To holy church, of Christ to have a sight.
For chief preservative against all ghostly sickness.

We have also noticed similar phraseology in the ancient Welsh treatise entitled *The Merits (or Virtues) of Seeing the Body of Christ*.

The best known medieval manual of devotions, *The Lay-Folks Mass-Book* (composed by an unknown author in the thirteenth century) says:

"When time is nigh of sacring
A little bell men use to ring,
Then shalt thou do reverence
To Jesus Christ's own presence,
That may lose all sinful bands.
Kneel and hold up both thy hands,
And so the Elevation *Do Thou Behold*;
For that is He that Judas sold,
And then was scourged, and set on Rood,
And for mankind there shed His blood,
And died, and rose, and went to heaven,
And thence shall come to judge us, even
Every man after that he has done.
That same is He thou lookst upon:
This is the truth of Holy Kirk."

In reference to the virtue of the Mass we read:

"The worthiest thing, most of goodness,
In all this world, it is the Mass.

If a thousand clerks did nought else
 (According as St. Jerome tells)
 But told the virtues of Mass-singing
 And the profit of Mass-hearing,
 Yet should they never the fifth part,
 For all their wit and all their art,
 Tell the virtue, meeds, and pardon
 To them that with devotion,
 In cleanness and with good intent,
 Do worship to this sacrament."

How the Mass was esteemed in the ages of faith. "Much as devout Catholics of the present day revere the Holy Sacrifice, it is only with difficulty that we can form an adequate notion of the profound and enthusiastic devotion felt toward the Mass by the people of this country in the ages of faith. One is amazed in reading ancient manuscripts at the rapturous sentiments and language of their writers on this subject. To say that the Mass was the center and heart of our ancestors' religion is to employ an inadequate phrase; it was their very life and breath. It is to the point to mention that the commonest oath in England was 'by the Mass'—for people swear by what they regard as most sacred.

"No one who has read the old Welsh and English tales, on which Tennyson founded his Arthurian idylls, can have failed to be struck with their frequent allusions to the Mass: King Arthur's knights, good, bad, and indifferent, all turn in to wayside chapels to hear Mass, as naturally as in the present day their descendants would enter the newsrooms of their various clubs. It would seem, too, that the hearing of Mass always preceded the taking of the morning meal: 'And on the morrow he heard Mass, and brake his fast,' is one of the commonplaces of the chronicles of the Round Table. 'And Sir Launcelot awoke, and went and took his horse, and rode all day and all that night in a forest; and at the last he was aware of a hermitage, and a chapel that stood between two cliffs. And then he heard a little bell ring to Mass; and thither he rode, and alighted, and tied his horse to the gate, and heard Mass. And he that sang the Mass was the Bishop of Canterbury.'"

"Dom John Lydgate, a Benedictine monk and the contemporary of Chaucer, wrote an edifying set of verses entitled *The Vertue of the Masse*, by way of instruction for the laity. He tells his readers of the countless benefits they gain by hearing Mass, for which he cites the testimony of the Fathers and tradition.

"Alban for England, St. Denis for France,
 Blessed King Edmund for royal governance,
 Thomas of Canterbury for his meek sufferance,
 At Westminster St. Edward shall not fail,

That none enemy shall hurt nor prevail,
 But that St. George shall make you freely pass,
 Hold up your banner, in peace and in battail,
 Each day when ye devoutly hear Mass.'

"Lydgate makes allusion to certain pious beliefs which prevailed in England, as probably they still do in some Catholic countries. The first of these beliefs is that devout attendance at Mass brings a signal blessing upon temporal concerns in general:

"Hearing of Mass giveth great reward,
 Ghostly health against all sickness . . .
 And unto folk that goen on pilgrimage,
 It maketh them strong, getteth them secureness
 Graciously to complete their voyage.
 The mighty man, it maketh him more strong,
 Recomforteth the sick in his languor,
 Giveth patience to them that suffer wrong,
 The labourer beareth up in his labour;
 To thoughtful folks, refreshing and succour,
 Gracious counsel to folk disconsolate;
 Good speed, good hap, in city, town and house,
 To all that hear devoutly Mass at morrow;
 Hearing of Mass doth passing great avail.'"

"It is, perhaps, little wonder that our forefathers, profoundly impressed as they were with the mystic sanctity and power of the eucharistic rite, should have early come to look upon the Mass as an invincible weapon against malignant spirits. St. Augustine mentions the laying of ghosts by the mention of Mass in a haunted house. The writer of an old Welsh manuscript, (Cardiff Free Library, MS. 17,119, sixteenth century), citing this instance, moralizes thus: 'You may see the fruit of the Mass in the driving out of devils, who are unable to endure the precious Sacrifice.' On the other hand, the ancient Fathers, as is well known, are fond of insisting that angels surround the altar at the moment of the Consecration."

A very eloquent tribute to the virtues of the Holy Sacrifice is embodied in the Irish proverb: "*Ni luach go h-Aiffrionn Dé éisteachd*"—"There is no reward like hearing God's Mass."

In thoroughly Catholic lands at the present day, as in England before the Reformation, every undertaking, every anxious aspiration is commended to almighty God and His saints by the hearing of Mass. Mass is heard daily by the devout in those countries, as it is, indeed, in this. Our ancestors could no more dispense with it than with their bodily food. They realized the full significance of the petition: "*Panem nostrum quotidianum da nobis hodie*—Give us this day our Daily Bread.'"

Cardinal Newman on the sublimity of the Mass. Glowing words of praise in reference to the Holy Sacrifice are those

which Cardinal Newman speaks by the mouth of his hero in his book *Loss and Gain*: "I declare, to me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses forever and not be tired. It is not a mere form of words, it is a great ACTION—the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before Whom angels bow and devils tremble. This is that awful event which is the end and is the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on, as if impatient to fulfil their mission. Quickly they go—the whole is quick; for they are all parts of one integral action. Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass, because as the lightning which shineth from one part of the heaven unto the other, so is the coming of the Son of man. Quickly they pass; for they are as the words of Moses, when the Lord came down in the cloud, calling on the name of the Lord as He passed by: 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.' And as Moses on the mountain, so we, too, 'make haste and bow our heads to the earth, and adore.' So we, all around, each in his place, looking out for the great Advent, 'waiting for the moving of the water,' each in his place, with his own heart, with his own wants, with his own thoughts, with his own intentions, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully and hopelessly following a hard form of prayer from beginning to end, but like a concert of musical instruments, each differing but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one eucharistic hymn, and the great Action is the measure and the scope of it."

The Four Ends of Sacrifice:

Adoration, Thanksgiving, Reparation, Prayer

In that excellent work, *The Holy Mass Popularly Explained* by the Very Reverend Eugene Vandeur, D.D., O.S.B., we read

as follows on this subject: "The liturgy is the official and public expression of the worship we pay to God. Now the heart of the liturgy is the holy sacrifice of the Mass. The Hours of the Divine Office serve as a crown and an extension to it; the sacraments themselves are most closely connected with it; it is the completing of all solemnities, so much so that it sums up in itself the worship which we owe to God.

"Sacrifice has four ends. It is offered to God—first, to *adore* Him; secondly, to *thank* Him for His favors; thirdly, to *obtain the pardon of our sins*; and fourthly, to *ask for the graces we need*.

"All these things (adoration, thanksgiving, reparation, and prayer) express the sovereign dominion of God. Such is the notion of sacrifice. The Christian religion was to have a sacrifice of its own.

"This is the sublime sacrifice of the Mass—the continuation of that of the cross. On Calvary the sacrifice was offered by Christ in a bloody manner; on the altar it is still Christ Who offers it by the ministry of His priests, but in an unbloody manner. The sacrifice of the cross merited our redemption; that of the altar applies the fruits of it to our souls.

"It is hardly necessary, after what we have said, to insist upon the value of the holy sacrifice of the Mass. It is God Who immolates—God Who is immolated. What mysteries have we here! The value of this sacrifice is infinite; its glory is reflected upon the saints in heaven; it benefits the dead as well as the living; it is the only holocaust truly worthy of the Lord Who in it sacrifices Himself—'always living to make intercession for us.' Ah, if we could but fully realize this gift of God."

The first end for which the Mass is offered is to give God honor and glory. This is the one great end of our existence—to give God honor and glory, and thereby to save our souls. "Man was created," says St. Ignatius Loyola, at the beginning of his *Spiritual Exercises*, "to praise, reverence, and serve God, and thereby save his soul." For this we were sent by God into the world. Now, in the Mass we fulfil, in a supreme degree, our function on the earth, as rational beings, of praising and reverencing God.

¹"The homage that we pay to God,' says Sanchez, 'the glory that we give Him in the Mass, is so great that no greater service, no greater honor, could be shown Him upon earth. For thereby we testify that in His sovereign majesty He is worthy that, not the blood of calves and goats, but the most precious blood of His first-born Son should be offered to Him in sacrifice.'

¹Vide: "Daily Mass, or, The Mystic Treasures of the Holy Sacrifice," by Rev. J. McDonnell, S.J.

"'What is holy Mass,' asks Marchantius, 'but an embassy sent to the ever blessed Trinity with a gift of priceless value, which we present to the three divine Persons, in recognition of their dominion over all creatures, and of our dependence upon them?'"

"St. Lawrence Justinian says: 'It is certain that nothing gives God greater glory than the spotless Victim of the altar, which Christ ordained to be sacrificed in order that His Church might offer praise to God.'"

"'In the Mass,' says Molina, 'the first-born Son of God is offered to the Father with all the praise and glory which He rendered Him on earth.'"

"This praise was infinite and absolutely worthy of the divine Majesty, inasmuch as it was offered by the *Man-God*; therefore, it is clear that one Mass gives more honor and praise to God than all the efforts of all creatures to the end of time and through eternity.

"To this effect a learned writer of the seventeenth century speaks as follows: 'If all the powers of heaven should unite to form a solemn procession in honor of the Holy Trinity, at the head of which would be the Mother of God, the chief of all creatures, surrounded by the nine choirs of angels, followed by innumerable companies of the saints and blessed singing with the sweetest voices, playing on the most melodious instruments, this triumphant procession would doubtless be to the praise and glory of God, and would be pleasing in His sight. But if at the close of the procession the Church militant were to commission one single priest to say one Mass in honor of the ever blessed Trinity, this one priest, with his one Mass, would offer an incomparably higher tribute of praise than that glorious procession had done. Nay, it would be as far superior in glory and sublimity as the Son of God is exalted above all created things.'"

Hence we learn how transcendent is the praise and glory that we offer to God, even by a single Mass, and how supremely great a happiness we should esteem it to be able to assist so often at the Holy Sacrifice.

The second end for which the Mass is offered is to give thanks to God for His benefits. "Put in one heap," says St. Leonard of Port Maurice, "all the gifts, all the graces, you have received from God—so many gifts of nature and of grace; yes, the very life, too, of His Son Jesus, and His death suffered for us, which in themselves immeasurably swell the great debt which we owe to God—and how shall we ever be able sufficiently to thank Him? The law of gratitude is observed by the very beasts, who sometimes change their cruel anger into gentle homage to their benefactors; and how much

more, of course, has this law not to be observed by man, gifted as he is with reason and so nobly endowed by the divine liberality! Now, the way most fully to thank our good God—our supreme benefactor—is taught us by the Royal Psalmist, holy David, who, led by divine inspirations to speak with mysterious references to this divine sacrifice, indicates that nothing can sufficiently render the thanks which are due to God, excepting holy Mass. *'Quid retribuam Dómino pro ómnibus quæ retribuit mihi?'* 'What return shall I offer to the Lord for all the benefits which He hath bestowed upon me?' And answering himself he says, *'Calicem salutaris accipiam'*; or, according to another version, *'Calicem levabo'* 'I will uplift on high the chalice of the Lord,' that is, I will offer a sacrifice most grateful to Him, and with this alone I shall satisfy the debt of so many and such signal benefits. Add to this that the sacrifice was instituted by our Redeemer principally in recognition of the divine beneficence, and as thanks to Him; and therefore it bears as its most special and worthy name the Eucharist, which signifies an offering of thanks. He Himself also gave us the example when, in the last supper, before the act of consecration in that first Mass, He raised His eyes to heaven, and gave thanks to His heavenly Father: *'Elevatis oculis in cælum, Tibi grátias agens fregit.'* O divine thanksgiving, disclosing why this tremendous sacrifice was instituted and calling upon us to conform ourselves to the example of our Head, so that in every Mass at which we assist we may know how to avail ourselves of so great a treasure, and offer it in thanksgiving to our supreme Benefactor! And all the more, since the Blessed Virgin, and the angels, and the saints rejoice to witness this, our tribute of gratitude to so great a King—or, better, King of kings."

"Would to God," exclaims a spiritual writer, "that we appreciated aright the immense treasure we possess in holy Mass! How happy we should then be! How attentively we should hear Mass! In holy Mass we have the noblest burnt-offering, the sublimest sacrifice of praise and thanksgiving. It is the believer's greatest treasure, and the devout Christian's dearest joy."

"Consider, O Christian," writes Father Segneri, S.J., "how indebted we are to our Saviour for the institution of holy Mass, for without it we can never thank God rightly for His benefits. It was the superabundance of His love that induced Him not only to load us with so many benefits, but to place within our reach the means of giving Him abundant thanks for these same benefits. Would that we appreciated our privileges and turned them to good account! When we hear Mass, Christ, Who is immolated to His Father for our sake, becomes our own, and with Him we become possessed of all His infinite

merits and are able to offer them to God the Father, thus to lighten the heavy load of our indebtedness that well nigh crushes us to earth."

The third end for which the Mass is offered to God is to obtain the remission of our sins. The Council of Trent says in reference to this subject: "The Holy Synod teaches that this sacrifice is truly propitiatory, and if one draws nigh unto God, contrite and penitent, He will be appeased by the offering thereof, and, granting the grace and gift of penitence, will forgive even heinous crimes and sins." (Sess. xxii, ch. 2.)

"If anyone saith that the Sacrifice of the Mass is not a propitiatory sacrifice, let him be anathema." (Sess. xxii, ch. 3.)

As we read in that commendable little book already referred to, *The Mystic Treasures of the Holy Sacrifice*:

"The Mass does not, in the case of mortal sin, supersede the necessity of going to confession, but, owing to the efficacious grace it gives, it may become the means of procuring perfect contrition, which, when united with the firm resolution of going to confession, suffices to remit the guilt even of mortal sin.

"The action of the priest at Mass shows that it is a veritable sacrifice of atonement. He begins by saying the *Confiteor* or general confession, which is then recited by the server in the name of all the congregation, after which the priest pronounces the absolution: 'May the almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.' Then making the sign of the cross, he says: 'May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.' Again and again he invokes the divine mercy in the *Kyrie Eleison*, and in other prayers throughout the Mass, notably the *Agnus Dei*, in which he calls aloud for mercy, saying, 'Lamb of God, Who takest away the sins of the world, have mercy on us.'

"The special effect of the holy sacrifice of the Mass,' says St. Thomas Aquinas, 'is that it operates our reconciliations with God,' and he explains this doctrine by the following illustration: 'Just as a man will forgive the wrong done him by his fellow-men in consideration of a valuable gift which is presented to him, so the anger of God may be appeased by the acceptable service thou dost render Him when thou hearest Mass, and by the priceless gift which thou dost offer Him in the oblation of the body and blood of Jesus Christ.' To the same effect St. Albertus Magnus writes: 'By this inestimable gift (of the Mass) the divine indignation and anger are fully appeased.' St. Bonaventure places the following words on the lips of the priest at the moment of the elevation of the sacred host:

"We, miserable sinners, have transgressed and grievously offended Thee, O heavenly Father; but look upon the face of Thy Christ, Whom we here present to Thee, hoping to change Thy anger into mercy. Turn not away Thy face from Thy Son, of Whom Thou hast said, "This is My beloved Son, in Whom I am well pleased." For His sake turn us to Thee, and be not angry with us any more."

"In all this we find a strong motive for unbounded confidence in the power of the Mass to save sinners and procure our own sanctification and salvation.

"The Mass not merely secures the forgiveness of mortal sin, but also blots out venial sin. This is expressly stated by the Council of Trent: 'Christ instituted the Mass at the last supper that its salutary power might be applied to the remission of those sins which we daily commit.' (Sess. xxii, ch. 2.)

"Speaking of this effect of the Mass, Suarez says: 'Christ instituted this divine oblation, and attached to it the virtue of His death, which is applied to us for the remission of our daily sins.'

"It is related in the *Life of St. Gertrude* that at the elevation of the sacred host she used to say: 'Holy Lord God! I offer to Thee the sacred host for the remission of my sins,' and that our Lord made known to her that in answer to her prayers her soul was cleansed from all its stains and she was rendered worthy to be admitted to the embrace of her beloved Spouse."

The fourth end for which we offer to God the Holy Sacrifice of the Mass is to obtain for ourselves, as well as for others, graces and favors, both temporal and spiritual, through Jesus Christ our Lord. "The Holy Mass," says Gihl, "has always and everywhere been regarded as the most efficacious means to obtain assistance in all the necessities and concerns of life. . . . The Mass draws down upon the soul the light and the dew of heaven, so that all the gifts of the Holy Ghost therein attain their most beautiful bloom and ripeness. The Mass obtains grace, strength, and courage to perform good works, to overcome the flesh and its concupiscence, to despise the world with its allurements and threats, to resist the attacks of Satan, to endure not only patiently, but with joy and thanksgiving to God, the hardships and troubles, the sufferings and evils, of this life, to fight the good fight, to finish our course, and to persevere in the way of salvation unto the end, and thus to bear off the crown of life and of eternal glory. . . . Thus the holy sacrifice of the Mass is the most profound and significant expression of all our petitions and intercessions in spiritual and temporal concerns."

Father Anthony Molina, in his work on the Priesthood, says: "There is nothing so profitable to mankind, so efficacious for

the relief of the suffering souls, nothing so helpful for the attaining of spiritual riches as the most holy sacrifice of the Mass."

St. Leonard of Port Maurice in his treatise on the Mass urges to hear Mass frequently and to have many Masses offered not only for their own good in life and in death, but also and especially for the relief of the holy souls in purgatory. He says: "It is the invariable opinion of theologians that there is no more efficacious means than Mass for obtaining a good and holy death." "Christ our Lord is said to have revealed to St. Mechtilde (Lib. iii, Grat. Spir. c. 27) that he who in life is in the habit of devoutly hearing holy Mass shall in death be consoled by the presence of the angels and saints, his advocates, who shall bravely defend him from all the snares of infernal spirits. Oh, how beautiful the death which is destined to succeed your life if you shall have striven to hear with devotion as many Masses as you could! As to the efficacy of the holy sacrifice of the Mass for accelerating the remission of the pains of purgatory, I do not doubt that holy Mass not only shortens the pains of the poor souls, but also extends great *immediate* relief to them. We may well believe, at least, that at every Mass many issue forth from purgatory and fly to holy paradise."

"The example and authority of that great servant of God, John of Avila, the oracle of Spain, should suffice. Being asked on his deathbed what he had most at heart, and what kindness he most longed for after death, he answered: 'Masses! Masses!'"

We have the authority of the Council of Trent for the assertion that the Holy Sacrifice is *the* great means to assist the suffering souls. "This Ecumenical Synod," we read, "teaches that the souls detained in purgatory are helped by the suffrages of the faithful, but *principally* by the acceptable sacrifice of the altar."

It behooves us all to reflect well upon the words of the Apostle in his letter to the Hebrews: "*We have not here a lasting city, but we seek one that is to come*" (Heb. xiii. 14); and to heed the admonition of Our Saviour: "*Lay up to yourselves treasures in heaven*" (Matth. vi, 20); "*Make to yourselves bags which grow not old—a treasure in heaven which faileth not, where no thief approacheth, nor moth corrupteth*" (Luke xii, 33).

Let us gather *flowers* that do not wither but will bloom forever; *fruits* that do not decay but will retain their savor and their sweetness throughout eternity; *jewels* that no thief can steal from us, nor death deprive us of, but which shall be our ornament and happiness in our eternal Father's house—the flowers, the fruits, the jewels of the Mass.

"Oh, unbounded riches of holy Mass!" exclaims St. Leonard. "Grasp well this truth, one and all: It is possible for you to gain more favor with God by attending or celebrating one single Mass, considered in itself, and in its intrinsic worth, than by opening the treasure of your wealth, and distributing the whole to the poor, or by going on a pilgrimage over the whole world, and visiting with the utmost devotion the most famous sanctuaries, such as Rome, Compostella, Loretto, and Jerusalem; and this, indeed, follows most reasonably from the proposition laid down by the Angelic Doctor, St. Thomas, when he says that in Mass are contained all the fruits, all the graces—yea, all those immense treasures which the Son of God poured out so abundantly upon the Church, His Spouse, in the bloody sacrifice of the cross: *In qualibet Missa invenitur omnis fructus et utilitas quam Christus in die Parasceves operatus est in cruce* ("De Consec.," dist. 2).

"Why do you not run to the churches, there to hear with holy hearts all the Masses in your power? Why not imitate the holy angels, who, according to the saying of St. Chrysostom, when holy Mass is being celebrated, descend in squadrons from the empyrean, and stand before our altars, covered with the wings of reverential awe, waiting the whole of that blessed time, in order that they may intercede for us the more effectively, well knowing this to be the time most opportune, the conjuncture, above every other, propitious for obtaining favors from heaven. Sink down, then, in confusion, for having in time past so little appreciated holy Mass, for perhaps having even many times profaned an act so dread and holy; much more so, if you are of the number of those who have recklessly dared to utter: 'A Mass more or less is of little importance.' Yes; let us heed it as the voice of heaven calling us to Mass, when the solemn sound of church bells reverberating through the fresh and fragrant morning air falls upon our ear."

"All Catholics," writes the author of *Jewels of the Masses*, "unfortunately, do not regard this *Great Act*, as we call it, with the same awe or attention—and yet it should be approached much as some of the old writers have put it. 'If the Holy Sacrifice,' they tell us, 'were to be celebrated but once since the death of Our Saviour, it would be an event of such tremendous significance as to excite the awe and reverence of the whole world.'"

"And, indeed, we might conceive for ourselves what would be our feelings if it were announced for the first time that Our Saviour would descend from heaven upon an altar, and that there and then the sacrifice of Calvary would be renewed. Beside such an event all historical events would become tame and insignificant. It would be next in interest only to the original coming of Our Lord. Yet most Catholics, from habit

and familiarity, 'go to Mass,' as it is called, in a languid, irresponsible fashion, for the most part once in the week. How often do we see the rear of the church crowded with men, standing for the necessary twenty minutes, and then hurrying away with impatience, almost before it is concluded! How few make it a practice of attending on week-days, on the ground of there being 'no obligation'—a curious delusion! It surely ought to be a wonderful feeling for the Catholic to think, during the day, that he has actually witnessed this Great Act, the change of bread and wine into the Lord's body, and His descent upon the altar of men! The day that follows may be considered hallowed, or even, in a lower sense, a lucky one. Indeed, those who have gained the habit of hearing Mass 'every day' will own that when they have been hindered by some casualty there has been a sense of incompleteness and discomfort, as though the whole day had been thrown out of gear. One of the most picturesque, but, alas! heterodox of our writers—*Thomas Carlyle*—has given a striking account of the impression left on him by the Mass (which he attended in the old *Dom* at Bruges, and again at Ghent). The impression leads him later on to the striking admission—for him, *Thomas of Chelsea*—that the Mass was *the only genuine thing of our time.*"

"Many run to sundry places," says Thomas á Kempis, in the fourth book of the *Imitation*, "to visit the relics of the saints, and are astonished to hear their wonderful works; they behold the noble church buildings and kiss their sacred bones, wrapt up in silk and gold.

"And behold I have Thee here present on the altar, my God, the Saint of saints, the Creator of men, and the Lord of angels.

"Oftentimes in seeing these things men are moved with curiosity, and the novelty of the sight, and but little fruit of amendment is reaped thereby; especially when persons lightly run hither and thither, without true contrition for their sins.

"But here, in the Sacrament of the Altar, Thou art wholly present, my God, the man Christ Jesus; where also the fruit of eternal salvation is plentifully reaped, as often as Thou art worthily and devoutly received.

"And to this we are not drawn by any levity, curiosity, or sensuality; but by a firm faith, a devout hope, and a sincere charity.

"O God, the invisible Maker of the world, how wonderfully dost Thou deal with us! How sweetly and graciously dost Thou order all things in favor of Thy elect, to whom Thou offerest Thyself to be received in this sacrament"

Daily Mass

In his admirable little treatise on *Daily Mass*, Father McDonnell writes: "The earnest wish of the Pope (Pius X) that the faithful should receive the Blessed Eucharist daily is an obvious and implicit expression of his desire that they should assist at Mass daily. The connection between daily Mass and daily communion is clear. Moreover, for such as have not as yet taken up the practice of daily communion, daily Mass will be a step, and a very important step, in the right direction.

"Many persons urge that they have not time to go to Mass every day. I am afraid in the vast majority of cases this is a mere excuse. They have time to read the newspapers, time to visit their friends, time to amuse themselves, to go to places of public entertainment, to spend, perhaps, hours together in useless or idle conversation, and yet, they say, they have not time to give one half-hour in the day to what is immeasurably the most important occupation it could possibly be devoted to!

"Others assert, and with some show of reason, that domestic duties render it impossible for them to leave their homes in order to hear Mass. No doubt there are cases where this is true; a mother must see after her husband and children, and attend to the breakfast arrangements at home. Yet, in cities, at least, there is Mass to be had at a late hour, when, it may be presumed these morning duties are over; or, failing that, might not a little more energy and diligence in rising secure an early Mass at a neighboring church without the smallest dereliction of duty? The old saying, 'Where there's a will, there's a way,' applies here.

"Again, it is a common excuse to say: 'Well I should be only too happy to go to Mass every day, if I could; but really it is beyond my power. I have to earn my bread, to support my family, and, even, as it is, it is as much as I can do, by constant attention to business, to make ends meet, without sacrificing an hour, or half an hour, of my day to hearing Mass.' To this I reply: 'What about the help that God would give you, my friend, and the grace and blessing that would go with your work in return for the little sacrifice you make in going to daily Mass? Do you think God will allow Himself to be outdone in generosity, or that He is not able, by the blessing and the success He will grant to your efforts, to make up to you, a hundredfold, for the hour or half hour that you give to His service? You are in business, or in a profession, or otherwise occupied; can not and will not God, in return for the homage you do Him, by hearing daily Mass, make your business or your profession or occupation a thousand times more successful than your own unaided efforts could possibly

make it, even if you were to slave from morning till night? Can not He ward off a thousand sources of failure? Is He likely, in return for your fidelity in His service, to allow you and your family to starve or fall into penury? Listen to His own words on the subject: 'Be not solicitous, therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? . . . For your Father knoweth you have need of all these things. Seek ye therefore, first the kingdom of God, and His justice, and all these things shall be added unto you' (Matth. v. 31-39).

"Our one and only real business on earth is to 'seek the kingdom of God and His justice,' and we may assume that, if we do so, God will never allow us to suffer, even in temporal affairs; on the contrary, He will bless us and give us a certain measure of prosperity even in these temporal matters. However, even granting that you did suffer some small diminution of earthly prosperity by devoting an hour to Mass, or did gain some advantage by the saving of time, yet 'What doth it profit a man to gain the whole world if he suffer the loss of his own soul?' Against this awful misfortune there is, with the exception of daily communion, no greater safeguard than the hearing of daily Mass."

In olden times the faithful ran to Mass for strength in trial and comfort in affliction. We find in *The Mass and Its Folklore* the following interesting reference to the manner in which the Catholics of England viewed the Mass and valued its mystic treasures in ancient times: "During the course of the religious revolution of the sixteenth century, a German Protestant named Naogeorgus wrote in Latin a doggerel satire on Catholic faith and practice. This was translated by an English Reforming rhymester called Barnaby Googe. His translation, printed in 1570 and entitled "The Popish Kingdom," was immensely popular among the English Puritans, both Anglican and Nonconformist. In 1880 this was reprinted; and the book, originally intended and used as a means of pouring contempt upon the Church, is now exceedingly valuable to antiquaries of all creeds from its minute description of the religious ceremonies and usages of our Catholic forefathers. This is how it describes the way in which the Mass was regarded in ancient times:

"Their trust is always in the Mass, to this they only fly
In everything that toucheth them and every jeopardy.
And is not this a goodly crew? They are persuaded still,
What day they hear or see a Mass to have no kind of
ill
Mass opens heaven's gates, and doth deliver men from hell;
Mass healeth all diseases, and doth sicknesses expel.

Mass doth relieve the burdened mind, and sins defaceth quite. . . .

Mass plucks the sinful soul from out the purgatory fire,
Mass comforteth th' afflicted sort, and makes them to aspire.

Mass washeth clean the mind, and makes the guilty conscience clear;

Mass doth obtain the grace of God, and keeps His favour here;

Mass driveth wicked devils hence, and overthrows the fiends;
Mass bringeth angels good from high, and makes them faithful friends.

Mass doth defend the traveler from danger and disease;

Mass doth preserve the sailing ship amid the raging seas.

Mass giveth store of corn and grain, and helpeth husbandry;

Mass blesseth every such as seeks in wealthy state to be.

Mass gets a man a pleasant wife, and gets the maid her mate;

Mass helps the captain in the field, and furthereth debate. . . .

Mass helps the hunter with his horn, and makes the dogs to run;

Mass sendeth store of sport and game into their nets to come.

Mass mollifieth angry minds, and driveth rage away;

Mass brings the woeful lovers to their long-desired day.

Mass doth destroy the witches' works, and makes their charmings vain. . . .

Mass makes thy prayers be heard, and giveth thy request;

Mass drives away the greedy wolf that doth the sheep molest.

Mass makes the murrain for to cease, and stock to thrive apace;

Mass makes thy journey prosper well, where'er thou turn'st thy face.

Mass overthrows thine en'my's force, and doth resist his might;

Mass drives out Robin Goodfellow, and bugs¹ that walk by night.

Mass plague and hunger doth expel, and civil mutiny;

Mass makes a man with quiet mind and conscience clear to die. . . .

In Mass is all their trust and strength, all things through Mass are done;

In all their griefs and miseries, to Mass they straightways run."

"We must do Master Googe the justice of saying that these stanzas hardly exaggerate the sentiments of Catholics toward the Mass—at all events where the full current of ancient feeling has not been slackened by exposure to the freezing temperature of indifference and skepticism.

¹ Bogies, ghosts.

"Gooze, writing of the processions of Corpus Christi has these lines:

"The people fiat on faces fall, their hands held up on high.
Believing that they see their God and sovereign Majesty;
The like at Mass they do, while as the bread is lifted well
And chalice shewed aloft, when as the sexton rings the
bell."

In *Notes and Queries* for July 19, 1902, is a communication by A. H. Baverstock, under the heading "Merry England and the Mass," to the following effect:

"A passage in Becon—I have not the reference—seems to indicate a prevailing idea in England that the sight of the host at the Elevation brought joy to the heart. Becon describes how at this moment in the service a man would jostle his neighbor in his eagerness to look on the Holy Sacrament, exclaiming that he 'could not be blithe until he had seen his Lord God that day,' or words to that effect.

Another work of Lydgate's, a set of verses entitled "How the Good Wife Taught Her Daughter," has these lines:

"Look lovely and in good life,
Thou love God and Holy Church,
Go to church when thou may—
Look thou spare for no rain—
For thou farest the best that like day
When thou has God y-seen."

The Morning Offering and the Holy Sacrifice of the Mass

To one more point we wish to call the attention of our readers, viz., to the importance of making the *Morning Offering of the Apostleship of Prayer*:

"O Jesus, through the immaculate heart of Mary, I offer Thee my prayers, works, and sufferings of this day for all the intentions of Thy sacred Heart, *in union with the holy sacrifice of the Mass throughout the world*, in reparation for my sins, for the intentions of all our associates, and in particular for the general intention recommended this month."

"This devotion of the Morning Offering," says Father Rickaby, S.J., "rests on the main and essential principles of Christianity; namely, that in Christ we have access to the Father (Eph. ii, 18); that there is no salvation in any other, no other name under heaven given to man, whereby we are to be saved (Acts iv, 12); that this salvation was wrought out by the death of Christ on the cross, Who made peace through the blood of His cross, blotted out the handwriting that was against us, and took it away, nailing it to the cross (Col. i, 20; ii, 14); that this redeeming sacrifice and death of our Saviour

is continually shown forth and re-enacted in His own very body and blood, made present at the Consecration in holy Mass (1 Cor. xi, 24; Luke xxii, 19); that the most efficacious prayer is that which goes up in closest union with Christ crucified, pleading in sacrifice for us. Christ crucified thus pleads in every Mass. In every Mass, as the Church says, 'the memory of His passion is celebrated anew.' I can spend my day in hearing Mass, traveling from altar to altar. It is not God's purpose that I should do that. But the Morning Offering of the Apostleship of Prayer, as sanctioned by the Holy See, puts me in relation with every Mass that is said that day, and lays upon every Christian altar my work and my play, my words and thoughts, my pains and sorrows, my delights and joys, and every conscious action of my will—always excepting that which is sinful, and so unacceptable, incapable of entering into holy union with the oblation of the body and blood of my Saviour. When I lie down to rest at night, I may ask myself: 'Of all that I have done to-day, of all my goings and comings, what shall endure to my eternal good? What have I laid up in the form of treasure for heaven?' And, provided I have spent the day in the state of grace I may answer: 'All and every one of my deliberate acts of will that were right in themselves, and, very signally and specially, all that has received the consecration of my morning offering.' Of my strivings after the good things of this life, some will succeed, others will fail; but alike in success and failure, practising the Apostleship of Prayer, I may take to myself the Apostle's consoling words: 'Be ye steadfast and immovable, always abounding in the work of the Lord, knowing that your labor is not vain in the Lord' (1 Cor. xv, 58).—"Ye Are Christ's."

*** On the Devotion with which we are to assist at the Sacrifice of the Altar**

Consider that those heavenly mysteries which we celebrate in the sacrifice of the altar, and the real presence of Jesus Christ the Son of God, whom we believe to be truly there both as priest and victim, require that we should assist thereat with all possible devotion, but especially with a lively faith, a most profound reverence, and a heart inflamed with love for that Lamb of God who there offers Himself in sacrifice for us. The servants of God have sometimes seen angels assisting round the altar and adoring their Lord—open thou thy eyes, my soul, as often as thou art present at the sacred mysteries, to contemplate with a lively faith this Lord of angels upon our altars, accompanied with these heavenly spirits, and

* *Challoner's Meditations.*

see thou worship Him there with that awful reverence and tender affection which His infinite majesty and His infinite love for thee require at thy hands. Reflect that profound respect with which the people of God in ancient times revered the sanctuary in which the ark of the covenant was deposited, so that no one but the high priest, and he but once a year, was allowed to enter within the veil. O how much more profoundly oughtest thou to reverence this true sanctuary of God, and the Lord Himself of the covenant, present in our tremendous mysteries.

The memorial and representation of Christ's Passion. Consider that as this sacrifice has an especial relation to the passion and death of the Son of God, in such manner as to be in effect the same sacrifice, the same victim, and the same priest, so the devotion with which we are to assist at the altar should have a particular relation to the sufferings of Jesus Christ. As Our Saviour Himself here officiates in person, and acts as in a sacred tragedy, His whole Passion and death, we ought to accompany Him in this action with suitable affection and devotion. Had we been present, with a true belief in Him, when He was offering upon the cross the sacrifice of our redemption, with what sentiments of love and gratitude, with what deep sense of sorrow and repentance for our sins, with what fervor of devotion should we have waited upon Him there, meditating upon His infinite goodness and love for us, manifested in His passion, and on the heinous enormity of our sins. With the like sentiments of devotion ought we to assist at this solemn memorial and representation of His Passion in the Eucharistic Sacrifice.

We are to offer up ourselves with the whole Church which is the Mystical Body of Christ. Consider that as often as we assist at this sacrifice we are not only to commemorate by meditation the passion and death of the Son of God, but also to take along with us as it were to God the Father His Son slain for us, and His precious blood shed for us, and this in such a manner as to offer up ourselves also to Him, with the whole church, which is the Mystical Body of His Son by His hands, and in union with the offering which He, Who is our head, there makes of Himself. We are also at the same time to join our intentions with His, as He is our chief priest and principal offerer, and with those of the whole people of God, according to the four great ends of the sacrifice, going as it were in a body, with Christ Jesus at our head; and with Him we are to offer adoration, praise, and thanksgiving to God, and to pray and beg mercy through Him both for ourselves and for all the world. Thus the whole church of God daily joins herself with Christ Jesus her head, both as the offerer and the offering, in these divine mysteries.

Conclude with a resolution of doing thy best to assist daily at this great sacrifice with a suitable devotion. Go thither in the same spirit as if thou wert going to mount Calvary, to contemplate there thy divine Redeemer offering Himself a bleeding sacrifice for the sins of the world. And see thou remember to join thy offering of thyself with the offering He there makes of Himself, and thy intentions with His intentions.

*The Mass

The Sacrifice of the Mystical Body

The Social Character of The Mass

The Liturgy of The Mass

The Mystical Body of Christ is one, living reality, born of the Redemption wrought for us by the Incarnate Word. It is that Society formed of Christ and the Church, of which One is the Head, the other, the Body.

In the writings of St. Paul, this doctrine of the Mystical Body holds a most high place. We might refer to the very frequent use of such expressions as *in Christ*, *in Christ Jesus*, texts the ordinary sense of which tells the relations of the faithful with Christ and of the faithful with one another. Such texts speak of us as clothed with Christ, freed from the bonds of the old Adam by Baptism and united to Jesus, in Whom all Christians are not the one thing, but are made as one person with Christ, all with Christ forming the one Mystical Christ. Besides such texts are numerous passages wherein this doctrine is explicitly affirmed. Thus in the First Epistle to the Corinthians our bodies are called the members of Christ (vi, 15). The bread we eat, the wine we drink in the celebration of the Eucharist are a sharing in the body and the blood of Jesus Christ, and all who thus feast are thereby made the one body (xi, 3).

"St. Paul does not emphasize at length his statement. He draws from it immediately most practical moral lessons: the statement itself being evidently a truth with which his audience is already familiar." Chapters XII, XIII and XIV (1 Cor.) might well be termed a summary of Christian sociology, founded upon the union of the faithful in one sole body, the Mystical Body of Christ. Therein the doctrine of the Mystical Body is clearly expressed (xii, 12, 13, 27), illustrated at length by a comparison with the human body (12, 14-26). The soul of that Mystical Body, the vital principle animating all its members, vivifying and making specific their

* From "The Doctrine of the Mystical Body of Christ" (Anger-Burke).

acts and their functions is the Holy Spirit (xii. 3-11, 28-30). The bond uniting all the members is charity (xiii. 13). Thence flow the diverse duties of Christians, one to another. Everything that is received ought to be looked upon in relation to its social usefulness for the entire Body. Even the gifts of the Holy Ghost are subordinated to the common good, to the upbuilding of the whole (xii. 13 and 14).

The sacrifice of the Church, the sacrifice of the Mystical Body is wholly worthy of the divine character of that society. It is in no way inferior to that Immolation which gave her to the world; for in very truth, under the consecrated species of bread and of wine, according to the rite instituted by the Saviour, we offer to God Christ, Victim upon the Altar, as He was Victim in His Passion.

Thanks to the Mass, the Christians of all ages and of all nations may gather about Calvary renewed and perpetuated and, borrowing the all-effective voice of Christ immolated (Heb. v, 7), speak their repentance, their adoration, their devotion to the service of God.

An attentive reading of the prayers of the Mass suffices to show the social character of the sacrifice offered by the Mystical Body and for its benefit. The entire Church of Christ takes part in this drama, which is, indeed, that of Calvary, only that the actors have been vastly multiplied.

The Liturgy of the Mass gives the full teaching, the uninterrupted application, of the dogma of the Communion of Saints. A brief glance will reveal this.

Priest and people are gathered around the altar. "The altar," says St. Thomas, "represents Christ; the sacred edifice, the entire Church." Altar and edifice have been set aside from things mundane by consecration or blessing. For Christ is holy, and holy is the Universal Church. The priest is the principal visible actor. The people assisting, sharing through Baptism in the sacerdotal power, have also part in the action.

At the foot of the Altar priest and people purify themselves of sin by a public confession. By this very first act, priest and people show themselves intimately united. The priest accuses himself to the people; the people accuse themselves to the priest. Both ask that divine pardon which the absolution pronounced by the priest carries to hearts well disposed. This union of priests and of people, representing the Church, will continue during the entire sacrificial action. The priest will recall it to the minds of the faithful from time to time by addressing to them the liturgical salutation: *Domini Vobiscum*. Certain prayers are reserved to the celebrant exclusively. Some of these he recites in a loud voice because they concern both priest and people; for example, the common orations. In some cases he carries on the rite in a very low voice, as the *Offertory* and the *Consecration*.

Here also the people are not put apart but are invited to unite their prayers to those of the priest. Thus, before the opening of the most mysterious part of the drama, the people are called upon to do so in the urgent, solemn appeal of the *Preface*.

Co-operation need not always be evident to eye and ear. To read the prayers of the *Offertory* and the *Canon*, to follow the rites therein, is proof that in the silence our union is unbroken. The host is offered not only for the celebrant, for all those assisting, but also for all faithful Christians and for their eternal salvation: "that it may avail both me and them unto salvation for life everlasting." Mixing a little water with the wine, the priest asks God to make us sharers in the divinity of Him Whom the Incarnation has made our Head. Then the priest elevates the chalice toward heaven, "for our salvation and that of the whole world." At solemn Mass the altar and all gathered about it are incensed. "The incense," says St. Thomas, "symbolizes the order of the grace of which Christ is the plenitude, and from Christ it flows to the people by way of the ministers." When the altar which represents Christ has been incensed, the ministers and the faithful are incensed in turn. Shortly afterwards, the priest recalls to those assisting that this sacrifice is theirs as it is his, "my sacrifice and yours," and the people ask that the offering be to the glory of the Divine Name, to their personal benefit and that of the entire holy Church.

After the *Preface* the silence grows more solemn. Nevertheless, not for an instant is prayer merely individualistic. The priest speaks in the name of the many. All is done in union with the people and in their name. Together priest and people ask that the peace and unity of the holy Catholic Church be extended over the whole earth. The sacrifice they celebrate is the sacrifice of the whole Christian society. They name its visible head, "thy servant N. our Pope," and also the head of the limited society—the diocese, "and N. our bishop." It is the sacrifice of every one of the faithful, "and all true believers of the Catholic and Apostolic Faith." These catholic petitions do not exclude particular intentions. They are voiced at the *memento* for the living. Immediately afterwards the note of universality is again taken up. All ask God to accept this offering of all His servants, of His entire family: "this oblation of our servitude as also of Thy whole family."

The moment of the *Consecration* and the *Elevation* comes. The sacramental words are pronounced. At last Jesus is among His own, offering Himself and praying with them. It is upon Him now that all the action is concentrated. The prayer, remaining humble, now grows more confident, yea, seeks the very throne of God.

"Command these things to be carried up by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy Divine Majesty." The priest's petition is in relation to the *Mystical Body*, signified in this sacrament, and it asks that the prayers of priest and people have the honor of being presented to God.

The *Angel* mentioned "is Christ Himself, the Angel of the Great Council, Who unites His Mystical Body to God the Father, and to the Church Triumphant." Then the Head and members—the one only Son and the children of adoption—"make bold to say" that prayer in which they address God as their Father.

It would be a mistake to suppose that the two other branches of the Church are strangers to this sacrifice. From the moment the Mass began, all the saints were asked to obtain the pardon from God of the sins staining the souls of the faithful. All Masses are offered to the Most Holy Trinity in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ; offered also in honor of the Blessed Virgin Mary, of St. John the Baptist, of the Apostles Peter and Paul, and of all the Saints, for their glory, and for our salvation through their intercession.

The Church of heaven and the Church of earth unite in one voice to sing "*Sanctus . . . Hosanna in Excelsis*." Before the *Consecration*, whereat our common Head will come to be sacramentally visible to the faithful of earth as He is corporally visible to the blessed in heaven, the Church here below again declares its oneness with the Church of heaven in that moving prayer the first word of which sums up its meaning, *Communicantes*—"communicating." The Church here asks, through the merits and intercession of the saints, that she receive in every circumstance the help of the divine protection through Him, Christ Jesus, Who is the common bond of all three parts of the Church.

The *Consecration*, which brings Jesus Christ to earth, increases the confidence of His militant members. It is not alone the grace necessary for the present life for which they ask. They beg for heaven itself, for their share in the inheritance; their entrance into the society of the holy Apostles and martyrs, in the name of Christ Who speaks for them and is the Source and the Giver of all good gifts.

The Church Suffering is not forgotten. Frequently it is for that Church or for one of its members that the sacrifice is offered. Liturgical prayers at the beginning and end of Masses for the dead implore relief for the souls in purgatory, but at every Mass special prayer is offered for the same end.

When he presents the bread at the *Offertory*, the priest asks God for all the faithful living and also for the dead, "for all faithful Christians living and dead." There is a *memento* for the *living*. There is a *memento* for the *dead*, whereat our Saviour, as the Victim of Calvary and now ours, is entreated to grant refreshment, light and peace to those who have gone before us, signed with the sign of faith, and who, in Christ, sleep the sleep of peace.

The Church Suffering is included also in the final prayer of the *Placeat*. Therein the priest asks the Most Blessed Trinity that this sacrifice may be acceptable and propitiatory for all for whom it is offered. To one who would express astonishment at the fact that the Mass holds thus in remembrance the souls in purgatory, St. Thomas gives this answer: "The Holy Eucharist is the sacrament of the unity of the entire Church. It demands in its celebration that nothing touching the salvation of the entire Church be forgotten."

Thus, the Holy Eucharist shows itself to be the true sacrifice of the society of the Church, the Mystical Body's own sacrifice. In the Mass, Jesus Christ our Head, Priest for all eternity, with His Body offered and His Blood poured forth, comes under the appearances of bread and wine that He may be, by this Mystical or sacramental immolation of Self in this unbloody representation of His bloody Passion, the Victim of the Cross offered anew by us, for us, with us, in pledge of our own self-immolation to the service of God, and of our hatred of sin.

The faithful should ever remember that they are sharing in a priestly function and should answer the invitation which the priest addresses to them at the *Orate, fratres*.

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem. Brethren, pray that my sacrifice and yours may be well-pleasing to God, the Father almighty.

R. Suscipiat Dóminus sacrificium de mánibus tuis, ad laudem, et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclesiæ suæ sanctæ, *R.* May the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church.

Offerings

1. At the Beginning of the Day

O Lord God almighty, behold me prostrate before Thee in order to appease Thee, and to honor Thy divine majesty, in the name of all creatures. But how can I do this who am myself but a poor sinner? Nay, but I both can and will, knowing

that Thou dost make it Thy boast to be called Father of mercies, and for love of us hast given Thy only-begotten Son, Who sacrificed Himself upon the cross, and for our sake doth continually renew that sacrifice of Himself upon our altars. And therefore do I—sinner, but penitent; poor, but rich in Jesus Christ—present myself before Thee, and with the love of angels and of all Thy saints, and with the tender affection of the immaculate heart of Mary, I offer to Thee in the name of all creatures the Masses which are now being celebrated, together with all those which have been celebrated, and which shall be celebrated to the end of the world. Moreover, I intend to renew the offering of them every moment of this day and of all my life, that I may thereby render to Thy infinite majesty an honor and a glory worthy of Thee, thus to appease Thy indignation, to satisfy Thy justice for our many sins, to render Thee thanks in proportion to Thy benefits, and to implore Thy mercies for myself and for all sinners, for all the faithful, living and dead, for Thy whole Church, and principally for its visible Head, the Sovereign Pontiff, and lastly for all poor schismatics, heretics, and infidels, that they also may be converted and save their souls. (*Indulgence of three years.—Pius IX, April 11, 1860.*)

2. During, or (In the Case of Priests) Before Mass

Eternal Father, I offer to Thee the sacrifice which Thy beloved Son Jesus made of Himself upon the cross, and which He now renews upon this altar; I offer it to Thee in the name of all creatures, together with the Masses which have been celebrated, and which shall be celebrated in the whole world, in order to adore Thee, and to give Thee the honor which Thou dost deserve, to render to Thee due thanks for Thy innumerable benefits, to appease Thy anger, which our many sins have provoked, and to give Thee due satisfaction for them; to entreat Thee also for myself, for the Church, for the whole world, and for the blessed souls in purgatory. Amen. (*Indulgence of three years.—Pius IX, April 11, 1860.*)

3. Offering for Sinners Who Are In Their Agony

My God, I offer Thee all the Masses that are celebrated throughout the world today, for sinners who are in their agony and who must die this day. May the Precious Blood of Jesus, their Redeemer, obtain mercy for them. (*Indulgence of 300 days.—Pius X, Dec. 18, 1907.*)

The Prophecy of Malachias Realized

The following pen-picture by an anonymous writer will help us to realize more vividly the truth of the prophecy contained in the first chapter of Malachias: "From the rising of the

sun, even to the going down, My name is great among the Gentiles; and in every place there is *sacrifice*, and there is offered to My name a clean *oblation*: for My name is great among the Gentiles, saith the Lord of hosts."

"It is not an exaggeration to say that the Mass is offered somewhere in the world at every moment of the twenty-four hours of the day. The offering of the Mass travels with the sun, and seems like one continuous and uninterrupted act of worship, which the devout Catholic at any moment by day or by night can join in spirit. When it is midnight in New York Masses are beginning in the churches of Italy.

"There ancient altars, at which saints have knelt, are lit up with tapers, and the Vicar of Christ and thousands of priests are lifting holy hands up to heaven in the sacrifice of *adoration, thanksgiving, reparation, and supplication*. A little later and the bells of a thousand towers in France begin to fill the air with holy sounds, and in every city, town, and hamlet kneeling crowds adore the chastening hand of God and pray for sinners who despise His ordinances. Chivalric and religious Spain catches the echoes, and, when it is one o'clock in New York, offers the great sacrifice in countless splendid churches. And then Catholic Ireland, the Island of Saints, which during centuries has suffered for the Faith, rallies anew around the altars it would never forsake, despite the most cruel persecutions.

"At two o'clock and after, the priests of the islands of the Atlantic—perhaps the Cape Verde—white-robed and stoled and wearing the great cross on their shoulders, bend before the tabernacle. An hour later a courageous missionary lifts up the chalice of salvation on the ice-bound coast of Greenland.

"At half-past four the sacred lamps twinkle through the fogs of Newfoundland, and at five Nova Scotia's industrious population begins the day by attending Mass. And now all the Canadian churches and chapels grow radiant as the faithful people—the habitant of the country, the devout citizen, the consecrated nun, and the innocent—hasten to unite their prayers around the sanctuary where the priest is awaiting them. At six how many souls are flocking to the churches of New York, eager to begin the day of labor with the holiest act of religion! Many young people, too, gather around the altar at a later hour, just as the fresh flowers open with the morning, and offer their dewy fragrance to heaven. An hour later, the bells of Missouri and Louisiana are ringing, and at eight Mexico, true to her faith, bends before her glittering altars. At nine the devout tribes of Oregon follow their beloved black-gown to their poor but gayly-decorated chapels, and California awhile loosens its grasp on its gold to think of the treasure that

rust doth not corrupt. And when the Angelus-bell is ringing at noon in New York, the unbloody sacrifice is being offered in the islands of the Pacific, where there are generous souls laboring for our dear Lord; and so the bells are ringing on, on over the waters, and one taper after another catches the light of faith, making glad all the isles of the sea. At two o'clock the zealous missionaries of Australia are hastening to the altar, and whispering in their eagerness for the coming of Our Lord, *Introibo ad altare Dei*. And all the spicy islands of the East catch the sweet sounds one after another, till at four in the afternoon China proves there are many souls who are worthy of the name of celestial by their rapt devotion at the early rite. Then in Tibet there is many a modest chapel where the missionary distributes the Bread of Life to a crowd of hungry souls.

"At six the altars of Hindustan, where St. Francis Xavier ministered, are arrayed with their flowers and lamps and the sacred vessels, and unwearied priests are hastening to fortify their souls before Him who is their life and their strength. At nine in Siberia, where many a poor Catholic exile from Poland has no other solace from his woes but the foot of the altar and the bread of heaven. During the hours when New York is gay with parties and balls and theatrical amusements the holiest of rites is going on in the Indian Ocean and among the sable tribes of Africa, whose souls are so dear to the Saviour who once died for all. At eleven in Jerusalem, the Holy City over which Jesus wept, where He wrought so many miracles, where He suffered and offered Himself a sacrifice for the whole world.

"When midnight sounds again in New York the silver bells are tinkling again in every chancel in Rome. And so it goes on; the divine host is constantly rising like the sun in its course around the earth. Thus are fulfilled the words of the prophet Malachias: 'From the rising of the sun even to the going down thereof, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation.' All day long—at any hour—we can assist at Mass spiritually; let us frequently unite ourselves to the Masses going on in some part of the world, thus adding new brightness to God's glory, atoning for the neglect of others making reparation for our offenses, in thanksgiving for our blessings, and thus effectually promoting our sanctification."

"Oh, what a gift is the holy Mass!" exclaims Father Baker, C.S.P., in his stirring sermon on "The Mass the Highest Worship."¹ "How full an utterance has humanity found therein

¹ Vide: "Sermons of the Rev. Francis A. Baker, with a Memoir of His Life," by Rev. A. F. Hewit.

for all its woes, its aspirations, its hopes, its affections! How completely is the distance bridged over, that separated the creature and the Creator! The Mass supplies the want of the human soul for an adequate mode of approaching God. As a creature before its Creator, you are oppressed with your own inability to worship Him worthily. Do you want a better worship than that which His eternal Son offers? In the Mass the Son of God in His human nature worships the Father for us. He prays for us; asks pardon for us; gives thanks for us; adores for us. As He is perfect man, He expresses every human feeling; as He is perfect God, His utterances have a complete perfection, an infinite acceptableness. Thus, when we offer Mass, we worship the Father with Christ's worship. It seems to me that the Catholic can have a certain kind of pride in this. He may say, 'I know I am weak and as nothing before God, yet I possess a treasure that is worthy to offer to Him. I have a prayer to present to Him all perfect and all powerful, the prayer of His only-begotten Son, in Whom He is well pleased.'

Come to Mass! Come to Mass!

"Come to Mass! Come, children, come to Mass, and bring your merry hearts with you. Come, you that are young and happy, and rejoice before the Lord. Come, you that are old and weary, and tell your loneliness to God. Come, you that are sorely tempted, and ask the help of heaven. Come, you that have sinned, and weep between the porch and the altar. Come, you that are bereaved, and pour out here your tears. Come, you that are sick, or anxious, or unhappy, and complain to God. Come, you that are prosperous and successful, and give thanks. Christ will sympathize with you. He will rejoice with you, and He will mourn with you. He will gather up your prayers. He will join to them His own almighty supplications, and that concert of prayer shall enter heaven, louder than the music of angelic choirs, sweeter than the voice of those who sing the song of Moses and the Lamb, more piercing than the cry of the living creatures who rest not day or night, and more powerful and prevailing than the intercession of the Blessed Virgin and all the saints of paradise together. The Mass a formalism! The Mass an unmeaning service! Why, it is the most beautiful, the most spiritual, the most sublime, the most satisfying worship which the heart of man can even conceive.

"And here, too, in this idea of the Mass, we have the answer to another perplexity of Protestants. They can not understand why we make such a point of attending Mass. They see us go to Mass in all weathers. They see us so particular not

to be late at Mass, and they ask what it all means! Is it not superstition? Do we not, like the pharisees, give an undue value to outward observances? May we not worship God at home just as well? Ah, if it were really only an outward observance! But there is just the difference. There stands one among us whom you know not. We believe that the Saviour is with us, and *you* do not. We believe this with a certain, simple faith. Come to our churches and look at our people—the poorest and most ignorant—and see if we do not. It is written on their faces. They may not know how to express themselves, but this is in their hearts. You think we come to Mass because the Church is so strict in requiring us to do so, but the true state of the case is that the law of the Church is so strict because Christ is present in the Mass. You think it is the pomp and glitter of our altars that draws the crowds. Little you know of human nature if you think it can long be held by such things alone. No; we adorn our altars because we believe Christ is present. This is our faith. It is no new thing with us. It is as old as Christianity. It was the comfort of the Christians in the Catacombs. It was the glory of St. Basil and St. Ambrose and St. Augustine. It was the meaning of all the glory and magnificence of the Middle Ages. And it is our stay and support in this century of knowledge, labor, and disquiet. Yes; strip our altars; leave us only the Corn and the Vine, and a rock for our altar, and we will worship with posture as lowly and hearts as loving as in the grandest cathedral. Let persecution rise; let us be driven from our churches; we will say Mass in the woods and caverns, as the early Christians did. We know that God is everywhere. We know that Nature is His temple, wherein pure hearts can find Him and adore Him; but we know that it is in the Holy Mass *alone* that He offers Himself to His Father as the Lamb that was slain. How can we forego that sweet and solemn action? How can we deprive ourselves of that heavenly consolation? *The sparrow hath found her an house and the turtle a nest where she may lay her young, even thy altars, O Lord of hosts, my King and my God!* Man's heart has found a home and resting-place in this vale of tears. To us the altar is the vestibule of heaven, and the host its open door.

"It is our delight now to think that, as the sun in its course brings daylight to each successive spot on earth, it ever finds some priest girding himself to go up to the holy altar; that thus the earth is belted, from the rising of the sun unto the going down of the same, with a chain of Masses; that as the din of the world commences each day, the groan of the oppressed, the cry of the fearful and troubled, the boast of sin and pride, the wail of sorrow—the voice of Christ ascends at the same time to heaven, supplicating for pardon and peace.

"Such be our thoughts about the Holy Mass. Come to Mass,

and come and pray. When the Lord drew near to Elias on the mount the prophet wrapped his face in his mantle; so, when we come to Mass, let us wrap our souls in a holy recollection of spirit. Remember what is going on. Now pray; now praise; now ask forgiveness; now rest before God in quiet love. So will the Mass be a marvelous comfort and refreshment to you. You know the smell of the incense lingers about the sacred vestments worn at the altar long after the service is over; so your souls shall carry away with them as you leave the church a celestial fragrance, a breath of the odors of Paradise, the token that you have received a blessing from Him whose 'fingers drop with sweet-smelling myrrh.'

A Meed of Praise

by

Rev. F. X. Lasance

THO NICHOLAS C. BENZIGER of blessed memory belongs the credit of having suggested the preparation and publication of *The New Missal for Every Day* nearly twenty years ago, and therefore we are justified in calling him a pioneer, indeed an enthusiastic leader, in the *liturgical movement* of the present day. The work was an immediate success. And the New Missal has been kept "new," that is to say, absolutely up-to-date, by its publishers, the firm of Benziger Brothers. They likewise prepared and energetically carried out the project of transforming this English Missal into a *Latin-English* Missal, the present work which is offered to the public with the positive assurance that it is still entitled to its old name: *The New Missal* (adding the word "Roman" to signify that it now is in Latin and English) inasmuch as it is complete, thoroughly up-to-date, and calculated to meet the requirements of the most exacting critic.

We take this occasion to offer a slight tribute of praise to Nicholas C. Benziger, whom we have loved with the love of a brother, and whose passing has left a wound that never will be healed.

He won our esteem and affection not only by the uniform courtesy, kindness, and generosity displayed toward us personally in an association which began nearly forty years ago, but also by the strength and uprightness of his character, his sterling worth, his integrity, honesty, sincerity, humility, serenity and cheerfulness. He was a man of deep, religious convictions, with a faith like that of a Breton peasant, and was ever ready to second the efforts of Bishops and Priests in the dissemination of Catholic literature and to foster every enterprise for the welfare of the Church and for the propagation of the faith. He enjoyed the respect and loyalty of his employees by his just and kindly treatment of them, and by the genuine interest he took in their temporal and eternal welfare. Eternal rest give unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen.

Read Mass With the Priest

AN EXPOSITION OF THE SIMPLE CHARACTER OF THE MISSAL

BY

Rev. William R. Kelly

A STUDY PLAN BASED ON "THE NEW ROMAN MISSAL IN LATIN
AND ENGLISH" BY REV. F. X. LASANCE AND REV. FRANCIS
AUGUSTINE WALSH, O.S.B.

Introduction

THE Holy Sacrifice of the Mass was instituted by Our Lord at the Last Supper, when He pronounced the words that caused bread to be changed into His adorable Body, and wine to be changed into His Precious Blood.

In these words are the very heart and core of Holy Mass. They are the treasure itself of Catholic Faith.

Receiving this treasure as a pearl of great price, the Church sought through the centuries to give it a setting worthy of its divine Donor. And so she enshrined the sacred words or consecration in a liturgy of overwhelming majesty, uniting the inspired utterance of psalmist and prophet with the fervent outpourings of her own saints and pontiffs.

How beautiful this liturgy really is, the reader of the Missal will quickly see. And once acquainted with the Church's own prayers, he will heartily agree with the sentiments expressed in the Introduction to Father Lasance's "New Missal for Every Day."

To facilitate the use of this particular Missal for all who desire to follow the liturgy and ceremonies of Holy Mass in harmony with the celebrant of the Mass, is the purpose of this guide. The exercises aim to make the student familiar with the parts of the Missal by actually following the Mass.

An understanding of a few outstanding points will be enough at first; later on, the student will learn for himself the minor variations of the liturgy.

An appreciation of the Mass as the most sublime act of man's homage to God, and a knowledge of the principal vessels, vestments and ceremonies are expected of every educated Catholic.

PART I

*A Study Plan***Exercise 1**

The teacher will do well to assign an analysis of pages 8-16 of the "Introduction to the Missal." From the quotations of the author the student will make a brief synopsis in his own words, showing the advantages of reading the Missal. The following points are illustrative:

- (A) The Missal associates one more intimately with the celebrant and therefore more closely with Christ; for the priest represents Our Lord. (Page 8.)
- (B) The Missal contains many apt and beautiful citations from the Psalms of David. Now, these prayers of David are indeed the prayers of Christ, for David is a type of Christ. (Page 9.)
- (C) In the Missal are found prayers for every occasion and for every moment; prayers of adoration, of thanksgiving, of contrition, and of petition. (Page 1494.)
- (D) Books of Piety are often very good and useful; at the best, however, they are never so good as the prayers of Holy Scripture, or those of the Fathers of the Church. (Page 10.)
- (E) The Prayer of the Church contained in the Missal is the most efficacious of all prayers. (Page 10.)

Exercise 2**The Contents of this Missal**

This Missal contains the following matter in the order as here given:

Introduction: A devotional treatise of Holy Mass.

Editor's Preface: It explains the character of this Missal.

Read Mass with the Priest: A Study Plan, how to use this Missal and containing instructions about the different parts of this Missal, the Sanctuary, Altar, Requisites for Holy Mass (Sacred Vessels, Vestments, their color, etc.), and a detailed explanation of the different parts of Holy Mass and how the priest says Mass.

The Proper of the Season.

The Ordinary of the Mass.

The Additional Prayers and the Prefaces.

The Proper of the Saints.

The Common of the Saints, the Votive Masses, the Occasional Prayers, the Forty Hours' Devotion and the Masses and Burial Service for the Dead.

The Proper of Certain Masses Special to Various Religious Orders and Localities.

The Proper Masses Special to the United States.

An Appendix of General Prayers (Devotions in preparation and thanksgiving for Holy Mass and Communion, etc.)

In the exercises that follow, we shall be concerned with the four main sections of the Missal as enumerated below for the purpose of demonstration, but the principles governing their use may also be applied to the Masses contained in the other sections of this Missal.

Note: The instructions and directions for the use of this Missal contained in this section, "Read Mass with the Priest" are sufficient for general use. If more detailed rubrical information is desired for a closer adherence to liturgical requirements the study of the matter set in smaller type is advisable.

Marking the Parts of the Missal

Note: For a better understanding of the structure of the Missal and the exercises that follow, it is advisable to read the instruction on the ecclesiastical year and its divisions, page 1622.

Open the Missal. Place ribbons or cards in the following pages:

1. Page 756: *The Ordinary of the Mass*
2. Page 103: *The Proper of the Season*
3. Page 830: *The Proper of the Saints*
4. Page 1299: *The Common of the Saints*

Turning now from one section to another, the student will see the four important parts of the Missal.

Exercise 3

The Major Parts of the Missal Explained

(I) *The Ordinary of the Mass* is made up of those prayers and rites which remain unchanged throughout the year. It includes the familiar prayers that are found in most prayer-books of the people.

(II) *The Proper of the Mass* on the other hand consists of the Introit, Prayer (sometimes called Collect), Epistle (sometimes called Lesson) with the Gradual or Tract or Sequence that follows it, Gospel, Offertory, Secret, Communion and Postcommunion (A) special to the season, as for instance the Tenth Sunday after Pentecost; or (B) special to some saint's feast. Hence there are two divisions of the Proper, viz., (A) the Proper of the Season, and (B) the Proper of the Saints. The latter is further supplemented by the Common of the Saints as described in the following paragraph (C).

- (A) *The Proper of the Season* has its place in the Missal from page 103 to page 752. Here are to be found the Masses for each Sunday of the year, beginning with the First Sunday of Advent and ending with the

Last Sunday after Pentecost. This section also includes the principal solemnities of Our Lord and some other feasts which are kept without regard for the day of the month on which they may fall and the week-day or as they are called the Ferial Masses.

- (B) *The Proper of the Saints*: Pages 830 to 1298. It follows the order of the Calendar, month by month, day by day. Here one finds the special Introits, Prayers, Epistles, Gospels, Offertories, Secrets, Communions and Postcommunions suited to the *saint* who is being honored.
- (C) *The Common of the Saints*: Now to print an Introit, Prayer, Epistle, Gospel, etc., for each saint would make the Missal extremely bulky. Besides, there would be no end of repetition, for the same Epistle or other proper part often recur. For this reason a special section appears in the Missal containing the Introits, Prayers, Epistles, Gospels, Offertories, Secrets, Communions, and Postcommunions, that are *Common* to many of the Saints. This section is called the *Common of the Saints*.

In the *Common* will be found those Prayers that may not be printed in the Proper. If, for example, the student turns to the feast of St. Isidore on page 974, he will find no Prayer at all for this saint. In other words, there is no Proper for the feast of St. Isidore. Consequently he will go to the *Common*. The Missal refers him to the page, which in this case is 1344 and from that place he will take the Introit, Prayer, Epistle, Gospel, etc.

At times some parts will be printed in the Proper, while the remainder must be drawn from the *Common*, e.g., the feast of St. Vincent Ferrer, page 975. Here the *Prayer* of St. Vincent is all that is given; the rest therefore is sought in the *Common*.

The same page, 975, shows an example of a feast that has all its Proper in one place. In this instance there is no occasion for using the *Common*.

Concluding Principle: When any part or parts are not found in the Proper of the Season or the Proper of the Saints, they will be found in the *Common*.

The Relation between the Ordinary and the "Proper of the Mass"

Every Mass is made up of an Ordinary part and a Proper part.

Take, for example, the Fourth Sunday of Lent, page 327. The Ordinary is on page 756; the Proper is on page 327. To follow the Mass, begin on page 756. Read on to page 760. Here one is told to say the Introit. Turn back to page 327 to find it. This done, return to page 761 to read the Kyrie, etc. as far as top of page 762. After this the Missal tells one to say the Prayers (or Collects).

To put the matter very briefly: there are eight places in the Ordinary where one is going to be directed to the Proper. In this book, in the *Ordinary of the Mass*, (page 756) so that they may be easily recognized, Proper parts are indicated by a ★. However, for his own convenience and practice the reader may mark those eight places. Take a pen and write clearly, or, better yet, print plainly on the margin of your Missal the name of the part to which reference is made as shown in the following diagram.

<i>Page</i>	<i>Location</i>	<i>Print in Margin</i>
760	Bottom	"Introit"
762	Bottom	"Prayer"
763	Middle	"Epistle"
764	Middle	"Gospel"
767	Middle	"Offertory"
772	Middle	"Secret"
792	Top	"Communion"
793	Top	"Postcommunion"

When the reader comes to one of these signals he should not hesitate an instant. He is to turn immediately to the Proper that has previously been marked out.

The following diagram will indicate the manner in which one prayer follows another. This order may be called the sequence of prayers. It is important that the student get practice in going rapidly from the Ordinary to the Proper without losing his bearings. A card may be made similar in style to the diagram, which will serve the double purpose of a Missal-marker and a guide, in the event that one does not know "what prayer comes next."

Sequence of Prayers

PRAYERS AT FOOT OF ALTAR

Introit

KYRIE ELEISON

GLORIA

Prayer

Commemoration (if any)

Epistle

Gospel

CREED

Offertory

OBLATION PRAYERS
 LAVABO
Secret
 PREFACE
 SANCTUS
 CANON OF THE MASS
Communion
Postcommunion
 LAST GOSPEL

In the foregoing diagram "The Ordinary" is indicated in capital letters while "The Proper" is shown in italics.

Exercise 5

Recitation of a Sunday Mass, Illustrating "The Proper of the Season"

Take the Mass for the Tenth Sunday after Pentecost.

Place a marker (using the ribbons in book) in the Proper on page 673—open the Missal at the Ordinary, page 756.

Prayers at beginning of Mass,
 p. 756.

Introit, p. 760.

Kyrie Eleison, p. 761.

Gloria, p. 762.

Prayer, p. 762.

Second prayer, p. 827, "A
cunctis," i.e., "For the in-
 tercession of Saints".

Third Prayer, "At choice of
 Priest." Therefore select
 any one passage from
 those on pp. 1494 to 1500.

Epistle, p. 673.

Gradual, p. 674.

Prayer, "cleanse my heart,"
 p. 763.

Gospel, p. 674.

Credo, p. 763.

Offertory, p. 675.

Prayer, p. 767, "Receive, O
 Holy Father," and the
 four prayers that follow.

Lavabo, i.e., "I will wash my
 hands," p. 770.

Prayer, "Receive, O Holy
 Trinity," p. 771, and the
 following prayer.

Secret, p. 772.

Second *Secret*, p. 828, "For
 the intercession of Saints".

Third *Secret*, "At choice of
 Priest." Therefore select
 any one *Secret* from those
 on pp. 1494 to 1500.

Preface, p. 772.

Sanctus, p. 774.

The Canon of the Mass, p.
 777. This is the fixed and
 unchangeable part of the
 Mass.

Read straight on to p. 792.

Communion, p. 675.

Postcommunion, p. 676.

Second *Postcommunion*, p.
 828.

Third *Postcommunion*, "At
 choice of Priest." There-
 fore select any one *Post-*
communion from those on
 pp. 1494 to 1500.

Prayer, "Placeat," p. 793.

Blessings, p. 793.

Last Gospel, p. 795.

There is no need to memorize the order of the foregoing prayers. By reading the Mass several times one will become familiar with the sequence.

As the student goes on through Exercise 5 he will get accustomed to turning back and forth from Ordinary to Proper and vice-versa. The latter has been made easy for the user of this book as in referring from the "Proper" to the "Ordinary", the part that is required in the last named is given after each prayer in the "Proper" with the page on which it will be found.

How to Use the Ribbons in Father Lasances The New Roman Missal

Method of Following the Mass

1. Begin at the Ordinary of the Mass.
2. Read until you come to ★
3. Turn to Proper, as you have marked it by Ribbon
4. Read until referred back to the Ordinary marked by yellow Ribbon
5. Read up to next ★
6. Turn again to Proper marked by Ribbon then continue as before.

Before Mass Insert Ribbons as follows:

For the Ordinary of the Mass

Yellow (gold) Ribbon at page 753 for High Mass; at 756 for Low Mass.

For the Mass of the Day. (Called the "Proper")

Green Ribbon on Sundays After Pentecost; also Sundays from Epiphany to Septuagesima

White Ribbon on Feasts of Our Lord, except on those of the Passion; on Feasts of Our Lady; on Feasts of Saints not Martyrs

Red Ribbon on Pentecost; on Feasts of the Passion; on Feasts of Martyrs

Purple Ribbon in Advent and Lent; on Vigils of Greater Feasts

Black Ribbon in Masses for the Dead.

The Priest at the Altar Wears Vestments Showing the Day's Color—The Ribbon Color Corresponds

Exercise 6

The Proper of Saints

The previous exercise has dealt with the Proper of the Season, and has been illustrated by the recitation of a Sunday Mass. In the present exercise we shall consider the Mass as said on the feast days of the saints, in order to illustrate the Proper of the Saints.

Example A—Feasts that have a "Proper"

Feast of The Immaculate Conception, page 851

The Ordinary begins as usual on page 756, while all the parts Proper to this feast, viz.: Introit, Prayer, Epistle, Gospel, Offertory, Secret, Communion, and Postcommunion are found together on pages 851 to 854. Hence no difficulty will be experienced in going from the Ordinary to Proper and vice-versa, an exercise which the teacher should now assign.

Example B—Feasts that have no "Proper"

Feast of St. Eusebius, page 859

On turning to page 859, one finds that there is no Introit,

Prayer, Epistle, etc. Recalling the principle that where there is no Proper, recourse is had to the Common, he will place his marker at page 1306, the Common of a Martyr-Bishop. From this page he will then get the Introit, Prayer, Epistle, Gradual, Gospel, Offertory, Secret, Communion and Post-communion. With the special parts thus marked out for him on page 1306, the student may now read the whole Mass beginning with the Ordinary on page 756.

Exercise 7

The Rank of Feasts and Sundays

The rank or dignity of a feast is stated immediately below its title.

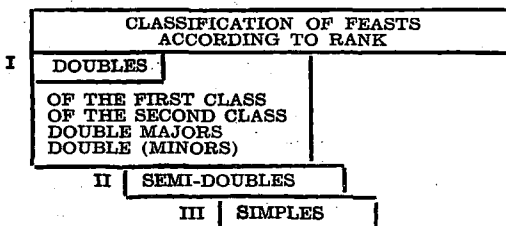
Example 1. The feast of St. Silverius, Pope and Martyr, page 1054; here the rank is "*Simple*."

Example 2. The Feast of St. Leo, page 1091; here the rank is "*Semi-Double*."

Example 3. Feasts of "*Double*" rank. The greatest feasts, like Christmas and Easter, are marked as *Doubles of the First Class*; next in importance come the *Doubles of the Second Class*, and the *Double Majors*. Lowest in the class of Doubles is the *Double Minor*, which never gets its full name, but is called "*Double*" for short.

The order of importance of the feasts occurring during the Ecclesiastical Year is designated by the Church as follows:

First: Those relating to our Lord and the mysteries of His life. Then follow the feasts in honor of the Blessed Virgin, the Holy Angels, St. John the Baptist, St. Joseph, Saints Peter and Paul and the other Apostles, the feasts of National Saints, Holy Patrons of dioceses and parishes, feasts of the dedication of churches, of the martyrs, holy Popes or Bishops, Doctors and Fathers of the Church, Confessors of the Faith, Holy Virgins and other Holy Women.



All feasts, therefore, are either *Simple*, *Semi-Double*, or *Double*, and the Doubles are sub-divided as noted in following diagram. This distinction is essential before the reader may go on to consider the Votive and the Requiem Masses.

Sundays are ranked as follows:

I. Privileged or Major Sundays of the first class, which never yield precedence to any feast, viz., the first Sunday of Advent, all the Sundays of Lent, Easter, Low Sunday, and Pentecost.

II. Privileged or Major Sundays of the second class, which yield only to double feasts of the first class, are Septuagesima, Sexagesima, and Quinquagesima, besides the second, third, and fourth Sundays of Advent.

III. Common or Minor Sundays (the remaining Sundays of the year) which yield only to a double feast of the first or second class. When a festival Mass (of a double of the first or second class) is celebrated on a Sunday, a commemoration of the Sunday is made; i.e., the Collect, Secret, and Post-communion of the Sunday Mass are added to the Mass of the feast and the last Gospel is that of the Sunday.

The Church Week

The Church week is made up of a Sunday and six week days. The Sunday is called "*Dies Dominica*," i.e., the Lord's Day. Saturday is called *Sabbatum*. The other week-days are called "Ferial" days or simply *Feriae*. The week-days of Advent are called "Advent *Feriae*." The week days of Lent are "Lenten *Feriae*." Thus, Monday is *Feria II*, Tuesday, *Feria III*, etc.

Feriae or week-days are divided into two classes, major and common. The former comprise all days of Advent and Lent, the Ember-days, and Monday (*feria secunda*) of the Rogation-days. All other *feriae* belong to the second class. *Major feriae* must always be commemorated. A few, called *privileged feriae*, viz., Ash Wednesday and the first three days of Holy Week are celebrated to the exclusion of all feasts.

On Masses During Lent

Each *Feria* in Lent has its own Mass. Keep the marker in place during Lent and advance it day by day. The priest may choose either the Lenten Mass or the Mass of the saint whose feast falls on that day. Should he say the Lenten Mass his second Prayer will be from the Mass of the saint: on the other hand, if he reads the Mass of the saint his second Prayer will be of the Lenten *Feria* and the Gospel of the *Feria* is said at the end of Mass. It is easy to tell when he reads the Lenten Mass, for then the vestments are violet in color.

On Masses During Advent

The Feriæ of Advent have no special Mass; hence, the Prayer, Secret and Postcommunion of the Sunday are repeated for each of the Feriæ that follow. Thus, when the priest says the Mass of a saint during this season, the second Prayer, Secret and Postcommunion will be taken from the Mass of the Sunday before. These additional prayers are designated in the Missal "Commemoration of the Feriæ."

The Votive Masses

Page 1410 to Page 1494

A Mass other than that of the day is called a Votive Mass, or Mass of Devotion. These Masses are usually offered for some special intention, such as a thanksgiving, page 1494, to ask for peace, page 1468, etc.

It is permissible to say a Votive Mass *only on a Simple or on a Semi-Double*.

For the Marriage ceremony page 1449 and on certain special occasions, e.g., the First Friday of the month page 646, the Church permits a Votive Mass on feasts even higher than a Semi-Double, but this is by way of exception.

Masses for the Dead

Page 1501 to Page 1534

There are various Masses for the Dead, page 1501. Pope Benedict XV granted priests permission to say three Masses on All Souls' Day. Then there is a Mass for the Day of Death or Burial, another for the third, seventh and thirtieth day after burial, one for the Anniversary of the Day of Death, and lastly one called the Common or Daily Mass for the Dead. The "Ordinary of the Mass" is said as usual and the "Proper" is taken from one of the Masses here noted.

While the priest is reading the prayers, taken from page 1501 and following, which may be suited to his particular intention, the reader may join charitably in that intention, and also remember his own dead with a prayer taken from the same section of the Missal.

Low Masses for the dead when said in black vestments are not allowed on feasts which are of double rite, nor on any Sunday, nor within any privileged octave, nor during Lent, on the Ember-days, or Rogation Monday and all vigils; nor on the day on which a Sunday is anticipated, or on which the Mass of the preceding Sunday, which was rubrically impeded, is resumed.

However, when the body of a deceased person has been brought into the church to await burial, greater liberty is permitted. Any Mass and on any day can be offered up for the faithful departed in general, or for any particular deceased person or persons: and, indeed, Holy Church seems to prefer to act upon this principle, rather than delay a Mass for the dead until a day on which it can be said in black vestments, and with the rites proper to requiem Masses.

The solemn or sung funeral Mass is prohibited on the last three days of Holy Week, Christmas Day, Epiphany (Jan. 6), Easter Sunday, Ascension Day, Pentecost, Trinity Sunday, Corpus Christi, the feasts of the Annunciation (March 25), Assumption (August 15), and Immaculate Conception of our Lady (Dec. 8); the feast of the Solemnity of St. Joseph (Wednesday before the third Sunday after Easter), feast of the Nativity of St. John Baptist (June 24), and of Sts. Peter and Paul (June 29), All Saints' Day (Nov. 1), and the anniversary of the title and dedication of the church in which the Mass is to be celebrated.

On the third, seventh, thirtieth, and anniversary days of a person's death or burial, it is permitted by the rubrics throughout the year to celebrate a high Mass of requiem, except on

1. Sundays and holy-days of obligation;
2. Double feasts of the first and second class;
3. Vigils of the Nativity and of Pentecost;
4. Within the octaves of Christmas, Epiphany, Easter, Pentecost, Ascension, and Corpus Christi;
5. Ash Wednesday;
6. Holy Week;
7. During solemn exposition of the Blessed Sacrament;
8. Rogation-days having but one parochial Mass with procession.

When thus prevented, this high Mass may be anticipated or transferred to the nearest day free from the above rubrical impediments.

A low Mass is not allowed on the third, seventh, thirtieth, and anniversary days, if these fall on

1. A feast of double rite (except by special indult);
2. Days during Lent, except the first day of each week free from a feast of double rite;
3. Ember-days;
4. Rogation Monday;
5. Vigils;
6. The day on which a Sunday is anticipated or on which the Mass of the preceding Sunday which was rubrically impeded, is resumed.

Requiem Masses are strictly forbidden during the time in which the Blessed Sacrament is exposed publicly for Forty Hours' Devotion or for Perpetual Adoration.

Supplementary Notes

Octaves. Some feasts of high degree have an octave, which means a period of eight days. Thus, the celebration of the feast continues for a week. The days following the feast are called days *within the octave* (*dies infra octavam*); the eighth day is known as the *octave-day* (*dies octava*). The octave-day of a feast of the first class is always a double major.

Octaves are *privileged*, *common*, or *simple*.

Privileged octaves are of the *first*, *second*, or *third* order.

First Order: The octaves of Easter and Pentecost. No other feast may be celebrated during that time.

Second Order: The octaves of Epiphany and Corpus Christi. No other feast, except it be a double of the first class, may be celebrated during that time. The octave-day itself may be replaced only by feasts of the Universal Church if they are doubles of the first class.

Third Order: The octaves of Christmas, Ascension and the Feast of the Sacred Heart of Jesus. During this time the celebration of all occurring feasts except those of simple rank is permitted. But the octave-day itself may be replaced only by feasts, doubles of the first and second class.

Note: When an octave day is replaced by another feast, a commemoration is always made of the octave.

Common octaves.—All feasts of the first class having a common octave are indicated in the Universal Calendar, as well as on the feast itself. During their octaves, it is permitted to celebrate a feast having a higher rank than simple with a commemoration of the octave, except that on doubles of the first and second class the commemoration is omitted. But the octave day itself gives way only to doubles of the first and second class.

Simple octaves.—These are such feasts of which only the octave day is celebrated as a simple rank feast.

Vigils.—Vigils (from *vigilare*, to watch), or days liturgically observed, immediately preceding certain feasts, are found in the Roman rite to the number of seventeen, divided into privileged and common. Of the former there are three. The vigils of Christmas and Pentecost do not yield to any feast; but the vigil of Epiphany yields to double feasts of Our Lord of the first or second class. All other vigils belong to the non-privileged class, and are excluded by any office of higher rite.

Vigils are also divided into those on which there is or was an obligation of fasting and abstinence and those which do not carry with them this obligation. The vigil of Epiphany, because of the Christmas joy, the vigil of Ascension, because of the joy of Christ's resurrection, and the vigil of the Immaculate Conception, because it was instituted without this obligation, are without fast or abstinence. To all other vigils the obligation of fasting and abstinence is attached *per se*, though in many cases it has been abrogated.

Occurrence of Feasts.—Two (or more) feasts may occur on the same day; of these only one is observed. The other is transferred, if liturgical rules permit; otherwise it is reduced to a simple (*festum simpliciatum*) and commemorated, or at times rejected entirely, according to definite laws.

Special Feasts.—The feast of a titular of a church, i.e., of the saint in whose honor the church is erected, and the anniversary of the consecration (strictly so called, not the simple blessing) of a church, are doubles of the first class with an octave for all the clergy attached to the church.

The feast of the titular of the cathedral, as well as the anniversary of the consecration of the cathedral, is a double of the first class, and with an octave, when permitted, for the secular clergy (for regulars, too, who use the diocesan Ordo) throughout the whole diocese. Religious, male or female, who use a special Ordo, observe these feasts of the cathedral as first-class doubles, but without an octave.

The day on which a church is consecrated is a double of the first class (from tierce) with an octave for the clergy of the church: the office is that of the dedication of a church. The day on which the cathedral is consecrated is observed as a double of the first class, likewise with an

octave, throughout the diocese. The feast of the *dedication or consecration of a church* is a feast of *Our Lord*. The feast of the *consecration of the cathedral and its anniversary*, as well as the feast of the *titular of the cathedral*, is a *primary* feast even for the clergy of the diocese who are not attached to the cathedral. This is true, too, of the octaves of these feasts.

Preparing the Missal for Next Day's Holy Mass

The beginner is urged to prepare the Missal before coming to Mass. A few moments given to this task on the evening before, will be repaid in ease of reading at Church.

In choosing the Mass to read, consult first the Universal Calendar (see index). It shows what Mass is to be said on any particular day. If closer adherence to the special calendar of a particular diocese is desired, consult the *Ordo* annually published in the locality.

If the day is a feast day, mark the Missal at the feast given. If there is any difficulty in finding the place at once, then look up the name of the saint, or of the feast, in the Index at the end of the Missal. If no feast is given, then read the Mass of the preceding Sunday, or if the priest is vested in black a Mass for the Dead.

If the day is a day within the Octave of some feast, read the Mass of the feast. (Certain great festivals are kept for eight days; i.e., they have an octave and therefore the Prayer, Secret and Postcommunion are repeated each Octave day).

If the day is a Sunday, read the Mass of Sunday. Your Catholic Calendar at home will tell you what Sunday it is.

If some saint's feast happens to fall on that Sunday, add the prayer of the saint to the prayer of the Sunday Mass.

Remember that the Sunday Mass takes precedence over all ordinary feasts.

It is only when a Double of the First or Second Class falls on a Sunday that the Sunday Mass gives way to the feast. (The Patronal Feast of the Parish is a Double of the First Class). In this case the Mass is of the feast, the second Prayer is of the Sunday, and the Gospel of the Sunday is read at the end of the Mass.

PART II

An Explanation of the Requisites and Prayers of Holy Mass Furniture and Articles on Altar and in Sanctuary

1. Crucifix.
2. Reredos.
3. Tabernacle covered by a veil which is either white or of the color of the vestments worn that day, but at Requiem Masses the veil is purple.
- 4-9. Large Candlesticks for High Mass and Benediction. At a High Mass at least six candles are lighted.
- 10, 11. Small Candlesticks for Low Mass. There are usually two but sometimes four. However, only two candles are

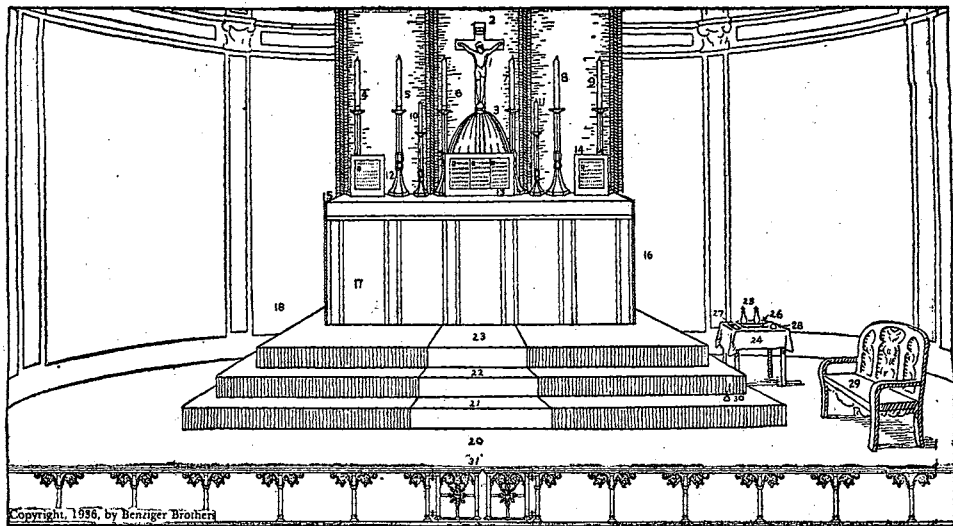


DIAGRAM OF AN ALTAR AND A SANCTUARY
 (For list of articles numbered see accompanying schedule)

- lighted for a Low Mass said by a priest, but when a bishop says a low Mass four candles must be lighted.
- 12, 13, 14. Altar Cards. (The larger in the center contains prayers read at the Offertory and Canon. The smaller one on the Epistle side has the prayers which the priest reads when washing his hands. The other smaller one on the Gospel side has the Gospel of St. John, usually read at the end of Mass.)
 15. Mensa or Altar Table.
 16. Altar Table Coverings. (One wax and three linen cloths cover the altar table. The fourth or top one of linen hangs down over the side of the altar to the floor.)
 17. Antependium or Frontal. (A cloth which sometimes hangs down in front of the altar. Like the tabernacle veil, it takes the color of the Vestments.)
 18. Gospel Side of the Altar.
 19. Epistle Side of the Altar.
 20. Sanctuary Floor.
 21. First Altar Step.
 22. Second Altar Step.
 23. Predella or Altar Platform.
 24. Credence Table.
 25. Water and Wine Cruets.
 26. Finger Basin.
 27. Towel.
 28. Communion Paten.
 29. Sedilia or Priests' Bench.
 30. Bell.
 31. Communion Rail.

The Altar

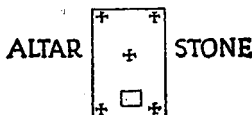
The form of the Catholic altar has always been a table or a tomb. This double form has perpetuated through the ages the remembrance of the institution of the Eucharist and of the burial of Our Lord. The cloth that covered the table at the last supper, the winding-sheet of the Saviour's embalming, are recalled to our love by the white linens spread upon it. The altar, the eucharistic table, the mystical tomb, is, above all, the holy mountain where Jesus transfigures and immolates Himself at the same time; raised as it is above the ground, it appears to us always as a Thabor and a Calvary. Happier we than the apostle, for we can make for ourselves there a perpetual dwelling-place, even in the heart of the divine Saviour.

Church law prescribes an altar of stone for the Holy Sacrifice. If the altar be made of wood or of materials other than stone the Holy Sacrifice must be offered on an altar-stone set therein.

The little rectangle in the front center of the Altar Stone is the sepulcher or tomb, a hollowed part in which are contained the relics of Saints and Martyrs.

The Sacred Stone.—During the Mass the priest often kisses the middle of the altar. In this spot is a stone become, by the consecration of the bishop, a figure of Jesus Christ. Like the Word of God, it has received the sacred unction; like Him, it bears the mark of five wounds (five crosses are cut in the stone), and these are also made by the hammer and iron; like the Lamb of God, of Whom "not one of the bones was

TABLE OF THE ALTAR



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ALTAR STONE IN PLACE

broken" (Ex. xii, 46), the sacred stone is entire, cut from a single piece. He who loves Our Lord will understand these kisses so often repeated; the Church wishes to make reparation during the Holy Sacrifice for all the outrages of the passion—the derisive genuflections of the Jews replaced by the genuflections of the priest; the perfidious kiss of treason, by the respectful kiss of love. In the sacred stone is enclosed a little tomb, sealed by the arms of the bishop; herein with the relics of the saints are laid three grains of incense. Here again is a reminder of the burial, and the different perfumes which Jesus Christ then received from the piety of His disciples—the aromatic herbs of Joseph of Arimathea, of Magdalen, and the holy women.

The Relics in the Altar.—In his marvelous vision St. John saw "under the altar the souls of them that were slain for the Word of God" (Apoc. 6, 9). The Church militant, heir of their holy relics, has placed them under the altar of sacrifice. This custom, observed from the earliest days of Christianity, teaches us how we should receive Jesus Christ in holy communion.

Our heart becomes an altar where Our Lord consummates His sacrifice, and upon this living altar He wishes to see the blessed wounds of a martyr. The saints have tasted in communion ineffable sweetness; recompense, we may be sure, of the immolation which they made of themselves each day. It is easy for us to experience this; let us prepare ourselves for such a solemn act by the sacrifice of our tastes, of our passions, as the Hebrews ate the paschal lamb with bitter herbs. The Eucharist will then bear in us the most abundant fruit; it will be the grain of wheat sown in our hearts, to grow there till the resurrection, the day of blossoming and of harvest, the heavenly wine, which maketh virgin those hearts inclined to evil; the divine fire, which will give to the weak the courage of the lion.

The Tabernacle.—The rich materials which cover the place where the Blessed Sacrament rests, even the name given it, recall the tabernacle of the Old Law, in which the ark of the covenant was kept, one of the prophetic figures of the sacrament of our altars. Its most ordinary form is that of a tower; this symbol of strength could not be more suitably employed than in sheltering Him Whom St. Augustine so well calls "the bread of the strong."

The Cross.—Above the tabernacle is the cross. Its presence alone in this place speaks simply and eloquently: "It is here that Jesus Christ renews the sacrifice of Calvary. The cross raised by deicidal hands remains always laden; love forever fastens to it the divine Victim. His arms extended call the sinner to return and to pardon; His lips never cease to utter the great prayer of mercy, 'Father, forgive them'; grace flows

from His heart in torrents." Christian souls, all these things the crucifix, by its wounds, says to you each day.

The Candles.—Doubtless they recall to us that the catacombs were the cradle of the Church and her first temple; that the divine mysteries were there celebrated by the light of torches. This touching reminder of the persecuted Church should not be lost sight of.

But if it were merely as a reminder of the bloody period of the Church's martyrdom that candles were used, why demand wax for the altar-lights? The anxiety of the Church on this point shows us that there is here some mystery. "Wax," says Mgr. de Cony, summing up the teaching of all the liturgists, "is one of the most expressive symbols furnished the Church by nature to express allegorically the holy humanity of Jesus Christ. The earliest Doctors dwell on the *virginity of the bees*, and the *purity* of that substance drawn from the nectar of the most exquisite flowers, and compare these things to the conception of the Saviour in the pure womb of Mary. The whiteness of the wax, laboriously obtained, signifies again the glory of Jesus Christ, the result of His sufferings; then the flame, mounting from that column of wax which it consumes, is the divinity of Jesus Christ, manifesting itself by the sacrifice of His humanity, and illuminating the world." (*Cérém. Rom.*, 50, 1 c, 6.) It is not, then, to lighten the darkness of the sanctuary, let us say with St. Isidore, that the altar-candles are lighted, because the sun is shining, but this light is a sign of joy, and it represents Him of Whom the Gospel says: "He is the true light." (*Orig.*, 50, 1 c, 12.)

During the holy mysteries, when thick darkness clouds our souls, let us beg God, the eternal light, to scatter this gloomy night. If at the foot of this new Calvary our heart is indifferent and frozen, let us pray God, infinite love, to melt it in His fires. There will come a day when this blessed light will be, for those who have despised it, the fire of justice. O Lord, inspire my heart with such a profound horror of sin that I may escape the flames of Thy vengeance.

The Sanctuary Lamp.—In honor of Jesus Christ a lamp burns perpetually before the altar. The Christian soul longs to remain in constant adoration at the feet of Our Lord, there to be consumed by gratitude and love. In heaven alone will this happiness be given to us, but here below, as an expression of our devout desires, we place a lamp in the sanctuary to take our place. In this little light St. Augustine shows us an image of the three Christian virtues. Its *clearness* is faith, which enlightens our mind; its *warmth* is love, which fills our heart; its *flame*, which, trembling and agitated, mounts upward till it finds rest in its center, is hope, with its aspirations toward heaven, and its troubles outside of God. (*Serm.* 67, *de Script.*)

May our heart watch in the sanctuary under the eye of God! During the labors of the day nothing is easier than to fly there in thought, to offer to Jesus Christ our pain, our weariness, our actions.

At night let us place ourselves at the feet of Jesus, and say: While I sleep I wish to love Thee and bless Thee always; here would I take my rest. If many Christians were faithful to this pious practice it would not be merely a faint and solitary lamp which would illumine the holy place, but thousands of hearts would shed there their sparkling rays of light.

The Altar Candlesticks.—The heavenly Jerusalem has her sacrifice and also her altar. St. John thus describes it: "The altar of gold had seven golden candlesticks, and in the midst was the Son of man, shining like the snow by the whiteness of His garments, and more brilliant than the sun by reason of the splendor of His face." (*Apoc.* 1.)

It is, then, reminders of heaven which the Church constantly places before the eyes of her children; how can we help thinking of it when all around us speaks of it: the altar, the candlesticks, the Eucharist?

The Missal.—Upon the altar in heaven was also a mysterious book, sealed with seven seals, and which no man could open. The lion of the tribe of Juda, Jesus Christ, came, and His triumphant hand broke the seals. The resemblance here is easily traced. The book which contains the prayers of the liturgy is placed upon the altar before the sacrifices, but it remains closed; only the priest, representing Jesus Christ, has the right to open it.

In the West, Latin is the language of the liturgy of the Church. However, certain Greek words, such as *Kyrie eleison*, and some Hebrew expressions, like *alleluia*, *amen*, *sabaoth*, have been enshrined in this rich casket, that the language of the Christian sacrifice may recall the inscription placed above the Saviour's cross, which was written, says the evangelist, in Hebrew, in Greek, and in Latin.

The Chalice and its Appurtenances

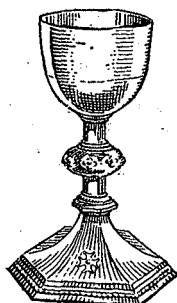
The Chalice: is a cup made of gold or silver, but if of silver, the interior must be gold-plated. It holds the wine for the Holy Sacrifice, and is a striking figure of the Sacred Heart of Jesus.

The Paten: is a plate of gold or silver upon which the large bread for consecration rests until the offertory. If it is of silver, the upper side, at least, must be gold-plated. Of old it was necessarily larger than now, for it held all the breads to be consecrated.

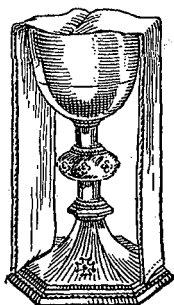
"To seal an alliance the ancients at the end of the banquet caused to be passed from one to another of the guests a cup to which each touched his lips. Our Lord followed this custom at the last supper. The chalice used at the altar is made upon the model of the one from which Jesus Christ drank on the eve of His death. While the chalice receives the blood of Jesus Christ, the paten is reserved for His divine body. It is a large plate, of gold or silver like the chalice, but always golden in that portion which comes in contact with the holy species. Like the chalice, before it is used in the sacred mysteries it is consecrated by chrism and special prayers said by the bishop. Let us receive from the gold, the holy chrism, and the particular benediction of the prelate given to those vessels upon which the Holy of holies rests but an instant, the lesson which the Church teaches us. In communion our hearts become living chalices; our tongue is another paten upon which the priest lays Jesus Christ. May Our Lord always find our tongue and heart bright with the gold of charity; let us consecrate this mystical chalice and paten with the unction of Christian sweetness and the perfume of prayer.

The Pall: A square pocket-shaped piece of linen with a cardboard inserted in order to stiffen it. It is placed over the chalice to prevent dust or other matter falling into it.

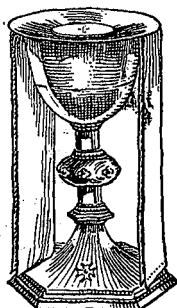
The Purificator: A linen cloth used for wiping the chalice, and the fingers and mouth of the celebrant after Communion. It is spread over the cup of the chalice at the beginning and end of Mass.



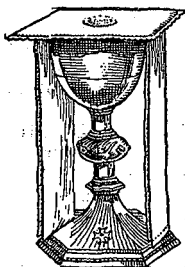
Copyright by Benziger Brothers
The Chalice



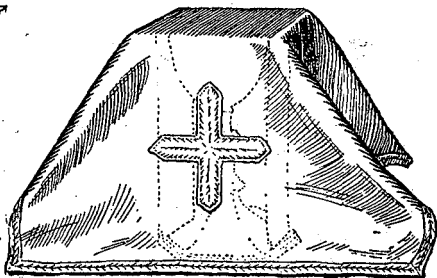
Chalice and Purificator



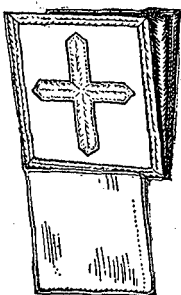
Chalice, Purificator and Paten with host



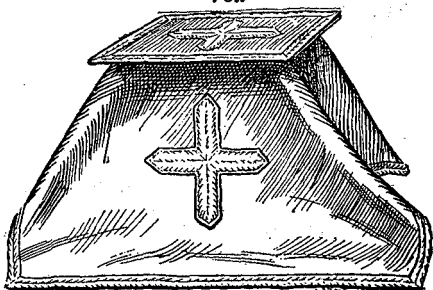
Copyright by Benziger Brothers
Chalice, Purificator, Paten and Pall



All now covered by Chalice Veil—note the different parts under the Veil



Copyright by Benziger Brothers
The Burse and the Corporal



The Chalice completely covered

The Corporal: A square piece of linen. In size and appearance it resembles a small napkin. It is spread out on the altar, and the chalice is placed upon it. During the Mass the Sacred Host rests for a time on the Corporal.

The Burse: is a square container for the Corporal. It is made of the same material and color as the vestments.

The Chalice Veil: is the cloth which covers the chalice until the Offertory, and again after the Communion. It also is made of the same material and color as the vestments. (If one is not present at Sunday Mass before the veil is removed from the chalice, one is obliged to hear another Mass).

The Sacred Vestments

The Vestments of the Celebrant

By God's command the Jewish priests wore a distinctive garb when they ministered in the Temple. The Bible tells us they were vested in violet and purple, scarlet twice dyed, and fine linen. Gold and precious stones were also used to give the person of the priest that dignity demanded by his exalted office.

No special dress was at first prescribed for the Christian priesthood. During the early days the garments worn at the Holy Sacrifice were not dissimilar in form to the clothing of civilians. They were distinguished, however, from profane apparel in richness and beauty of decorations; and of course, their use was restricted to divine worship.

Secular fashion changed, but the Church clung to the old style. Thus it was that garments once common to all, presently became the privileged dress of the clergy. Faith then saw in each particular vestment a symbol relating to the Passion of Our Lord, and a reminder of some Christian duty.

The priest's vestments may be considered now:

- (a) According to their present use.
- (b) According to their historical origin.
- (c) According to their symbolism.

THE AMICE

The amice is a piece of fine linen in the form of an oblong. The priest places it for a moment on his head, and then allows it to rest upon his shoulders. As he does so he prays: "Place, O Lord, on my head the helmet of salvation, that so I may resist the assaults of the devil."

Historical Origin:

A covering for the head and neck worn like a hood. When indoors it was lowered and thrown over the shoulders.

Symbolic Reference:

- (a) The linen cloth that the soldiers put over Our Lord's head; when thus blindfolded He was mockingly asked who struck Him.
- (b) The helmet of Salvation. *Cf. Ephes. vi, 17.*

THE ALB

A wide linen robe reaching to the feet and covering the whole body. The word "Alb" is derived from the Latin, *alba* (*vestis* understood), or white vestment. The vesting prayer is: "Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb I may deserve an eternal reward."

Historical Origin:

The alb, or tunic, was worn in ancient times by all who enjoyed any dignity. The lace alb is a 17th century development.

Symbolic Reference:

- (a) The garment with which Herod clothed Our Lord.
- (b) Signifies the purity of conscience demanded of God's priest.

THE CINCTURE

The cincture, or girdle, is a cord of linen fastened about the waist to confine the alb. The vesting prayer is: "Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me."

Historical Origin:

Walking and active exertion made it necessary for one to gird up a long garment like the alb. Hence the cincture was an essential article of dress.

Symbolic Reference:

- (a) The cord that bound Our Lord to the pillar when He was being scourged.
- (b) Symbolizes modesty, and also readiness for hard work in God's service.

THE MANIPLE

A strip of silken cloth worn on the left arm of the priest. The vesting prayer is: "May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may joyfully reap the reward of my labors."

Historical Origin:

Originally a strip of linen worn over the arm. During the long services, and in the intense heat of southern countries its use was frequently necessary to wipe the perspiration from the face and brow.

*Priest in Amice**Priest in Alb*

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*Priest adjusting
the Cincture**Priest putting
Maniple on left
arm**Priest with
the Stole*

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*Priest in Chasuble
is now completely
Vesterd.*

Symbolic Reference:

- (a) The rope whereby Our Lord was led, and the chains which bound His sacred hands.
- (b) An emblem of the tears of penance, the fatigue of the priestly office and its joyful reward in heaven.

THE STOLE

A long band of silk of the same width as the maniple, but three times its length. It is worn around the neck and crossed on the breast. The vesting prayer is: "Restore to me, O Lord, the state of immortality which I lost through the sin of my first parents and, although unworthy to approach Thy Sacred Mysteries, may I deserve nevertheless eternal joy."

Historical Origin:

A kind of neck-piece or kerchief; a part of the dress of the upper classes. It gradually became the distinctive mark of spiritual authority in the higher clerics, viz., the priest and deacon.

Symbolic Reference:

- (a) The cords with which Jesus was tied. Worn as it is over the shoulders, it reminds us, too, of the Cross Our Lord carried.
- (b) A reminder of the Yoke of Christ. The priest's burden is a heavy one, which Christ nevertheless makes sweet and light.

THE CHASUBLE

The chasuble is the outer and chief vestment of the priest. It is essentially the Mass vestment and is now exclusively reserved to the priest. The vestment is familiar to all by reason of the cross usually embroidered on it. The word "chasuble" is derived from the Latin, *casula*, a little house. The ancient vestment completely enveloped the priest, and was somewhat like a tent. The vesting prayer is: "O Lord, who hast said, 'My yoke is sweet and My burden light,' grant that I may so carry it as to merit Thy grace."

Historical Origin:

Imagine a large circular cloth with a hole cut in the center for the head. This will help one to visualize the ancient chasuble, which was an immense cloak, without opening in front, and without sleeves. It was put on over the head and completely enveloped the body. When it was necessary to use the hands, the garment had to be folded up on each side over the arms. Because of its inconvenience (for two assistants were needed to manipulate it), the vestment was gradually cut and altered until it now has its present shape.

Symbolic Reference:

- (a) The purple cloak worn by Our Lord when He stood

before Pilate.

- (b) An emblem of love. When the ordaining bishop gives it to the new priest, he says: "Receive the priestly garment, for the Lord is powerful to increase in you love and perfection."

Vestments of the Deacon and Subdeacon and Their Office

The Deacon:—This word means servitor. One of the principal duties of this sacred minister is to assist the priest during Solemn High Mass and other solemn ceremonies. He is always at his side, and, by the place of honor which he occupies, he reminds us of the Beloved Disciple leaning on the Heart of Jesus during the Last Supper, and standing under the cross of Calvary.

The deacon chants the Gospel, and dismisses the people at the end of Mass by intoning: "*Ite, Missa est.*"

His vestments are the amice, alb, cincture, stole, and dalmatic; except the latter, all have already been explained.

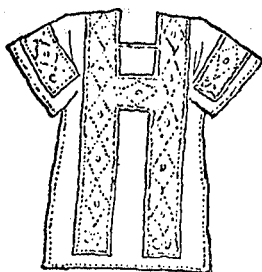
The Dalmatic: This vestment was originally worn at Dalmatia, whence it was brought to Rome. It is a long and ample garment, with very large but short sleeves, descending only to the elbow. From the second century among the Romans it was the vestment of the emperors: the Church adopted it for the Sovereign Pontiff and the bishops. The deacons received it from Pope Sylvester, but the privilege of wearing it was confined to the deacons of the Church at Rome, and for them only granted on festival-days as a sign of joy; consequently, it was laid aside during Advent, Lent, and fast-days, periods of sadness and mourning in the Church.

The dalmatic is of the same color as the chasuble of the priest.

The deacon does not wear the stole in the same manner as the priest; he places it on the left shoulder, and brings the extremities under the right arm.

The Subdeacon.—This minister is charged with the preparation of the sacred vessels, the bread and wine of the sacrifice, giving the water to the celebrant when he washes his hands, and reading the Epistle. His vestments are the amice, alb, girdle, maniple, and tunic. The tunic was formerly distinguished from the dalmatic by its form and material; now it is in all respects like it. The Subdeacon does not wear the stole.

From the "offertory" until the "Pater Noster" at Solemn Mass he wears the *humeral veil* like a shawl over his shoulders, in the folds of which he holds the paten. This veil is an oblong piece of silk of the color of the vestments of the day. It has strings to tie it in front.



DALMATIC



COPE



THE HUMERAL VEIL.

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The Vestments Worn at Benediction

The Cope.—It is a large semi-circular cloak, reaching to the feet and having a small cape in the back. It is clasped in front at the breast. The cope is worn by the officiating priest at Benediction of the Blessed Sacrament and in processions. It is likewise used at the "Asperges" before High Mass, at funeral services, and in solemn blessings connected with Mass,—like the blessing of the ashes on Ash-Wednesday and of the palms on Palm Sunday. The humeral veil as described above, but in white, is worn by the priest when holding the Monstrance to give Benediction.

The Colors of the Vestments

There are five liturgical colors: White, Green, Red, Purple, and Black.

White: is the symbol of purity. It is used on all feasts of Our Lord except those relating to His sufferings; on feasts of Our Lady; on the feasts of saints that are not martyrs.

Red: is the figure of blood and fire. The Church assigns it to the feasts of the martyrs and apostles; to Pentecost Sunday; to feasts connected with the Passion of Our Lord.

Green: is the symbol of hope. It is used on the Sundays from Epiphany to Septuagesima and on the Sundays after Pentecost.

(The Sacred Congregation of Rites permits the use of gold vestments instead of red, white or green, provided the material be of pure cloth of gold.)

Violet: the penitential color, is used during Advent and Lent and on the Vigils of the greater feasts. (Vestments of rose color may be worn in place of violet on two days during the year: the third Sunday of Advent, Gaudete Sunday; and the fourth Sunday of Lent, Laetare Sunday).

Black: the sign of mourning, is used on Good Friday, and in Masses of the Dead.

High Mass and Low Mass

High Mass: that which is celebrated by a priest, assisted by deacon and subdeacon, with all the solemnity of chant, incense and full ceremonial.

Low Mass: is said by a priest alone, with one or two servers, and is a shortened or simplified form of the High Mass.

Missa Cantata: The so-called sung Mass, or Missa Cantata, is a modern compromise between a Low and a High Mass. At a Missa Cantata the ceremonies are somewhat abbreviated because of the absence of the sacred ministers; incense is not permitted, and the celebrant himself sings the Gospel in the deacon's stead.

The Asperges

The Asperges, from the Latin *aspergere*, to wash or sprinkle, is a rite at least fifteen centuries old, which precedes the principal Mass on Sunday. It is performed by the celebrant of the Mass, who sprinkles the congregation with holy water while reciting a verse from Psalm 50: "Thou shalt sprinkle me with hyssop; and I shall be cleansed; Thou shalt wash me and I shall be made whiter than snow" (verse 8). At Eastertide there is substituted for this versicle the Church's antiphon, "*Vidi Aquam.*" The ceremony of sprinkling the congregation grew out of an old custom of blessing water for the faithful on Sunday mornings. In a ninth-century document we read: "Every Sunday, before the celebration of Mass, the priest shall bless water in his church and, for this holy purpose he shall use a clean and suitable vessel. The people, when entering the church, are to be sprinkled with this water, and those who so desire may carry some away."

Ceremonies for the Laity

The following is a summary of ceremonies to be observed by the faithful at Mass and the liturgical functions connected

with it. Uniformity in this matter would greatly add to the edification of the people and tend to enhance the sacred functions.

Low Mass

WHEN the celebrant enters the sanctuary the laity rise and remain standing till he descends to the foot of the altar to begin Mass. They then kneel and remain so throughout the Mass, except during the two Gospels, during which they stand. (*Rubricæ Generales Missalis, Tit. 17, n. 2.*) De Herdt (*Vol. I, n. 146*) says that this rubric is not preceptive but directive only.

Note.—When the last Gospel is that of St. John they make a simple genuflection with the priest at the words "*Et Verbum,*" etc., then rise and remain standing until the priest reaches the foot of the altar.

Asperges

1. *Stand* when the celebrant enters the sanctuary and remain standing until the end of the Asperges. Do not kneel when the celebrant kneels and intones the *Asperges* or *Vidi Aquam*.

2. *Sit* whilst the celebrant is removing the cope and putting on the chasuble.

3. *Stand* when the celebrant goes to the altar.

High Mass

The rubrics give no direction. Gavantus (*Pars I, Tit. 17*) and Pouget (*Institutiones Catholicæ in modum Catecheseos, Pars 3, Sect. 2, cap 7, § 20*) say that the people may conform to the rules given for those who are in choir. Hence the people—

1. *Stand*—from the time the celebrant enters the sanctuary to the beginning of the Mass.

2. *Kneel*—from the beginning of the Mass until the celebrant ascends the altar after the *Confiteor*.

3. *Stand*—from the time the celebrant ascends the altar until he goes to the bench after the intonation of the *Gloria*. During the singing of the *Kyrie eleison* the people sit if the celebrant sits.

4. *Sit*—while the choir sings the *Gloria*.

5. *Stand*—from the time the celebrant rises from the bench to the end of the Orations.

6. *Sit*—from the beginning of the Epistle to the *Dominus vobiscum* before the Gospel.

7. *Stand*—during the Gospel and the recitation of the

Credo; during the latter they make a genuflection on one knee at *Et incarnatus est*.

8. *Sit* - when the celebrant takes his seat, and whilst the *Credo* is being sung by the choir, except at the *Et incarnatus est...et homo factus est*, when they kneel on both knees.

9. *Stand* - when the celebrant rises to return to the altar and remain standing whilst he sings *Dominus vobiscum* and *Oremus*.

10. *Sit* - from the *Oremus* to the beginning of the *Preface* - *Per omnia saecula saeculorum*.

NOTE. - During solemn Mass when incense is used the people stand during the incensing of the congregation. Remain standing for the *Preface*.

11. *Stand* - From the beginning of the *Preface* until the celebrant begins the *Sanctus*.

12. *Kneel* - from the *Hosanna*, etc., until the *Per omnia saecula saeculorum* before the *Pater Noster*.

NOTE. - The S. C. Indulg. issued a decree June 12, 1907, according to which all who look at the Sacred Host when it is elevated at Mass or when the Blessed Sacrament is solemnly exposed and recite the ejaculation "My Lord and My God." may gain an indulgence of seven years and seven times forty days, besides a plenary indulgence once a week if this is done daily and the sacraments are received. Hence the laity should bow when the celebrant genuflects, look at the Sacred Host when the celebrant elevates it, and bow again when the celebrant genuflects after elevating it.

13. *Stand* - from the *Pater Noster* until the *Agnus Dei*.

14. *Kneel* - from the *Agnus Dei* until the *Dominus vobiscum* before the *Postcommunion*.

15. *Stand* - during the *Postcommunion* and remain standing until the celebrant gives the *Blessing*.

16. *Kneel* - during the *Blessing*.

17. *Stand* - during the *Last Gospel* and remain standing until the celebrant has left the sanctuary.

NOTE. - When the *Last Gospel* is that of St. John, the people should make a simple genuflection with the priest at the words "*Et Verbum*," etc., then rise and remain standing until the celebrant has left the sanctuary.

Requiem and Ferial Masses

The rules given above are to be observed, except -

1. *Kneel* during the prayers before the *Epistle* and after the *Communion*.

2. *Kneel* from the *Benedictus* through to the *Last Gospel*.

Note I.—If, whilst sitting, the celebrant doffs his biretta, the people should make a bow by bending the head and to some extent the shoulders also.

Note II.—When the celebrant bows or makes the sign of the cross in those parts of the Mass which he recites in a clear and intelligible tone of voice, the people should do the same.

Note III.—As often as the celebrant makes a genuflection or kneels, because the rubrics prescribe it, between the *beginning of Mass* and the *Offertory* (e.g., at the *Adjuva nos* in the Tract on Ash Wednesday and at *Emisit spiritum* during the reading of the Passion on Palm Sunday) the people do the same. If they be sitting at the time they first rise and then kneel.

Benediction of the Blessed Sacrament

1. *Kneel*—from the beginning to the end of the service, except when the *Te Deum* is chanted, when all stand; but all should kneel on both knees when the verse *Te ergo quæsumus* of the *Te Deum* is being sung.

2. *Stand*—as soon as the Blessed Sacrament is replaced in the tabernacle.

Note I.—When the Blessed Sacrament is exposed the people make a double genuflection on both knees and a bow when entering and leaving the church.

Note II.—In answering the public prayers and litanies every one in the church should answer in a loud tone of voice.

WHEN TO KNEEL, STAND OR SIT AT LOW, HIGH, REQUIEM OR SOLEMN MASS¹

¹According to custom in American churches when there is no canonical choir, and no one to give a sign for standing, kneeling, etc., the following procedure may be observed:

PARTS OF THE MASS	1	2	3	4	5
<i>When Priest enters Sanctuary</i>	st	st	st	st	st
<i>Beginning of Mass</i>	k	k	k	k	k
KYRIE * <i>Stand, but sit when Priest sits</i>	k	*	*	*	*
GLORIA	k	st ²	n	st ²	n
DOMINUS VOBISCUM—COLLECTS	k	st	k	st	k
EPISTLE (<i>Priest at right side</i>)	k	s	s	s	s
DIES IRAE (<i>at Mass for the Dead</i>)	k	n	s	n	s
GOSPEL (<i>Priest at left side</i>)	st	st	st	st	st
CREDO	st	st ³	n	st ³	n
OFFERTORY (<i>Oremus</i>)	s	s	s	s ⁴	s
PREFACE	s	st	st	st	st
SANCTUS till COMMUNION	k	k	k	k	k
2nd ABLUTION (<i>when Priest drinks from chalice second time</i>)	k	k	k	k	k
DOMINUS VOBISCUM & POSTCOM.	k	st	k	st	k
ITE MISSA EST and BLESSING	k	k	n	k	n
LAST GOSPEL (<i>Priest at left side</i>)	st	st	st	st	st
PRAYERS AFTER LOW MASS	k	n	n	n	n
<i>When Priest leaves Sanctuary</i>	st	st	st	st	st
ABSOLUTION OF THE DEAD	n	n	st	n	st

Key: 1—Low Mass not sung; 2—High Mass sung by one priest; 3—Requiem or Funeral Mass sung by one priest; 4—Solemn High Mass sung by three priests; 5—Solemn Requiem or Funeral Mass sung by three priests; s—sit; st—stand; k—kneel; n—none.

Note: ¹For Ferial Masses (Masses said on weekdays) said by priest in purple vestments, follow directions of No. 3 (Requiem Mass). ²Also sit when priest sits. ³Also genuflect or sit when priest genuflects or sits. ⁴When people are incensed by thurifer, stand

The Ordinary and the Proper Parts of the Mass

The English form of the *Ordinary of the Mass* is given here for study purposes only. The Latin has been omitted since it is in the "Ordinary of the Mass" for regular use on page 756. Thus the beginner may have at hand the copious notes and instructions interspersed throughout which were provided by Father Lasance, and readily familiarize himself with the order of Holy Mass and the sequence of the prayers. This will be so much easier of accomplishment as the reading and study of this form is correlated with the explanation of "The Parts of the Mass" taken from "Read Mass with the Priest" by Rev. William R. Kelly. After this knowledge has been acquired the "Ordinary of the Mass" in Latin and English as contained for practical purposes on page 756 should be used because it permits smoothly progressive reading.

To find what Mass is to be celebrated on any given day, consult "The Universal Calendar" at the end of this book and then turn to the alphabetical index to ascertain the page on which the Mass for the celebration of the designated feast is contained.

The Parts of the Mass

Each Mass contains certain prayers and rites which are *fixed*, i. e., they do not change and this is called the *Ordinary of the Mass*. But it also contains other prayers which vary according to the feast and this portion of the Mass is called the *Proper of the Mass*. These variable parts are the Introit, the Prayer or Collect, the Epistle or Lesson with their Gradual Tract or Sequence, the Gospel, the Offertory, Antiphon, the Secret, the Communion Antiphon and the Postcommunion. These parts are indicated by a ★ so they may readily be recognized.

The following table will give a comprehensive view of the structure of the Mass and its various parts.

Part 1. The Mass of the Catechumens

A. The Preparation.

1. The Preparatory Prayers for Mass; 2. The "Asperges Me;" 3. The Prayers at the foot of the altar; 4. The incensing of the altar; 5. The Introit; 6. The Gloria.

B. The Instruction.

1. The Prayers or Collects; 2. The Epistle, Gradual (Tract, Sequence); 3. The Gospel; 4. The Credo.

Part 2. The Mass of the Faithful

A. The Offertory.

1. Offertory Prayer (Antiphon); 2. Prayers for the offering

of the bread and the wine; Incensing of offerings and altar; 3. The Lavabo or Washing of the hands; 4. The second prayers for the offering; 5. The Secrets.

B. The Canon.

1. The Preface and Sanctus; 2. The three Commemorations of the Church, of the living, of the Saints, (the Communicantes); 3. Prayers before the Consecration; 4. Consecration and Elevation; 5. The Prayers after the Consecration: Commemoration of the Passion, Death, Resurrection and Ascension of our Lord; the two oblation prayers; the commemorations of the dead, ourselves and the Saints; 6. The Minor Elevation (The end of the Canon).

C. The Communion.

(a.) Preparation.

1. The *Pater Noster*; 2. The Prayer for Peace; 3. The breaking of the Host; 4. The *Agnus Dei*; 5. Second prayer for peace. The Kiss of Peace;

(b.) Reception of Holy Communion.

1. Prayers of preparation for Holy Communion; 2. The *Domine non sum dignus*; 3. The Communion of the Priest under both species;

(c.) The Thanksgiving.

1. Two prayers of thanksgiving (The Ablution Prayers); 2. Communion Antiphon; 3. The Postcommunion.

(d.) Conclusion.

1. The Dismissal (*Ite Missa Est*); 2. The Blessing; 3. The Last Gospel.

The Prayers and Ceremonies of the Ordinary of the Mass

The Mass of the Catechumens

The *Mass of the Catechumens* extends from the prayers at the foot of the altar until the Offertory. It is a kind of prelude to the great act of sacrifice which begins with the Offertory and concludes with the end of the Mass. It is called "The Mass of the Catechumens" because in the early Church, the Catechumens, who were those under instruction and had not yet been baptized and admitted to the Church, were allowed to attend only this first part of the Mass.

The Preparation

As the first step in his preparation to say Mass the priest recites certain prayers privately before vesting. These prayers will be found at the end of this book and are recommended to the laity as a special preparation for the reception of Holy Communion. *Indulgence, one year. Leo XIII, Feb. 17, 1883.*

When the priest enters the Sanctuary, stand until he begins the prayers at the foot of the altar. Then kneel.

Standing at the foot of the altar steps, and signing himself

with the sign of the holy cross, the priest begins, the acolytes or other ministers responding: ¹

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The priest, folding his hands, says the Antiphon.

P. I will go in to the altar of God.

R. To God, Who giveth joy to my youth.

Now the priest recites the 42nd Psalm, "*Judge me, O God, etc.*," and immediately adds the Confiteor. Therein expressed are the sentiments which ought to animate both priest and people at this sacred time. (The priest humbled at the foot of the altar represents Jesus in the Garden of Olives.) (See Mass Picture, "The Beginning of Mass—The Confiteor," page 757).

Psalm 42

From Passion Sunday till Holy Saturday exclusively, and in Masses for the dead, the following psalm is omitted. In this event continue at the Confiteor.

Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

R. For Thou art, God, my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles.

R. And I will go in to the altar of God; to God, Who giveth joy to my youth.

P. To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go in to the altar of God.

R. To God, Who giveth joy to my youth.

The Confiteor or Public Confession

The priest makes the sign of the cross and says:

¹ The directions given throughout this Ordinary of the Mass when to kneel, stand or sit are the general customs for Low Mass. Consult the "Ceremonies for the Laity," page 68. However, frequently it is the rule to kneel all through Low Mass and stand at the two Gospels.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

Joining his hands and bowing profoundly, the priest continues:

I confess to almighty God, to blessed Mary, ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed: (*Here the priest strikes his breast three times*) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

R. May almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

P. Amen.

The priest rises and the ministers or the acolytes bowing down, recite the Confiteor.

The priest now says:

P. May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

R. Amen.

Signing himself with the sign of the cross he continues:

P. May the almighty and merciful God grant us pardon, absolution, and remission of our sins.

R. Amen.

Bowing moderately the priest continues:

P. Thou wilt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

Then going up to the altar the priest prays silently:

Take away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart, we may be worthy to enter into the Holy of holies. Through Christ our Lord. Amen.

Bowing down over the altar, he kisses it and says:

We beseech Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that

Thou wouldst vouchsafe to pardon me all my sins. Amen.¹

★ The Introit

In the ancient days the Introit (from the Latin "he enters") usually a selection from Holy Scripture, was chanted while the priest and his attendants were going in procession to the altar. Often, but not always, the Introit sounds the keynote of the Mass, for instance, rejoicing on Lætare Sunday, (4th Sunday of Lent, page 327). (See Mass Picture—The Introit, page 760).

Standing to the left or Epistle side of the altar, he reads the Introit, which varies according to the Mass that is being celebrated, and which will be found in its place in the order of proper Masses, page 103 to page 752, in this book. (In this connection attention is called to the directions for finding the Proper Part of a Mass in "Read Mass with the Priest, page 43.)

Then alternately with his ministers and with folded hands he says:

The Kyrie Eleison

Kyrie Eleison: These are Greek words. *Kyrie Eleison*—Lord have mercy. *Christe Eleison*—Christ have mercy. "The Kyrie Eleison, that cry for mercy . . . seems introduced as if to give grander effect to the outburst of joy and praise which succeeds it in the Gloria in Excelsis" (Cardinal Wiseman).

P. Lord, have mercy on us.

R. Lord, have mercy on us.

P. Lord, have mercy on us.

R. Christ, have mercy on us.

P. Christ, have mercy on us.

R. Christ, have mercy on us.

P. Lord, have mercy on us.

R. Lord, have mercy on us.

P. Lord, have mercy on us.

He now moves to the center of the altar, and recites:

The Gloria in Excelsis²

This is omitted in Lent and Advent, and in Masses for the dead.

The Gloria is the Church's greatest hymn of praise. Its first words are from the angels' hymn on the night of the Divine Saviour's birth. In the Gloria the Church renders honor, and glory, and thanksgiving, to the Father, the Son, and the Holy Ghost. (See Mass Picture "The Gloria in Excelsis," page 761).

¹ At high Mass the priest, before reading the Introit, blesses incense, saying:

Mayest thou be blessed by Him in Whose honor thou art to be burnt. Amen.

He then incenses the altar and is himself incensed by his deacon.

² In high Masses the celebrant sings the first words of the Gloria in excelsis Deo, which is then taken up by the choir; the celebrant and ministers being seated until it is finished.

Glory be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly king, God the Father almighty. O Lord Jesus Christ, the only-begotten Son, O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone art the Lord; Thou alone, O Jesus Christ, together (*he makes the sign of the Cross*) with the Holy Ghost, art most high in the glory of God the Father. Amen.

After his recitation of the Gloria the priest kisses the altar. The significance of the act is obvious, since the altar stands for Christ Himself. Turning to the people and with arms extended, the priest then says or sings:

P. The Lord be with you.

To which the server responds:

R. And with thy spirit.

This greeting of the celebrant is a sacramental and therefore a means of grace for those hearers who are properly disposed.



The Prayer or Collect

Here follow the Prayers (also called "Collects") appointed for the day which will be found in their proper places for each Mass in the book. The priest says or sings them at the right or Epistle side of the altar.

After his greeting the priest says "*Oremus*," "Let us pray," exhorting the congregation to join him in the prayer of the Mass. This prayer is found in the Missal immediately after the Introit. The number of prayers varies according to the day. On the greater feasts there is only one prayer; the second and third prayers said on other days are called Commemorations. The prayer usually begins with an address to the Almighty, is followed by an appeal expressed very briefly and fervently, and always ends with mention of the Three Divine Persons. God Himself seems to have inspired the composer of these ancient petitions. No prayers can compare with them in simplicity and unction.

The endings of the Prayers vary according to the nature of the Prayer. For explanation see page 819.



The Epistle or Lesson¹

The priest next reads the Epistle, or Lesson, from the Mass he is celebrating, with the Gradual, or Tract or Sequence

¹ At Solemn High Mass the Epistle is sung by the subdeacon, the choir afterwards singing the Gradual.

which will be found in their proper place for each Mass in the book. At the end the server answers "Thanks be to God" (Deo Gratias).

The Epistle is a passage from the Bible read after the last prayer. It is also called "*Lectio*"—lesson or reading. It may be a reading from the Epistles of the New Testament. The custom of reading parts of the Bible in public is very ancient. It is quite likely that the early Church followed the Temple tradition in this respect. At the end of the Epistle the people were wont to answer "*Deo Gratias*," "Thanks be to God." The Epistle is generally read aloud to the people along with the Gospel. (See Mass Picture, "The Epistle," page 763).

The Gradual, as we now have it, is composed of only two psalm verses. Originally a whole psalm was sung by the deacon between the Epistle and Gospel. It was introduced to keep up the interest of the faithful during the very long ceremonies of the ancient Church. There is evidence to show that the people liked good singing.

The Alleluia: a Hebrew expression meaning "Praise ye the Lord," is repeated twice after the Gradual. It is omitted during the penitential season, its place then being taken by the *Tract*. The *Sequence* is a hymn used on certain occasions. Five Sequences are found today in the Roman Missal; there were many others in the Middle Ages. These are found on pages 540, 599, 636, 969, 1503.

The priest, returning to the center, bows down over the altar and says silently the prayer of preparation for the reading of the holy Gospel:

The Munda Cor Meum

Cleanse my heart and my lips, Who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in Thy loving-kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart and on my lips, that I may worthily and becomingly announce His Gospel. Amen.

Stand ★

*The Gospel*¹

The Gospel is an extract from one of the four Evangelists.

¹ *At Solemn High Mass, after the celebrant has read the Gospel, in a low tone, the deacon, taking the book of the Holy Gospels from the altar, kneels before the celebrant and asks his blessing:*

Pray, sir, a blessing.

The Lord be in thy heart and on thy lips, that worthily and becomingly thou mayest announce His Gospel: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the deacon goes to the place appointed, and sings the Gospel to the end. The celebrant kisses the Sacred Text as above, and is then incensed by the deacon.

Our English word *gospel* from the Anglo-Saxon *god* (good) *spell* (speak), signifies good news. In apostolic days the sacred text was read at some length during the liturgical services of the Church. Later on, Pope St. Damasus (A.D. 304-384) selected definite passages, bound them in a book called the *Evangelarium* and appointed them to be read on certain days. In another volume, the *Epistolarium*, were gathered the Epistles; in the *Psalterium*, the psalms; and in the *Sacramentarium*, the rites and prayers for the celebrant. These four books were duly arranged and combined in one volume centuries later. This volume is the *Roman Missal*. The portion of the Gospel read in Mass is chosen for the useful lesson it imparts. Before the priest reads, he signs himself with the cross upon the forehead, lips and heart, the symbolism of the act being at once apparent. A homily or sermon followed the public reading of the Gospel. The catechumens and penitents were then excluded, so that the Mass up to this point was called the Mass of the Catechumens. Only the faithful might remain for the Sacred Mystery, hence the Mass from the Offertory to the end was called the Mass of the Faithful. (See Mass Picture, "The Priest Reads the Gospel," page 764).

Passing to the right or Gospel corner of the altar, the priest says:

P. The Lord be with you.

R. And with thy spirit.

P. The continuation (or beginning) of the holy Gospel according to *N.* (*Here he announces the name of the Evangelist.*)

R. Glory be to Thee, O Lord.

The Gospel ended, the acolyte answers:

R. Praise be to Thee, O Christ.

Kissing the words of the Sacred Text, the priest says:

May our sins be blotted out by the words of the Gospel.

The Nicene Creed

The Creed is the public and solemn profession of the Faith. Its text was not made known to the catechumens of early times until they had been tried and approved. For more than three centuries the Apostles' Creed alone was in use. Then in the fourth century a more explicit statement of belief, the Nicene Creed, was formulated against the errors of the time, and it is this creed that is recited in the Mass. (See Mass Picture, "The Credo," page 765).

The priest returns to the middle of the altar and recites the Creed, if it is to be said. (For the text of the Nicene Creed see page 765). It is said or sung at Mass on all Sundays, on other days whenever indicated.

The Mass of the Faithful

This portion of the Mass has three principal parts: (a.) The *Offertory*, beginning with the verse called "The Offertory" to

the "Preface" during which time the bread and wine are prepared for the Sacrifice. This verse is a portion of the "Long Psalm" which used to be sung at this point while the people walked to the altar to present, or offer their gifts. (b.) The *Canon of the Mass*, introduced by the "Preface" and extending to just before the "Pater Noster" (The Our Father) and including, therefore, the "Consecration" which is the sacrificial act of the Mass, known sometimes as the "Action." (c.) The *Communion*, prefaced by the "Pater Noster" and extending to the conclusion of the Mass. The "Communion" consists of first the preparation for the reception of Holy Communion and secondly of the Thanksgiving after reception of Holy Communion. The entire part is called *Mass of the Faithful* because in the early church the Catechumens were excluded before the Offertory, while the Faithful, who were baptized in good standing, remained also for the sacrifice of the Mass and partook of Holy Communion.

The priest now proceeds to the Offertory. He kisses the altar; then turning to the people, he salutes them:

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

[Sit] ★

The Offertory¹

Now he reads the Psalm-verse appointed which will be found in its proper place for each Mass in this book. At high Mass it is to be sung by the choir. This verse was originally a whole psalm, which was chanted while the people walked up to the sanctuary with their offerings. The Offertory, as an act, is accomplished as the priest offers the bread and wine while reciting the prayer "*Receive, O holy Father,*" and the four oblation prayers that follow. (See Mass Picture, "The Offering of the Host," page 767).

The priest now uncovers the chalice.

Offering of the Host

Taking the host to be consecrated, which is lying on the paten solemnly consecrated for the holding of the body of Christ, he makes the oblation, saying silently:

Receive, O holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail both me and them to salvation, unto life everlasting. Amen.

¹ Here at Solemn High Mass the subdeacon proceeds to the credence table and putting on the Humeral Veil he takes the covered chalice to the altar, giving it to the deacon who hands the paten with the host to the celebrant.

Making the sign of the cross with the paten he places the host upon the corporal. He proceeds to the Epistle side and pours wine and water into the chalice, blessing the water before pouring it (but in Masses for the Dead the blessing of the water is omitted). While doing this, he recites the prayer below: "O God, Who in creating man" (Deus qui humanæ).¹

This is a telling illustration of the perfect and indissoluble union of the divinity with the humanity of Jesus through the Incarnation of the Word; and, according to the prayer of the Church, it is likewise a touching symbol of the union of Jesus with all Christians and especially with every single one who assists at Holy Mass; for the priest petitions the heavenly Father to unite our poor human nature so closely with the divinity of Jesus that nothing may ever be able to separate it. And even as these few drops of water lose themselves in the wine, so may also we lose ourselves in the divinity of Christ.—Herbst, *Holy Mass*.

O God, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the mystery signified in the mingling of this water and wine grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost; God, world without end. Amen.

Offering of the Chalice

The celebrant offers the chalice with the words:

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.

Making the sign of the cross with the chalice, and placing it on the corporal, he covers it with the pall.²

Bowing down over the altar the celebrant goes on:

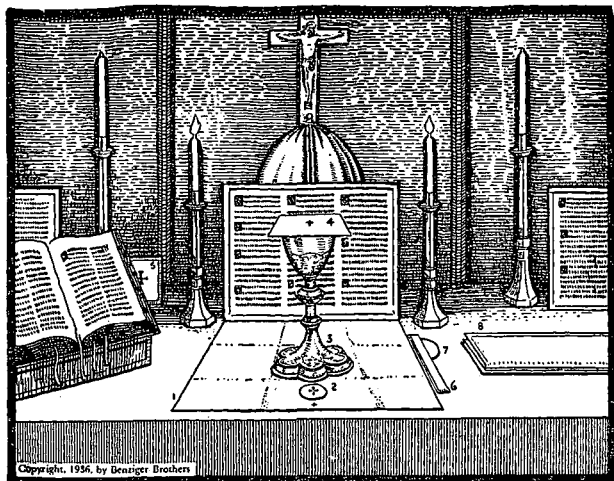
Humbled in mind, and contrite of heart, may we find favor with Thee, O Lord: and may the sacrifice we this day offer up be well-pleasing to Thee, Who art our Lord and our God.

Raising his eyes to heaven he invokes the Holy Ghost upon the oblation, over which he makes the sign of the cross, saying:

¹ Here at Solemn High Mass the deacon pours the wine into the chalice, the subdeacon afterwards adding a few drops of the water which the celebrant has blessed.

² Here at Solemn High Mass the subdeacon receives from the deacon the paten, which he covers with the extremity of the veil worn over his shoulders; he then proceeds to the foot of the altar-steps, and takes his stand behind the priest. He holds the paten before his eyes until the conclusion of the Pater Noster. In Masses for the dead the paten is not removed from the altar nor is the humeral veil worn by the subdeacon.

Come, Thou, the sanctifier, God almighty and everlasting; bless ✠ this sacrifice which is prepared for the glory of Thy holy name.¹



The arrangement of the altar-table immediately after the Offertory: 1. The Corporal. 2. The Host. 3. The Chalice. 4. The Pall. 5. The Burse. 6. The Purificator. 7. The Paten. 8. The Chalice Vell.

The Lavabo

Following the offering of the bread and wine water is poured over the fingers of the celebrant.

When the people had made their offerings in kind, that is, bread, wine, fruits, etc., the priest's hands were perhaps a bit soiled. Practical reasons would thus require an ablution. And, of course, the external washing symbolized the inward purity expected of God's minister at the sublime Sacrifice. While washing his hands, the priest recites the second half of Psalm 25. (See Mass Picture, "The Lavabo—The Priest Washes His Hands," page 770).

I will wash my hands among the innocent: and will compass Thine altar, O Lord.

That I may hear the voice of praise: and tell of all Thy wondrous works.

¹At Solemn High Mass incense is then blessed. The full ceremony is given in the "Ordinary of the Mass," page 769.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

In Masses for the Dead, and in Passiontide, omit the following Glory be to the Father as far as "Receive, O holy Trinity."

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing down over the middle of the altar the priest continues the prayer of oblation:

Receive, O holy Trinity, this oblation offered up by us to Thee, in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints, that it may be available to their honor and to our salvation: and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

The Orate Fratres

Feeling his unworthiness, the priest, after he kisses the altar, turns to the people imploring them with raised voice: (See Mass Picture, "The Orate Fratres," page 772).

Brethren, pray (and turning back to the altar continues silently) that my sacrifice and yours may be well pleasing to God the Father almighty.

To which they answer through the server:

May the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church.

To this the priest adds Amen.



The Secret Prayer

Then with hands extended, the priest says the Secret prayers. Their order and number are the same as the Prayers said at the beginning of Mass, and will be found in the proper place in each Mass.

The Secret was originally the one prayer of oblation recited by the priest over the bread and wine he was to consecrate. It is said inaudibly, for here the priest is acting as a mediator speaking directly to God on behalf of man.

As he finishes the last of the Secret prayers he raises his voice, saying, or singing:

World without end.

And the server answers, Amen.

The Preface

Next follows the Preface which for high Mass is set to an impressive chant. The Preface said or sung on Sundays which includes Trinity Sunday is the so-called "Sunday Preface," also named "Preface of the Blessed Trinity" (page 773). The "Common Preface," also named "Ferial or Weekday Preface" (page 775), is said throughout the year on all weekdays and feasts that have no special Preface. For days that have a Special Preface directions are given in the respective Masses. These Special Prefaces are found on pages 798 to 818.

The Preface, or introduction to the Canon, is a hymn of thanksgiving and praise. It is preceded by an invitation to the people to raise their hearts to God, and ends with the words of the seraphim incessantly sung before the throne of God. We should humbly acknowledge our unworthiness and seek to unite our praises with their acceptable Song of Triumph—the *Trisagion* (thrice holy). (See Mass Picture, "The Preface," page 773).

Kneel

The Sanctus

Holy, holy, holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest

Here a bell is rung to give notice to the people of the beginning of the Canon or sacrificial part of the Mass, while the priest in a lower tone of voice recites the hymn: (See Mass Picture, "The Sanctus," page 774).

The Canon of the Mass

Having with those present, after the example of our blessed Lord at the last supper, given solemn thanks to God, the Father almighty, for all His blessings, the priest alone and silently, enters upon the rite proper to the offering up of the unbloody sacrifice of the New Testament, called the *Canon of the Mass*.

It is the most solemn—the most mysterious—portion of the Holy Sacrifice. St. Gregory and St. Augustine refer to the Canon as "the prayer *par excellence*." Other early writers on the liturgy of the Mass allude to the Canon as "The Action," or "The Mystery of the Most Holy Action," "because," as Father Gavin, S.J., explains,¹ "the body and blood of Jesus

¹ "The Sacrifice of the Mass."

Christ in the Mass is wrought or made (*conficitur*) by the greatest 'action' or act in this world."

"It has been called the Action," writes another liturgist, Father Vandeur, O.S.B.,¹ "from the Latin expression *agere causam*, 'to plead a cause.' Indeed, what is the priest about to do but to plead in the person of Christ the cause of the universal Church? The word *Canon* is derived from the Greek, and signifies *rule*. It is, in other words, the formula which must invariably be followed in the consecration of the elements of bread and wine."

The *Canon*, strictly speaking, comprises the fixed forms of prayer in the Mass, from the *Sanctus* to the *Pater Noster*. It has not been changed, or added to, since the time of Pope St. Gregory the Great, who lived in the sixth century.

Father M. C. Nieuwbarn, O. P., in his admirable treatise on the Holy Sacrifice,² says in reference to the *Canon*: "This selection of liturgical prayers is of unparalleled beauty. They seem to give utterance to the feelings of our great High Priest, Jesus Christ, and the mind can not fail to be impressed by the accents of persevering prayer, and by the spirit of humility, love and adoration, which pervade these confident appeals to the omnipotent God, as well as by the impressive ceremonies which set them forth.

"Sayings of Christ and apostolic traditions form the groundwork of the *Canon*, and to this the devotion of Popes has made additions. Thus the *Canon* is in the truest sense the prayer of God's Church.

"Silence now reigns at the altar. In the Old Law the high priest entered alone into the Holy of holies. Like Moses, he spoke alone with God, and the Lord answered him. (Cf. *Ex. 19, 10*.) Thus, too, the priest recites in silence the wonderful prayers of the *Canon*, and renews the mysterious sacrifice of Christ's infinite love. The ceremony proceeds in absolute silence; the priest's voice no longer alternates in prayer with that of the people, for he alone is ordained to offer the sacrifice in the name of the Church, he alone can come into close contact with his Lord and his God. Silence envelopes, like a mysterious veil, the 'enclosed garden' (*Cant. 4, 12*), the 'sealed source' of the divine mysteries. For we are truly in presence of the mysteries of religion. It is the prayer of prayers which we are saying, a secret holy action which we are performing. Silence becomes the representative of the divine high priest when celebrating the divine mystery. Truly, 'the Lord is in His holy temple: let all the earth keep silence before Him' (*Hab. 2, 20*).

"The priest first addresses himself to God the Father. Jesus Christ, however, the divine High Priest, is his intermediary; through Him he offers the prayers of sacrifice. He redoubles the fervor of his prayer; he raises his hands and eyes to heaven, lowers them again, and with a profound inclination joins his hands in the form of prayer, and rests them upon the altar. Raising them once more, he blesses the offering.

¹ "The Holy Mass Popularly Explained."

² "The Holy Sacrifice and Its Ceremonies."

All these actions represent in a visible manner the spirit of the Church's prayer, and the sanctifying power of her blessings." During the opening prayer (*Te igitur*) the priest, before blessing the offering, kisses the altar as a sign of reverence and love to Our Lord. This is the last time he kisses the altar before the solemn moment when the consecrated stone shall become the throne of the divine Victim—Jesus Christ. Introduced by the Preface—that beautiful *Prayer of Thanksgiving*—the Canon is pre-eminently a *Prayer of Impetration*.

The first prayer of the Canon begins with the words: "Wherefore we humbly pray." The word "Wherefore" connects the Canon with the Preface. Having offered our thanks to our heavenly Father, we now come to Him and humbly present our petitions.

The Commemoration of the Church

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our (*Here the priest kisses the altar*) Lord, to receive and to bless these ☩ gifts, these ☩ presents, these ☩ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her throughout the world; as also for Thy servant N., our Pope, and N., our bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

The priest while saying the foregoing prayer makes the sign of the cross three times over the holy offerings—"three times; for these oblations are first, *gifts*, which have come from God; secondly, *presents*, which we give back to Him; and, thirdly, *holy unspotted sacrifices*, which have been set apart from every profane use, and which are destined to become the body of the immaculate Lamb."—*Vandeur*.

"The bread and wine are called by three names—*gifts*, things which we receive from God; *presents*, which we offer to Him; *holy and unspotted sacrifice*, in anticipation of the words of consecration so soon to be pronounced when these gifts will be changed into the body and blood of Our Lord."—*Gavin, The Sacrifice of the Mass*.

The Commemoration for the Living

Be mindful, O Lord, of Thy servants N. and N.

Pausing for a moment, and joining his hands, the priest prays silently by name for those whom he desires to remember especially.

And of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and

their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living and true.

The Communicantes

This is the beginning of the Action or most solemn part of the Sacrifice. In the following prayer the memory of the Blessed Virgin and the Saints is venerated and their help implored.

The varying forms of this prayer will be found following the *Special Prefaces* as indicated on page 798. Directions when to say these are given in the Masses for certain feasts.

Having communion with and venerating the memory, first, of the glorious Mary, ever a virgin, Mother of Jesus Christ, our God and our Lord; likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thadæus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

The priest joins his hands at "Through the same Christ," etc. Then spreading his hands over the oblation, he prays that almighty God may graciously accept it. This is a ceremony akin to that in the Old Law, when the priest held his hands extended over the victim he was about to offer as a sacrifice. (See Mass Picture "The Hanc Igitur." The priest extends his hands over the host and chalice, page 779.)

The "Hanc Igitur"---Prayers Before the Consecration

The sanctuary bell is now usually rung to give notice to the faithful of the Consecration which is about to take place.

Wherefore, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that we be saved from eternal damnation and numbered among the flock of (The priest joins his hands) Thine elect: Through Christ our Lord. Amen.

While reciting the following prayer the priest makes the sign of the cross five times: thrice over the host and the chalice together; then, once over the host; and once over the chalice.

And do Thou, O God, vouchsafe in all respects to bless ☩, consecrate ☩, and approve ☩ this our oblation, to perfect it, and to render it well pleasing to Thyself, so that it may become for us the body ☩ and blood ☩ of Thy most beloved Son, Jesus Christ our Lord.

The Consecration and Elevation

The Consecration begins with the faithful gathered, so to speak, in the Upper Room on the eve of Our Lord's Passion. How touchingly the scene is re-enacted! Another Christ takes bread into his hands, raises his eyes to heaven, and blesses the bread with the sign of the cross.

The priest continues:

Who the day before He suffered took bread into His holy and venerable hands (*The priest takes the host into his hands, holding it with the thumbs and index fingers*) and having lifted up His eyes to heaven, (*The priest raises his eyes to heaven*) to Thee God, His almighty Father, giving (*The priest makes the sign of the cross over the host*) thanks to Thee, blessed it ✠, broke it, and gave it to His disciples, saying, Take ye, and eat ye all of this.

Now he bends low over the altar. The words are uttered by which the God of heaven and earth becomes present under the appearance of bread and wine. Before that adorable Presence he bends in love and reverence. Like sentiments inspire the people, who behold their Eucharistic King raised by priestly hands. How divinely simple; a few whispered words, and what a stupendous result. (See Mass Pictures "The Consecration of the Host," page 781, and "The Consecration of the Wine," page 782).

The Consecration of the Bread

FOR THIS IS MY BODY

The Elevation of the Sacred Host

The Elevation of the Consecrated Host and Chalice is a reminder of the Saviour raised on the Cross. This ceremony made a most profound impression on the people of the Middle Ages. Their eagerness to look upon the Blessed Sacrament sometimes caused jostling. Everyone present wanted "to see Jesus." Indeed, the very attendance at Mass was spoken of as "seeing God." (See Mass Picture "The Elevation of the Sacred Host," page 781, and "The Elevation of the Chalice," page 782). In an instruction published by Pope Gregory X about the year 1275, the priest's assistants are directed to lie prostrate on the ground at the Elevation, worshipping in this wise until the *Pater Noster*. The people were warned of the solemn moment by the tinkling of a little bell, while for the consolation of the brethren at home and in the fields, a great bell tolled from the church tower.

The priest makes a genuflection, and then elevates the sacred host that all present may adore it. At the elevation the sanctuary bell is rung.

His Holiness, Pope Pius X, on May 18, 1907, granted an indulgence of seven years and seven quarantines, to all the faithful, who, at the Elevation during Mass, or at public exposition

of the Blessed Sacrament, look at the sacred host and devoutly say: "*My Lord and my God!*"

The Consecration of the Wine

Having placed the sacred host upon the corporal the priest again makes a genuflection.

Uncovering the chalice, he says:

In like manner, after He had supped, taking also into His holy and venerable hands this goodly chalice, (*The priest takes the chalice into his hands*) again giving thanks to Thee, He blessed ✠ it, (*The priest makes the sign of the cross over the chalice*) and gave it to His disciples, saying: Take ye, and drink ye all of this.

For this is the chalice of My blood, of the new and everlasting testament, the mystery of faith, which for you and for many shall be shed unto the remission of sins.

The priest places the chalice on the corporal and says:

As often as ye shall do these things, ye shall do them in memory of Me.

The Elevation of the Chalice

The priest makes a genuflection in adoration of the precious blood of Christ and then elevates the chalice. At the elevation the sanctuary bell is rung. Having placed the chalice on the corporal, and covered it with the pall, the priest again makes a genuflection. He proceeds with,

The Prayers after the Consecration

In the following prayer the word *Wherefore* refers to Our Lord's command "As often as ye shall do these things, ye shall do them in memory of Me." Only because Christ so commanded does the priest dare celebrate the holy Mysteries.

Wherefore, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim ✠ which is pure (*the priest makes the sign of the cross five times: thrice over the host and the chalice together; once over the host; and once over the chalice*), a victim ✠ which is holy, a victim ✠ which is stainless, the holy bread ✠ of life everlasting, and the chalice ✠ of eternal salvation.

The meaning of these five crosses is variously explained. They can not mean a blessing conferred by the priest, who is a sinner, on Jesus Christ, infinitely holy. The signs of the cross before the Consecration really bless the bread and wine and prepare them for transubstantiation; after the Consecration they are to be considered as commemorations—they are in

memory of Christ's passion. The five crosses may be considered to refer to the five wounds of Our Lord. (Benedict XIV, De Miss. sect. 1. c. 277.)—Gavin: *"The Sacrifice of the Mass."*

In the following prayer we ask that God may receive our Sacrifice as He received other sacrifices in the Old Law. Mention is therefore made of those sacrifices in the Old Dispensation that were especially pleasing to the Almighty. Abel, Abraham and Melchisedech were types of the Saviour. Abel was killed by his envious brother; through the jealousy of His own brethren was Our Lord's Blood shed. Abraham, ready to sacrifice his son, Isaac, prefigures the Heavenly Father immolating his Only-Begotten Son. Melchisedech the priest-King, who offered a clean sacrifice of bread and wine, bears a strong resemblance to Jesus Christ, the Eternal High Priest and King of Glory, Who offers Himself daily under the appearance of bread and wine.

Extending his hands, the priest proceeds

Vouchsafe to look upon them with a gracious and tranquil countenance, and to accept them, even as Thou wast pleased to accept the offerings of Thy just servant, Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

Bowing low with his hands joined and placed upon the altar, the priest prays thus:

We humbly beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel, to Thine altar on high, in the presence of Thy divine majesty, (*Here the priest kisses the altar*) that as many of us as shall receive the most (*The priest makes the sign of the cross once over the host and once over the chalice and then signs himself*) sacred H body and H blood of Thy Son by partaking thereof from this altar may be filled with every heavenly blessing and grace. (*Now he joins his hands*). Through the same Christ our Lord. Amen.

"In order to understand the essence of the foregoing prayer, 'We humbly beseech Thee, etc.," says Bossuet in his *"Explanation of the Prayers of the Mass,"* "and to clear up all the difficulties connected with it, we must ever bear in mind these things (*haec*) of which it speaks are truly the body and blood of Jesus Christ, that with Our Lord's body and blood are included ourselves, along with our desires and prayers, and that all taken together compose one and the same oblation which we desire to render in every respect pleasing to God, not only so far as Jesus Christ is concerned, Who is offered, but also as regards those who offer Him and with Him themselves. For this end what can we do better than ask again the companionship of the holy angel, who presents the prayer of the faithful to God (*Tob. xii. 12*), and with him the fellowship of all his companions in bliss, in order that our

gift may rise more promptly and more agreeably before the heavenly altar, when it is offered in that blessed society."

"Those who will partake of the sacrament of the earthly altar—that is, those who are going to communicate—will share also in the blessings of the heavenly altar, whence flows the source of divine grace. Let us note, by the way, how salutary it is to communicate during Holy Mass."—*Vandeur: "The Holy Mass Popularly Explained."*

"The Church here commemorates in a special manner those who communicate with the priest during Mass: for they are in the strict sense offerers with him of the Holy Sacrifice."—*Nieuwbarn.*

The Commemoration of the Departed

Now the priest appeals in a special way for certain souls. He implores of God, for all the souls in purgatory: *A place of refreshment*, for they are in suffering; *A place of light*, for, as yet, deprived of God's vision, they are in darkness; *A place of peace*, because they are enduring the purging flames. These very words, refreshment, light and peace, are to be found in thousands of inscriptions appearing in the Catacombs, or cemeteries of the first Christians.

Be mindful, also, O Lord, of Thy servants, *N. and N.*, who have gone before us with the sign of faith and who sleep the sleep of peace.

Whilst saying the foregoing, the priest slowly joins his hands and, pausing for a few moments, prays silently by name for those departed souls whom he desires to remember especially. Then extending his hands, he continues:

To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. (*The priest joins his hands and bows*). Through the same Christ our Lord. Amen.

The first three words of the following prayer, "To us Sinners," are the only words in the *Canon* which the priest pronounces in a somewhat elevated tone of voice; then he continues the prayer inaudibly. At the same time, the rubric bids him strike his breast, as did the publican of old, who cried out in all humility: "O God, be merciful to me a sinner." Thus in word and gesture the priest acknowledges his unworthiness. He asks for himself, and for those present, some part and fellowship with the saints, naming in particular fifteen holy martyrs. Into this blessed company, he beseeches God to admit us *through Christ Our Lord*.

To us sinners, also Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. Into their company do

Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offenses. Through Christ our Lord.

By whom, O Lord, Thou dost always create, (*The priest here makes the sign of the cross three times over the host and the chalice together*) sanctify, ☩ quicken, ☩ bless, ☩ and bestow upon us all these good things.

The Minor Elevation

Now he uncovers the chalice, and makes a genuflection; then, with the thumb and index finger of his right hand he takes the host, also holding the chalice with the left hand, and makes, with the host, the sign of the cross thrice over the chalice, meanwhile saying:

Through ☩ Him, and with ☩ Him, and in ☩ Him, (*and now twice between the chalice and himself, continuing*) is to Thee, God the Father ☩ almighty, in the unity of the Holy ☩ Ghost (*finally, he holds the host over the chalice and slightly elevates both together, saying while so doing*) all honor and glory.

In order to notify the congregation that the prayer is ended, the priest says or sings the concluding words in a louder voice:

World without end.

The choir or the acolyte answers, Amen, as proof that the faithful in heart and mind join with the priest in the act of sacrifice and prayer.

"This aforementioned act is now called the minor elevation; at one time it was the only elevation, and then the sacred species were raised sufficiently high to be seen by all present. But after Berengarius denied the Real Presence, about 1050, a more decided elevation of each species was made immediately after the consecration, as a protest against his heresy, and as an act of reparation and of faith. Strictly speaking, the Canon ends here."—*The Mass Companion.*"

As to the character of the aforesaid prayer we must bear in mind the two natures, divine and human, in Jesus Christ. *Through Him*, ☩ that is *through* Jesus Christ, the Father and Holy Ghost are infinitely glorified, first, by the sacrifice of the Man-God, secondly, because the homage of creatures is only acceptable when presented through Christ, the one mediator. ☩ *With Him*—the Father and Holy Ghost receive all honor and glory *with* the Son, for Christ is true God. ☩ *In Him*—the Father and Holy Ghost are glorified *in* Jesus Christ because the three Persons of the Blessed Trinity, by their one essence and nature, must necessarily receive the same honor and glory. The Canon ends in a burst of praise.—*Gavin: "The Sacrifice of the Mass."*

The Communion

This part of the Mass, "The Communion," begins with the praying or singing by the priest of the "Our Father" (Pater Noster) as a preparation for Holy Communion. It is said

aloud that the people may join in its several petitions. From the earliest time it has been a part of the Mass. It occurs here "as a link between the sacrificial act, which has for its purpose the glory of God, 'Hallowed be Thy name,' and the Holy Communion, whose purpose is our sanctification, 'Give us this day our daily bread.'" (*The Missal and Holy Mass*, Rev. William J. Lallou, D.D., and Sister Josefta Maria, S.S.J., Ph.D.) (See Mass Picture "The Pater Noster," page 786).

The Pater Noster

The priest joining his hands, prays or sings:

Let us pray.

Admonished by salutary precepts, and following divine directions, we presume to say (*He extends his hands*):

Our Father, Who art in heaven: hallowed be Thy name. Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us.

Here at Solemn High Mass the subdeacon goes up to the altar and gives the paten to the deacon. The subdeacon then divests himself of the humeral veil.

And lead us not into temptation.

The choir or acolytes answer

But deliver us from evil.

The priest says Amen. He takes the paten between his first and middle fingers, and says the following prayer:

This prayer is a very ancient appendix to the Our Father. Its earnest plea for deliverance from evils, and its yearning for peace, suggest the early days of persecution.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever a virgin, mother of God, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints,

The priest makes the sign of the cross on himself with the paten; then he kisses the paten, and continues:

Graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin, and secure from all disturbance.

The Breaking of the Host

The gospel narrative speaks of Our Lord breaking the bread before He gave it to His disciples: "Jesus took bread, and blessed and broke, and gave to His disciples." "And taking bread, He gave thanks and brake, and gave to them" (*Matt.* 26, 26). So, too, in the account of the apostles at Emmaus: "Whilst He was at table with them, He took bread, and blessed and brake" (*Luke* 22, 19). The expression "breaking of bread" came to have a special meaning among the first Christians. It was the term for the Lord's Supper. There is an interest-

ing reference to Sunday Mass in the Acts (20, 7): "And on the first day of the week, when we were assembled to break bread, etc." (Luke 24, 30 also of *Catholic Encyclopedia*, vol. VI, p. 165, article on "*Fractio Panis*.")

"The breaking of bread may be mystically connected closely with the ceremony which immediately follows the *commingling of the two species*. This is effected by the priest putting a particle of the sacred host into the chalice. It means that the one Christ, whole and undivided, is present under both species, and exists in every particle of each species. For although they are both mystically separated, the whole person of Christ is living and glorious under each separate form. Thus, by way of concomitance, the Precious Blood is united with the Body of Christ in the sacred host, while the sacred Body exists with the Blood of the Lord in the chalice.

"As the separate consecrations of the sacred Body and Blood signify the death of Christ, so the uniting of the two sacred species represents His resurrection. Bellarmine translates *consecratio* as "the union of the consecrated Body and Blood."
—*Nieuwbarn, "The Holy Sacrifice and its Ceremonies."*

The priest puts the paten under the host; he then uncovers the chalice, makes a genuflection, takes the host and breaks it in two over the chalice, saying:

Through the same Jesus Christ, Thy Son, our Lord.

He puts the portion which is in his right hand on the paten; he then breaks off a particle from the portion which is in his left hand, saying:

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,

He places on the paten the portion that remains in his left hand; then, holding over the chalice the particle in his right hand, he says aloud:

V. World without end.

R. Amen.

Then with the same particle of the sacred host he makes the sign of the cross three times over the chalice, saying in a raised voice:

V. May the peace ☩ of the Lord be ☩ always with ☩ you.

R. And with thy spirit.

He then drops the particle into the chalice, saying silently:

May this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

He covers the chalice, and makes a genuflection; then, bowing down and striking his breast three times, he says aloud:

The Agnus Dei

There is infinite tenderness in this triple appeal to our slain Lord. He is the Lamb of God of Whom the prophets spoke so vividly: "I was as a meek lamb that is carried to be a victim" (Jer. 11, 19). "He was offered because it was His own

will, and He opened not His mouth. He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and He shall not open His mouth" (Is. 53, 7).

He is the Lamb Whom John the Baptist pointed out: "Behold the Lamb of God, behold Him Who taketh away the sin of the world" (John 1, 29). Christ is called here the Lamb of God. In the Old Law the lamb was one of the ordinary victims offered; it was a figure of Jesus Christ, the only true Lamb, who satisfied for sin by dying for sinners. The lamb is the figure of innocence, of meekness, of submission and of willing sacrifice, since it lets itself be led to slaughter without resistance. All these qualities apply to Jesus considered as the Supreme Sacrifice. The third time that this formula of prayer is repeated it concludes with "Grant us peace." The Lamb of God is soon to become the food of our souls. Full of goodness and mildness, gladly forgiving and forgetting all the injury done it through our sinfulness, Jesus the Lamb of God comes to us laden with mercy and bringing us the heavenly peace we beg for.

In Masses for the dead the following supplications are slightly changed; see second form below.

Lamb of God, Who takest away the sins of the world: have mercy on us.

Lamb of God, Who takest away the sins of the world: have mercy on us.

Lamb of God, Who takest away the sins of the world: grant us peace.

In Masses for the dead

Lamb of God, Who takest away the sins of the world: give unto them rest.

Lamb of God, Who takest away the sins of the world: give unto them rest.

Lamb of God, Who takest away the sins of the world: give unto them rest for evermore.

After the Agnus Dei the priest, bowing low his head, and resting his folded hands on the altar, recites in silence the three prayers of immediate preparation for holy communion.

The Three Communion Prayers which follow the Agnus Dei were originally of private devotion. During the Middle Ages they were made official. Since the priest addresses himself to Our Lord, the rubric tells him to fasten his gaze on the Consecrated Host. He asks for the Church peace and unity, for himself pardon of his sins and the grace of fidelity to the commandments, and finally he implores that the Communion he is about to receive may be a safeguard for soul and body and not the cause of his condemnation. This closing prayer is evidently inspired by 1 Cor. xi, 28-29.

O Lord Jesus Christ, Who didst say to Thine apostles: Peace I leave you, My peace I give you; look not upon my sins but upon the faith of Thy Church: and vouchsafe to grant

her peace and unity according to Thy will: Who livest and reignest, God, world without end. Amen.

Here at Solemn High Mass the Kiss of Peace is given. During the previous prayer the deacon has been kneeling at the right of the priest: he now rises, and both he and the priest kiss the altar. Formerly the priest kissed the Blessed Sacrament itself. The deacon by an inclination salutes the priest, who places his hands upon the shoulders of the deacon, bends forward over his right shoulder, and says, "Pax tecum"—"peace be to thee." The deacon replies, "Et cum spiritu tuo"; and after having again saluted the priest by an inclination, which is acknowledged in like manner, he imparts the kiss of peace to the subdeacon in the manner in which he himself received it.

In early times the actual kiss of peace was received and given by all, for all who were present intended to receive holy communion. Formerly the sexes were separated in the church, and the kiss of peace was given throughout the whole assembly. This practice continued till the time of Pope Innocent III, 1216.—*Morrall, "The Mass Companion."*

The kiss of peace exchanged at Mass is simply the symbol of that charity which should unite all who approach the Holy Table.—*Vandeur, "The Holy Mass Popularly Explained."*

In Masses for the dead, the kiss of peace is omitted; neither does the priest recite the foregoing prayer.

Lord Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood from all my iniquities, and from every evil. Make me always cleave to Thy commandments and never suffer me to be separated from Thee, Who with the same God the Father and the Holy Ghost livest and reignest God, world without end. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy loving kindness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

The Communion of the Priest

Before receiving his Divine Master, the priest cries out in words that all can hear: "O Lord, I am not worthy, etc." These words are full of faith and humility. When first spoken by the humble centurion they merited the admiration of Christ Himself. They betoken the contrite and humble heart that God will not despise. And so when the priest has received the Body and Blood of Jesus Christ, he turns to the people, blesses them, and repeats in their name, "O Lord, I am not worthy, etc.," whereat they beat their breasts in

acknowledgment. (See Mass Picture "The Priest Receives Communion," page 790)

The priest makes a genuflection, then he says:

I will take the bread of heaven and will call upon the name of the Lord.

He takes both parts of the host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then, bowing a little, he strikes his breast with his right hand, and, slightly raising his voice, says three times very humbly and reverently:

Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my soul shall be healed.

Here it is customary to ring the sanctuary bell, warning those present of the time of communion which is approaching.

The priest now makes the sign of the cross with the sacred host, and reverently receives the communion of the Body of the Lord, saying before doing so:

May the Body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The priest joins his hands and remains a short time in meditation on the Most Holy Sacrament; he next uncovers the chalice and makes a genuflection; he then gathers onto the paten any fragments that may have fallen from the Sacred Host upon the corporal and puts them into the chalice. He recites meanwhile some verses from Holy Scripture.

What shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies.

Taking the chalice into his right hand he makes therewith the sign of the cross, and reverently receives the communion of the Blood of the Lord, saying before drinking from the chalice:

May the Blood of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The Communion of the Faithful

Here holy communion is administered to those of the faithful who desire to receive it.

In the name of the communicants who kneel at the sanctuary rails an acolyte recites the Confiteor, the priest responding with the Misereatur and Indulgentiam as at the beginning of Mass. Facing the people with the Ciborium and holding up one of the Sacred Particles before the communicants the priest says:

Behold the Lamb of God: behold Him Who taketh away the sins of the world.

He then repeats the Domine non sum dignus three times as before his own communion, and going to the Communion rail

places a consecrated Host in the mouth of each communicant, saying at the same time:

May the Body of Our Lord Jesus Christ keep thy soul unto life everlasting. Amen.

The Thanksgiving

The priest returns to the altar, replaces the ciborium in the tabernacle, and then rinses the chalice with a small quantity of wine that the acolyte pours into it the priest saying the following prayers.

In these Prayers God is implored that He may permit His gifts to have enduring effects in our souls and that the sacramental power and grace may remain, so that we may be able to say in truth with St. Paul: "And I live, now not I, but Christ liveth in me" (Gal. 2, 20).

Into a pure heart, O Lord, may we receive the heavenly food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.

Having received the ablution the priest says the following prayer, while a little wine and some water are poured over his fingers into the chalice.

May Thy Body, O Lord, which I have received, and Thy Blood, which I have drunk, cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed. Who livest and reignest world without end. Amen.

Having received the contents of the chalice, the priest carefully wipes the chalice and rearranges it and its appurtenances, covering all with a silken veil, and leaving it in the center of the altar.¹



The Communion---Antiphon

The Communion, so called, is a vestige of a chant formerly rendered while the people were being communicated.

The priest at the Epistle side recites the Communion, which will be found in its proper place in each Mass, then returning to the middle of the altar, he faces the people, saying:

P. The Lord be with you.

To which the answer is returned

R. And with thy spirit.



The Postcommunion

The Postcommunion is the Church's official thanksgiving after Communion. (See Mass Picture "The Postcommunion," page 792.)

¹At Solemn High Mass the subdeacon takes the chalice from the celebrant for cleansing. Then he arranges the coverings and removes the chalice to the credence table.

Going to the Epistle side he says the prayers called Post-communions. They correspond to the Prayers and Secrets already read, and are to be found in their proper places in the Missal.

Then the priest going back to the middle, kisses the altar, and turning toward the people says:

The "Ite Missa Est"

Literally *Ite Missa est* means "Go, it is the dismissal." These words were used until the 12th Century to conclude the Mass. The beautiful prayer "May the lowly homage, etc.," which follows immediately was originally of private devotion. Its petition to God to make the Sacrifice useful for priests and people, became in time official.

P. The Lord be with you.

R. And with thy spirit.

Should the Mass be one in which the Gloria in excelsis is omitted, then, in place of "Go the Mass is ended" (Ite, missa est), the priest says or sings "Let us bless the Lord" (Benedicamus Domino). But in Masses for the dead is substituted the prayer, May they rest in peace (Requiescant in pace), to which is answered, Amen.

P. Go, the Mass is ended.¹

R. Thanks be to God.

Bowing down over the altar, the priest prays:

May the lowly homage of my service be pleasing to Thee, O most holy Trinity: and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and, because of Thy loving-kindness, may avail to atone to Thee for myself and for all those for whom I have offered it up. Through Christ our Lord. Amen.

The Blessing

The blessing was introduced about the 10th Century but the older custom of not blessing the people at all is yet kept up in Masses for the Dead. (See Mass Picture "The Blessing," page 794.)

The priest, having kissed the altar, stands erect, raises his eyes to heaven, extending, raising, and then joining his hands; he inclines his head and says:

May almighty God bless you—

Turning to the people, he blesses them saying:

The Father, and the Son, ✠ and the Holy Ghost. *R.* Amen.

¹At Solemn High Mass the *Ite, missa est* or *Benedicamus Domino* is chanted by the deacon.

The priest now goes to the Gospel side of the altar; he makes the sign of the cross, first upon the altar, and then upon his forehead, lips and heart, and reads a passage from the Gospel—as a rule, the first verses of that according to St. John, as below. But if because of the occurrence of a festival day, the Gospel proper to a Sunday has not been read in its proper place, it must be read here. In this case he signs the book, not the altar.

Stand

The Last Gospel

No nobler words could be found to close the Sacrifice of the Mass than the sublime and inspired expression of the Disciple whom Jesus loved. From the earliest days of the Faith, this Gospel has been held in the highest veneration. Pius V, in the 16th Century, realizing how very much the people cherished it, inserted it in the Missal which was drawn up by his orders.

P. The Lord be with you.

R. And with thy spirit.

P. The beginning of the holy Gospel according to St. John.

R. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *(Here all kneel down.)*

And the Word was made flesh, and dwelt among us (and we saw His glory, the glory as of the only-begotten of the Father), full of grace and truth.

R. Thanks be to God.

At the end of the Gospel, the server responds: "Thanks be to God." The last words of the Gospel of St. John declare: "The Word was made Flesh and dwelt among us;" whereupon priest and people bend in adoration. In very deed has the Word been made Flesh in the Mass. He dwells among us in the Sacrament of the Altar. How meet it is, then, that we breathe this fervent *Deo Gratias*, this thanksgiving from the bottom of our hearts for the unspeakably holy privilege of being present at the new Bethlehem and the new Calvary.



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AND THERE SHALL COME FORTH A ROD OUT OF THE ROOT OF JESSE:
AND A FLOWER SHALL RISE UP OUT OF HIS ROOT. AND THE SPIRIT
OF THE LORD SHALL REST UPON HIM: THE SPIRIT OF WISDOM AND
OF UNDERSTANDING, THE SPIRIT OF COUNSEL AND OF FORTITUDE,
THE SPIRIT OF KNOWLEDGE AND OF GODLINESS. (*Isaias 11, 1, 2.*)

Proper of the Season

First Sunday of Advent (Purple)

STATION AT ST. MARY MAJOR

Sunday of the First Class

An explanation of Masses designated as *Stational Masses* will be found in the Supplement "The Meaning of the Sacred Liturgy," where also the directions for gaining indulgences on such days are given.

The Beginning of Mass, page 756.

Introit. Ps. 24, 1-3

AD TE levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: étenim univérsi qui te expéctant, non confundéntur. Ps. 24, 4. Vias tuas, Dómine, démonstra mihi: et sémitas tuas édoce me. *V.* Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. Ad te levávi, etc.

IN THEE, O Lord have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. Neither let my enemies laugh at me; for none of them that wait on Thee shall be confounded. Ps. 24, 4. Show, O Lord, Thy ways to me, and teach me Thy paths. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. To Thee, O Lord, etc.

The Introit is repeated to the Psalm-verse: and so in all Masses throughout the year.

Kyrie, page 761. Gloria is omitted in Advent except on Feasts.

Prayer

EXCITA quæsumus Dómine poténtiam tuam, et veni: ut ab imminéntibus peccatórum nostrórum periculis, te mereámur protegénte éripi, te liberánte salvári. Qui vivis.

BESTIR, O Lord, Thy might, we pray Thee and come; That, defended by Thee, we may deserve rescue from approaching dangers brought on by our sins, and being set free by Thee, obtain our salvation. Who livest.¹

Second Prayer of our Blessed Lady, page 823; third Prayer for the Church or for the Pope, pages 825, 826.

¹The endings of the Prayers, Secrets, and Postcommunions vary. The directions showing which ending to use in the case of a given keyword are on page 819.

Epistle. Rom. 13, 11-14

Lesson from the Epistle of blessed Paul the apostle to the Romans.

Lectio Epistolæ beati Pauli apostoli ad Romanos.

BRETHREN, knowing the time, that it is now the hour for us to rise from sleep; for now our salvation is nearer than when we believed. The night is past, and the day is at hand; let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contentions and envy; but put ye on the Lord Jesus Christ.

FRATRES: Sciéntes, quia hora est jam nos de somno súrgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox præcëssit, dies autem appropinquávit. Abjiciámus ergo ópera tenebrárum, et induámur arma lucis. Sicut in die honeste ambulémus: non in comessatióibus, et ebrietátibus, non in cubilibus, et impudiciis, non in contentiône, et æmulatióne: sed induímini Dóminum Jesum Christum.

During the week, should the Mass of the Sunday be resumed, the alleluias and verse following are omitted, and only the Gradual is said. This is to be observed throughout Advent.

Gradual. Ps. 24, 3, 4

None of them that wait on Thee shall be confounded. *V.* Show, O Lord, Thy ways to me, and teach me Thy paths.

Univérsi, qui te expéctant, non confundéntur Dómine. *V.* Vias tuas Dómine notas fac mihi: et sémitas tuas edoce me.

Alleluia, alleluia. *V.* Ps. 84, 8. Show us, O Lord, Thy mercy: and grant us Thy salvation. Alleluia.

Allelúia, allelúia. *V.* Ps. 84, 8. Osténde nobis Dómine misericórdiam tuam: et salutáre tuum da nobis. Allelúia.

Munda Cor Meum, page 763.

Gospel. Luke 21, 25-33

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangelii secúndum Lucam.

AT THAT time, Jesus said to His disciples: There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the con-

IN ILLO témpore: Dixit Jesus discípulis suis: Erunt signa in sole, et luna, et stellis, et in terris pressúra géntium præ confusióne sóni-tus maris, et flúctuum: ares-

céntibus homínibus præ timóre, et exspectatióne, quæ supervénient univérso orbi: nam virtútes cœlórúmovébúntur: et tunc vidébunt Fílium hóminis veniéntem in nube cum potestáte magna, et majestáte. His autem fieri incipiéntibus, respícite, et leváte cápita vestra: quóniam appropínquat redemptio vestra. Et dixit illis similitúdinem: Vidéte ficúlneam, et omnes árbores: cum producunt jam ex se fructum, scítis quóniam prope est æstas. Ita et vos cum vidérítis hæc fieri, scítote quóniam prope est regnum Dei. Amen dico vobis, quia non præteríbit generátio hæc, donec ómnia fiant. Cælum, et terra transibunt: verba autem mea non transibunt.

fusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig-tree, and all the trees: when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away.

Creed, page 765.

Offertory. Ps. 24, 1-3

Ad te levávi ánimam meam: Deus meus in te confido, non erubéscam: neque irrideant me inimíci mei: étenim univérsi, qui te exspectant, non confundéntur.

To Thee have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

Offertory Prayers, page 767.

Secret

HÆC sacra nos Dómine potenti virtúte mundátos, ad suum fáciant purióres veníre princípium. Per Dóminum.

CLEANsing us by their mighty power, may these Holy Mysteries, O Lord, make us come more pure before Thee who art their author. Through our Lord.

Second Secret of our Blessed Lady, page 823; thírd for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Ps. 84, 13

The Lord will give goodness: *Dóminus dabit benignitatem: et terra nostra dabit fructum suum.*

Postcommunion

MAY we receive Thy mercy, *S*USCIPIAMUS Dómine misericórdiam tuam in medio templi tui: ut reparationis nostræ ventúra solémnia congruis honoribus præcedámus. Per Dóminum.

Second Postcommunion of our Blessed Lady, page 823; third Prayer for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

The Benedicamus Domino (Let us praise the Lord) is said instead of the Ite, missa est (Go, the Mass has been said) whenever the Gloria in excelsis is not said.

On Weekdays in Advent the Mass of the preceding Sunday is said, omitting the Alleluias and the Verse after the Gradual, and also the Credo. The Common Preface is said. However, if a Feast is appointed for the day, the Mass of the day is said and the second Prayer is that of the preceding Sunday. For the Ember Days there is a special Mass.

Second Sunday of Advent (Purple)

STATION AT THE CHURCH OF THE HOLY CROSS IN JERUSALEM

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 30, 30

PEOPLE of Sion, behold the Lord shall come to save the nations; and the Lord shall make the glory of His voice to be heard in the joy of your heart. Ps. 79, 2. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. *P*OPULUS Sion, ecce Dóminus véniet ad salvandas gentes: et auditam fáciet Dóminus glóriam vocis suæ in lætítia cordis vestri. Ps. 79, 2. Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph. *V.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

STIR up our hearts, O Lord, to prepare the ways of Thine only-begotten Son, that *E*XCITA Dómine corda nostra ad præparandas Unigéniti tui vias: ut per ejus

advéntum purificátis tibi through His coming we may be
méntibus servíre mereámur. worthy to serve Thee with
Qui tecum. purified minds. Who livest.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Epistle. Rom. 15, 4-13

Léctio Epístolæ beáti Pauli
apóstoli ad Romános.

Lesson from the Epistle of
blessed Paul the apostle to the
Romans.

FRATRES: Quæcúmque
 scripta sunt, ad no-
 stram doctrinam scripta
 sunt: ut per patientiam, et
 consolatióem Scripturárum,
 spem habeámus. Deus autem
 patientiæ et solátii, det vobis
 idéipsum sápere in altérutrum
 secúndum Jesum Christum;
 ut unánimes, uno ore honor-
 ificétis Deum, et Patrem Dó-
 mini nostri Jesu Christi.
 Propter quod suscipite invi-
 cem, sicut et Christus sus-
 cepit vos in honórem Dei.
 Dico enim Christum Jesum
 místrum fuísse circum-
 cisióis propter veritátem
 Dei, ad confirmándas promís-
 sióes patrum: gentes autem
 super misericórdia honoráre
 Deum, sicut scriptum est:
 Propterea confitébor tibi in
 géntibus Dómine, et nómini
 tuo cantábo. Et iterum dicit:
 Latámini gentes cum plebe
 ejus. Et iterum: Laudáte om-
 nes gentes Dóminum: et
 magnificáte eum omnes póp-
 uli. Et rursus Isaiás ait: Erit
 radix Jesse, et qui exsúrget
 régere gentes, in eum gentes
 sperábunt. Deus autem spei
 répleat vos omni gáudio, et
 pace in credéndo: ut abun-
 détis in spe, et virtúte
 Spíritus Sancti.

BRETHREN, what things so-
 ever were written, were
 written for our learning; that
 through patience and the com-
 fort of the Scriptures we might
 have hope. Now the God of pa-
 tience and of comfort grant
 you to be of one mind one to-
 ward another, according to
 Jesus Christ: that with one
 mind, and with one mouth,
 you may glorify God and the
 Father of our Lord Jesus
 Christ. Wherefore receive one
 another; as Christ also hath
 received you, unto the honor
 of God. For I say that Christ
 Jesus was minister of the cir-
 cumcision for the truth of God,
 to confirm the promises made
 unto the fathers. But that the
 Gentiles are to glorify God for
 His mercy, as it is written:
 Therefore will I confess to
 Thee, O Lord, among the Gen-
 tiles, and will sing to Thy
 name. And again He saith: Re-
 joice, ye Gentiles, with His
 people. And again: Praise the
 Lord, all ye Gentiles; and mag-
 nify Him, all ye people. And
 again, Isaiás saith: There shall
 be a root of Jesse; and He that
 shall rise up to rule the Gen-
 tiles, in Him the Gentiles shall
 hope. Now the God of hope fill
 you with all joy and peace in

believing; that you may abound in hope, and in the power of the Holy Ghost.

During the week, should the Mass of the Sunday be resumed, the alleluias and verse following are omitted, and only the Gradual is said.

Gradual. Ps. 49, 2, 3, 5

Out of Sion the loveliness of His beauty: God shall come manifestly. *V.* Gather ye together His saints to Him; who have set His covenant before sacrifices. *Ex* Sion species decóris ejus: Deus manifesté véniet. *V.* Congregáte illi sanctos ejus, qui ordinavérunt testaméntum ejus super sacrificia.

Alleluia, alleluia. *V.* Ps. 121, 1. I rejoiced at the things that were said to me: we shall go into the house of the Lord. Alleluia. *Allelúja, alleluja. V. Ps. 121, 1. Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. Allelúja.*

Munda Cor Meum, page 763.

Gospel. Matt. 11, 2-10

✠ Continuation of the holy Gospel according to St. Matthew. ✠ Sequéntia sancti Evangelii, secúndum Matthæum.

AT THAT time when John had heard in prison the works of Christ: sending two of his disciples, he said to Him: Art Thou He that art to come, or do we look for another? and Jesus making answer, said to them, Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in Me. And when they went their way, Jesus began to say to the multitudes concerning John, What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? **I**N ILLO témpore: Cum audisset Joánnes in vinculis ópera Christi, mittens duos de discípulis suis, ait illi: Tu es, qui ventúrus es, an álium exspectámus? Et respóndens Jesus, ait illis: Eúntes renuntiáte Joánni, quæ audístis, et vidístis, Cæci vident, claudi ámbulant, leprósi mundántur, surdi ádiunt, mórtui resúrgunt, páuperes evangelizántur: et beátus est, qui non fúerit scandalizátus in me. Illis autem abeúntibus, cepit Jesus dicere ad turbas de Joánnē: Quid exístis in desértum vidére? arúndinem vento agitatam? Sed quid exístis vidére? hóminem móllibus vestítum? Ecce qui móllibus vestiúntur, in dómibus regum

sunt. Sed quid existis vidére? prophétam? Etiam dico vobis, et plus quam prophétam. Hic est enim, de quo scriptum est: Ecce ego mitto Angelum meum ante faciém tuam, qui præparábit viam tuam ante te.

Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? yea, I tell you, and more than a prophet. For this is He of whom it is written, Behold I send My angel before Thy face, who shall prepare Thy way before Thee.

Creed, page 765.

Offertory. Ps. 84, 7, 8

Deus, tu convérsus vivificabis nos, et plebs tua lætabitur in te; osténde nobis Dómine misericórdiam tuam, et salutáre tuum da nobis.

O God, turning, Thou wilt bring us life; and Thy people shall rejoice in Thee: show us, O Lord, Thy mercy, and grant us Thy salvation.

Offertory Prayers, page 767.

Secret

PLACÁRE, quæsumus, Dómine, humilitátis nostræ précibus et hóstiis: et ubi nulla súppetunt suffrágia meritórum, tuis nobis succúrre præsídiis. Per Dóminum nostrum.

BE APPEASED, we beseech Thee, O Lord, by the prayers and offerings of our lowliness, and where no support of merits is at hand, do Thou hasten to us with Thine aid. Through our Lord.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface, page 773.

Communion. Bar. 5, 5; 4, 36

Jerúsalem surge, et sta in excélsó, et vide jucunditátem, quæ véniet tibi a Deo tuo.

Arise, O Jerusalem, and stand on high: and behold the joy that cometh to thee from thy God.

Postcommunion

REPLÉTI cibo spiritualis alimóniæ, súpplices te, Dómine, deprecámur: ut hujus participatióne mystérii, dóceas nos terréna despícere et amáre cæléstia. Per Dóminum nostrum.

FILLED with the food of spiritual nourishing, we humbly beseech Thee, O Lord, that by our partaking of this mystery Thou wouldst teach us to contemn earthly and love heavenly things. Through our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Third Sunday of Advent (Purple or Rose)

STATION AT ST. PETER'S

Sunday of the Second Class

This being mid-Advent or Gaudete Sunday flowers are allowed on the altar, and the organ is played as on feast-days. For the purple or violet vestments obligatory during Advent, others, rose-colored in hue, may be substituted.

The Beginning of Mass, page 756.

Introit. Philip. 4, 4-6

REJOICE in the Lord always; again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous; but in everything by prayer let your requests be made known to God. Ps. 84, 2. Lord, Thou hast blest Thy land; Thou hast turned away the captivity of Jacob. *V.* Glory.

GAUDÉTE in Dómino semper: iterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus enim prope est. Nihil solliciti sitis: sed in omni oratíone petitiónes vestræ innotéscant apud Deum. Ps. 84, 2. Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. *V.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

INCLINE Thine ear to our prayers, O Lord, we beseech Thee; and make bright the darkness of our minds by the grace of Thy visitation. Who livest.

AUREM tuam, quæsumus, Dómine, précibus nostris accómmoda: et mentis nostræ ténebras, grátia tuæ visitatiónis illústra: Qui vivis.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Epistle. Philip. 4, 4-7

Lesson from the Epistle of blessed Paul the apostle to the Philippians. Lécitio Epístolæ beáti Pauli apóstoli ad Philipépenses.

BRETHREN: Rejoice in the Lord always: again I say, rejoice. Let your modesty

ERATRES: Gaudéte in Dómino semper: iterum dico, gaudéte. Modéstia ves-

tra nota sit ómnibus homínibus: Dóminus prope est. Nihil solliciti sitis: sed in omni oratione, et obsecratione, cum gratiarum actione, petitiones vestrae innotescant apud Deum. Et pax Dei, quæ exsuperat omnem sensum, custódiat corda vestra, et intelligentias vestras, in Christo Jesu Dómino nostro.

be known to all men. The Lord is nigh. Be nothing solicitous; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

During the week, should the Mass of the Sunday be resumed, the alleluias and verse following are omitted, and only the Gradual is said.

Gradual. Ps. 79, 2, 3

Qui sedes, Dómine, super Chérubim, éxcita poténtiam tuam, et veni. *V.* Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph.

Thou, O Lord, that sittest upon the cherubim, stir up Thy might, and come. *V.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep.

Allelúja, allelúja. *V.* Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos. Allelúja.

Alleluia, alleluia. *V.* Stir up Thy might, O Lord, and come: that Thou mayest save us. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 1, 19-28

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Misérunt Judæi ab Jerosólymis sacerdótes et levítas ad Joánnem, ut interrogárent eum: Tu quis es? Et conféssus est, et non negávit: et conféssus est: Quia non sum ego Christus. Et interrogavérunt eum: Quid ergo? Elias es tu? Et dixit: Non sum. Prophéta es tu? At respóndit: Non. Dixérunt ergo ei: Quis es, ut respónsum demus his, qui misérunt nos? quid dicis de te ipso? Ait: Ego vox clamántis in desérto: Dirígite viam Dó-

✠ Continuation of the holy Gospel according to St. John.

AT THAT time: the Jews sent from Jerusalem priests and Levites to John, to ask him, Who art thou? And he confessed, and did not deny; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? He said, I am the voice of one crying in the

wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the pharisees. And they asked him, and said to him, Why, then, dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying, I baptize with water; but there hath stood one in the midst of you, Whom you know not; the same is He that shall come after me, Who is preferred before me, the latchet of Whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

mini, sicut dixit Isaias propheta. Et qui missi fuerant, erant ex Phariseis. Et interrogaverunt eum, et dixerunt ei: Quid ergo baptizas, si tu non es Christus, neque Elias, neque propheta? Respondit eis Joannes, dicens: Ego baptizo in aqua: medius autem vestrum stetit, quem vos nescitis. Ipse est, qui post me venturus est: cujus ego non sum dignus ut solvam ejus corrigiam calceamenti. Hæc in Bethania facta sunt trans Jordānem, ubi erat Joannes baptizans.

Creed, page 765.

Offertory. Ps. 84, 2

Lord, Thou hast blest Thy land: Thou hast turned away the captivity of Jacob: Thou hast forgiven the iniquity of Thy people.

Benedixisti, Dómine, terram tuam: avertisti captivitatem Jacob: remisisti iniquitatem plebis tuæ.

Offertory Prayers, page 767.

Secret

MAY the sacrifice of our devotion, we beseech Thee, O Lord, be continually offered to Thee, both to carry out Thy designs in this holy Mystery and wonderfully to work in us Thy salvation. Through our Lord.

DEVOTIÓNIS nostræ tibi, quæsumus Dómine, hóstia júgiter immolétur: quæ et sacri péragat institúta, mystérii, et salutáre tuum in nobis mirabíliter operétur. Per Dóminum.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Is. 35, 4

Say, ye faint-hearted, take courage, and fear not, behold our God will come and will save us.

Dícite: pusillánimes, cóncourage, et nólite timére: ecce Deus noster véniet, et salvábit nos.

Postcommunion

IMPLORÁMUS, Dómine, **W**E IMPLORE Thy clemency, O Lord, that
 cleméntiam tuam: ut hæc cleansed from our sins, these
 divína subsidia, a vitiis expiátos, ad festa ventúra nos
 divíne aids may prepare us for
 præparent. Per Dóminum. the coming festival. Through
 our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Wednesday in Ember-Week (Purple)

STATION AT ST. MARY MAJOR

Major Feria, not Privileged

The Beginning of Mass, page 756.

Introit. Is. 45, 8

RORÁTE, cæli, désuper, et **D**ROP down dew, ye heavens,
 nubes pluant justum: from above, and let the
 aperiátur terra, et gérmínet clouds rain the just: let the
 Salvátorem. *Ps. 18, 2.* Cæli earth be opened, and bud forth
 enárrant glóriam Dei: et a Saviour. *Ps. 18, 2.* The heav-
 ópera mánuum ejus annún- ens show forth the glory of
 tiat firmaméntum. Glória God, and the firmament de-
 Patri. clareth the work of His hands.
V. Glory.

After the Kyrie eleison, page 761, is said:

Orémus.

Let us pray.

Flectámus génua.

Let us kneel.

R. Leváte.

R. Arise.

Prayer

PRÆSTA, quæsumus, omni- **G**RANT US, we beseech Thee,
 potens Deus: ut redemp- **G**O Lord, that the coming
 tiónis nostræ ventúra solémn- solemnity of our redemption
 itas, et præsentis nobis vitæ may both bring us help for our
 subsidia cónferat, et æternæ present life and bestow on us
 beatitúdinis præmia largiá- the rewards of everlasting
 tur. Per Dóminum. blessedness. Through our Lord.

Lesson. Is. 2, 2-5

Léctio Isaíæ Prophétæ.

Lesson from Isaias the Prophet.

IN DIÉBUS illis: Dixit Isaías prophéta: Erit in novis-

IN THOSE days, the prophet Isaias said: In the last

days, the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And He shall judge the Gentiles, and rebuke many people; and they shall turn their swords into ploughshares and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war. O house of Jacob, come ye and let us walk in the light of the Lord our God.

simis diébus præparátus mons domus Dómini in vértice móntium, et elevábitur super colles, et fluent ad eum omnes gentes. Et ibunt pópuli multi, et dicent: Veníte et ascendámus ad montem Dómini, et ad domum Dei Jacob, et docébit nos vias suas, et ambulábitus in sémitis ejus: quia de Sion exíbit lex, et verbum Dómini de Jerúsalem. Et judicábit gentes, et árguet pópulos multos: et conflábunt gládios suos in vómeres, et lanceas suas in falces. Non levábit gens contra gentem gládium: nec exercebúntur ultra ad prælium. Domus Jacob veníte, et ambulémus in lúmine Dómini Dei nostri.

Gradual. Ps. 23, 7, 3, 4

Lift up your gates, O ye princes: and be ye lifted up, O eternal gates, and the King of glory shall enter in. *V.* Who shall ascend into the mountain of the Lord, or who shall stand in His holy place? the innocent in hands, and clean of heart.

Tollite portas, principes, vestras: et elevámini portæ æternáles: et introíbit Rex glóriæ. *V.* Quis ascéndet in montem Dómini? aut quis stabit in loco sancto ejus? Innocens mánibus et mundo corde.

Here is said: Dominus vobiscum.

Prayer

HASTEN, we beseech Thee, O Lord, and delay not; and bestow upon us the help of Thy heavenly power, that they who trust in Thy goodness may be helped by the consolations of Thy coming. Who livest.

ESTINA, quæsumus, Dómine, ne tardáveris, et auxilium nobis supérnæ virtútis impénde: ut advéntus tui consolatióibus sublevéntur, qui in tua pietáte confidunt: Qui vivis et regnas.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Lesson. Is. 7, 10-15

Lectio Isaiæ Prophætæ.

Lesson from Isaias the Prophet.

IN DIEBUS illis: Locutus est Dominus ad Achaz, dicens: Pete tibi signum a Domino Deo tuo in profundum inférni, sive in excelsum supra. Et dixit Achaz: Non petam, et non tentabo Dominum. Et dixit: Audite ergo domus David: Numquid parum vobis est, molestos esse hominibus, quia molesti estis et Deo meo? Propter hoc dabit Dominus ipse vobis signum. Ecce virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmánuel. Butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

IN THOSE days: the Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and His name shall be called Emmanuel. He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

Gradual. Ps. 144, 18, 21

Prope est Dominus ómnibus invocántibus eum: ómnibus qui invocant eum in veritate. *V.* Laudem Dómini loquétur os meum: et benedicat ómnis, caro nomen sanctum ejus.

The Lord is nigh unto all them that call upon Him to all that call upon Him in truth. *V.* My mouth shall speak the praise of the Lord: and let all flesh bless His holy name.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ Sequéntia sancti Evangelii secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore: Missus est Angelus Gábriël Deo in civitátem Galilææ, cui nomen Názareth, ad Virginem desponsátam viro, cui nomen erat Joseph, de domo

AT THAT time, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house

of David; and the virgin's name was Mary. And the angel, being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob for ever. And of His kingdom there shall be no end. And Mary said to the angel, How shall this be done, because I know not man? And the angel, answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

The Creed is omitted.

Offertory. Is. 35, 4

Take courage, and fear not: for behold our God will bring the revenge of recompense: He

David, et nomen Virginis Maria. Et ingressus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in mulieribus. Quæ cum audisset, turbáta est in sermóne ejus: et cogitábat qualis esset ista salutatio. Et ait Angelus ei: Ne timeas Maria, invenisti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnabit in domo Jacob in ætérnum, et regni ejus non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognosco? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossibile apud Deum omne verbum. Dixit autem María: Ecce ancilla Dómini, fiat mihi secúndum verbum tuum.

of the Lord, be it done to me

Confortámini, et jam nolite timére: ecce enim Deus noster retríbuet júdicium: ipse

véniet, et salvos nos fáciet. Himself will come and will save us.

Offertory Prayers, page 767.

Secret

ACCÉPTA tibi sint, quæsumus, Dómine, nostra jejúnia: quæ et explándo nos tua grátia dignos efficiant, et ad sempitérna promissa perducant. Per Dóminum.

OAY our fasting, we beseech Thee, O Lord, be acceptable to Thee, so that by expiation they may make us worthy of Thy grace and bring us to eternal joys according to Thy promises. Through our Lord.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Is. 7, 14

Ecce virgo concipiet, et páriet fílium: et vocábitur nomen ejus Emmánuel.

Behold, a virgin shall conceive, and bring forth a son: and His name shall be called Emmanuel.

Postcommunion

SALUTÁRIS tui, Dómine, múnere satiáti, supplices deprecámur: ut, cujus lætámur gustu, renovémur effectú. Per Dóminum.

FILLED with the bounty of Thy salvation, O Lord, we humbly beseech Thee, that we may be renewed by the effect of that of which we rejoice to partake. Through our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Friday in Ember-Week (Purple)

STATION AT THE CHURCH OF THE TWELVE HOLY APOSTLES

Major Feria, not Privileged

The Beginning of Mass, page 756.

Introit. Ps. 118, 151-152

PROPE es tu, Dómine, et omnes viæ tuæ veritas: infítio cognóvi de testimóniis, quia in ætérnum tu es.

THOU art near, O Lord, and all Thy ways are truth: I have known from the beginning concerning Thy testimonies, and Thou art forever.

Ps. 118, 1. Blessed are the undefiled in the way; who walk in the way of the Lord. *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. *V.* Glória Patri. *V.* Glory.

Kyrie, page 761. The Gloria is omitted.

Prayer

BESTIR, O Lord, Thy might, we pray Thee, and come; that these who trust in Thy kindness and love, may the more speedily be delivered from all adversity. Who liv-
EXCITA, quæsumus, Dómine, poténtiam tuam, et veni: ut hi, qui in tua piétate confidunt, ab omni citius adversitaté liberénter: Qui vivis.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Lesson. Is. 11, 1-5

Lesson from Isaias the Prophet. Lécitio Isaíæ Prophétæ.

THUS saith the Lord God: There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon Him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and He shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But He shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. And justice shall be the girdle of His loins: and faith the girdle of His reins.

NEC dicit Dóminus Deus: Egrediétur virga de radice Jesse, et flos de radice ejus ascéndet. Et requiescet super eum spíritus Dómini: spíritus sapiéntiæ, et intelléctus, spíritus consilii, et fortitúdinis, spíritus sciéntiæ, et pietátis; et replebit eum spíritus timóris Dómini. Non secúndum visíonem oculórum judicábit: neque secúndum auditum áurium árguet: sed judicábit in justítia páuperes, et árguet in æquitáte pro mansuétis terræ: et percútiét terram vírga oris sul, et spíritu labiórum suórum interficiét impium. Et erit justítia cingulum lumbórum ejus: et fides cinctórium renum ejus.

Gradual. Ps. 84, 8, 2

Show us, O Lord, Thy mercy, and grant us Thy salvation. *Ostende nobis, Dómine, misericórdiam tuam: et salu-*

täre tuum da nobis. *V.* Benedixisti, Dómine, terram tuam: avertísti captivitátem Jacob.

Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob.

Munda Cor Meum, page 763.

Gospel. Luke 1, 39-47

✠ Sequéntia sancti Evangelii secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore: Exsurgens María ábiit in montána cum festinátione in civitátem Juda: et intrávit in domum Zachariæ, et salutávit Elisabéth. Et factum est, ut audívit salutatiónem Mariæ Elisabéth, exsultávit infans in útero ejus: et repléta est Spíritu Sancto Elisabéth: et exclamávit voce magna, et dixit: Benedícta tu inter mulieres, et benedíctus fructus ventris tui. Et unde hoc mihi, ut véniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatiónis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidísti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magnificat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo.

AT THAT time, Mary rising up, went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

And Mary said, My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

The Creed is omitted.

Offertory. Ps. 84, 7-8

Deus, tu convérsus vivificábis nos, et plebs tua lætábitur in te: osténde nobis, Dómine, misericórdiam tuam, et salutáre tuum da nobis.

Turning, O God, Thou wilt bring us to life: and Thy people shall rejoice in Thee; show us, O Lord, Thy mercy, and grant us Thy salvation.

Offertory Prayers, page 767.

Secret

WE beseech Thee, O Lord, **Q**UONIAM nos, Dómine, sacramentis, cibisque susceptis: et cælestibus nos munda mysteriis, et clementer exaudi. Per Dóminum.
 that having accepted our prayers and offerings, Thou wouldst cleanse us by the heavenly mysteries and et clementer exaudi. Per Dóminum.
 Through our Lord.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Zach. 14, 5, 6

Behold the Lord shall come, Ecce Dóminus véniet, et
 and all His saints with Him: omnes sancti ejus cum eo: et
 and there shall be in that day erit in die illa lux magna.
 a great light.

Postcommunion

MAY the holy receiving of **Q**UONIAM nos, Dómine, sacramentis, cibisque susceptis: et cælestibus nos munda mysteriis, et clementer exaudi. Per Dóminum.
 Thy sacrament, O Lord, mementi libatio sancta
 restore us, purge us of the restáuret: et a vetustáte
 past, and insure for us a purgátos, in mystérii salutá-
 participation in the mystery of ris fáciat transire. Per Dó-
 salvation. Through our Lord. minum.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Saturday in Ember-Week (Purple)

STATION AT ST. PETER'S

Major Feria, not Privileged

The Beginning of Mass, page 756.

Introit. Ps. 79, 4, 2

COME, O Lord, and show **V**ENI, et osténde nobis
 Thy face to us, Thou fáciem tuam, Dómine,
 that sittest upon the cheru- qui sedes super Cherubim:
 bim: and we shall be saved. et salvi érimus. Ps. 79, 2. Qui
 Ps. 79, 2. Give ear, O Thou regis Israél, inténde: qui de-
 that rulest Israel: Thou that dúcís, velut ovem, Joseph.
 leadest Joseph like a sheep. *V. Glória Patri.*
V. Glory.

Kyrie, page 761. The Gloria is omitted.

After the Kyrie eleison, is said:

Orémus.

Flectámus génua.

R̃. Leváte.

Let us pray.

Let us kneel.

R̃. Arise.

Prayer

DEUS, qui cónspicis, quia ex nostra pravitate affígmur: concéde propítius; ut ex tua visitatióne consolémur: Qui vivis.

O GOD, Who dost behold how we are afflicted by reason of our wickedness, mercifully grant that we may be consoled by reason of Thy visitation. Who livest.

Lesson. Is. 19, 20-22

Léctio Isaiæ Prophétæ.

Lesson from Isaias the Prophet.

IN diébus illis: Clamábunt ad Dóminum a facie tribulántis, et mittet eis salvatórem et propugnatórem, qui liberet eos. Et cognoscétur Dóminus ab Ægypto, et cognóscént Ægyptií Dóminum in die illa, et colent eum in hóstiis et in munéribus: et vota vovébunt Dómino, et solvent. Et percútiet Dóminus Ægyptum plaga, et sanábit eam, et reverténtur ad Dóminum, et placábitur eis, et sanábit eos Dóminus Deus noster.

IN THOSE days, they shall cry to the Lord because of the oppressor, and He shall send them a Saviour and a defender to deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship Him with sacrifices and offerings; and they shall make vows to the Lord, and perform them. And the Lord shall strike Egypt with a scourge, and shall heal it: and they shall return to the Lord, and He shall be pacified towards them, and the Lord our God shall heal them.

Gradual. Ps. 18, 7, 2

Asummo cælo egréssio ejus: et occúrsus ejus usque ad summum ejus. V. Cæli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.

His going out is from the end of heaven, and His circuit even to the end thereof. V. The heavens show forth the glory of God, and the firmament declareth the work of His hands.

Orémus.

Flectámus génua.

R̃. Leváte.

Let us pray.

Let us kneel.

R̃. Arise.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who, by reason of our ancient servitude, are bowed down under the yoke of sin, may be delivered by the long-awaited and new birth of Thine only-begotten Son. Who with Thee.

QUONCÉDE, quæsumus, omnipotens Deus: ut, qui sub peccati jugo ex vetusta servitute deprimimur; expectata unigenti Filii tui nova, nativitate liberemur: Qui tecum.

Lesson. Is. 35, 1-7

Lesson from Isaias the Prophet. Lécitio Isaïæ Prophetæ.

THUS said the Lord: The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint-hearted, Take courage, and fear not: behold your God will bring the revenge of recompense: God Himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a pool, and the thirsty land springs of water, saith the Lord almighty.

HÆC dicit Dóminus: Lætábitur désérta, et ínvia, et exsultábit solitúdo, et florébit quasi lílium. Gérmínans germinábit, et exsultábit lætabúnda et laudans: glória Líbani data est ei: decor Carméli, et Saron, ipsi vidébunt glóriam Dómini, et decórem Dei nostri. Confortáte manus dissolútas, et gēnuā debília roboráte. Dícite pusillánimis: Confortámini, et nolíte timére: ecce Deus vester ultiónem addúcet retributiónis: Deus ipse véniet, et salvábit vos. Tunc aperiéntur óculi cæcórū, et aures surdórū patébunt. Tunc sáliet sicut cervus claudus, et apérta erit lingua mutórū: quia scissæ sunt in désérto aquæ, et torréntes in solitúdine. Et quæ erat árida, erit in stagnum, et sitiens in fontes aquarum: ait Dóminus omnípotens.

Gradual. Ps. 18, 6, 7

He hath set His tabernacle In sole pòsuit tabernaculum
in the sun: and He as a bride-lum suum: et ipse tamquam

sponsus procedens de thalamo suo. *V.* A summo caelo egressio ejus: et occursus ejus usque ad summum ejus. groom coming out of His bride-chamber. *V.* His going out is from the end of heaven, and His circuit even to the end thereof.

Orémus.

Flectámus génua.

R. Leváte.

Let us pray.

Let us kneel.

R. Arise.

Prayer

INDIGNOS NOS, quæsumus, Dómine, fámulos tuos, quos actiónis propriæ culpa contrístat, unigéniti Fílii tui advéntu lætífica: Qui tecum vivit.

GLADDEN, we beseech Thee, O Lord, with the coming of Thine only-begotten Son, us, Thy unworthy servants, who are saddened by the guilt of our own deeds. Who with Thee.

Lesson. Is. 40, 9-11

Lectio Isaíæ Prophétæ.

Lesson from Isaias the Prophet.

HÆC dicit Dóminus: Super montem excelsum ascende tu, qui evangelizas Sion: exálta in fortitúdine vocem tuam, qui evangelizas Jerúsalem: exálta, noli timére. Dic civitatibus Juda: Ecce Deus vester: ecce Dóminus Deus in fortitúdine véniet, et bráchium ejus dominábitur: ecce merces ejus cum eo, et opus illius coram illo. Sicut pastor gregem suum pascet: in bráchio suo congregábit agnos, et in sinu suo levábit, Dóminus Deus noster.

THUS saith the Lord: Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings of Jerusalem: lift it up, fear not. Say to the cities of Juda, Behold your God: behold the Lord God shall come with strength, and His arm shall rule: behold His reward is with Him and His work is before Him. He shall feed His flock like a shepherd. He shall gather together the lambs with His arm, and shall take them up in His bosom, the Lord our God.

Gradual. Ps. 79, 20, 3

Dómine Deus virtútum, convérte nos: et osténde faciém tuam, et salvi érimus. *V.* Excíta, Dómine, poténtiam tuam, et veni, ut salvos fácias nos.

O Lord God of hosts, convert us: and show Thy face and we shall be saved. *V.* Stir up Thy might, O Lord, and come to save us.

Let us pray.
Let us kneel.
R/. Arise.

Orémus.
Flectámus génua.
R/. Leváte.

Prayer

GRANT, we beseech, Thee, O almighty God, that the coming festival of Thy Son may bring us both the healing of the present life and give us the rewards that are eternal. Through the same.

PRÆSTA, quæsumus, omnipotens Deus: ut Fílii tui ventúra solémnitas, et præsentis nobis vitæ remédia cónferat, et præmia ætérna concédât. Per eúmdem Dóminum.

Lesson. *Is. 45, 1-8*

Lesson from *Isaias* the Prophet.

Lectio Isaiæ Prophætæ.

THUS said the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the back of kings, and to open the doors before him, and the gates shall not be shut: I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron. And I will give thee hidden treasures, and the concealed riches of secret places; that thou mayest know that I am the Lord Who call thee by thy name, the God of Israel. For the sake of My servant Jacob, and Israel, My elect. I have even called thee by thy name: I have made a likeness of thee, and thou hast not known Me. I am the Lord, and there is none else: there is no God besides Me: I girded thee, and thou hast not known Me: that they may know who are from the rising of the sun, and they who are from the west, that there is none besides Me. I

HÆC dicit Dóminus christo meo Cyro, cujus apprehéndo dexteram, ut subjiciam ante faciém ejus gentes, et dorsa regum vertam, et apériam coram eo jánuas, et portæ non claudéntur. Ego ante te ibo: et gloriósos terræ humiliábo: portas æreas cónteram, et vectes férreos confringam. Et dabo tibi thesáuros absconditos, et arcána secretórum: ut scias quia ego Dóminus, qui voco nomen tuum, Deus Israël. Propter servum meum Jacob, et Israël eléctum meum, et vocávi te nómine tuo: assimilávi te, et non cognovisti me. Ego Dóminus, et non est ámplius: extra me non est Deus: accinxi te, et non cognovisti me: ut sciant hi, qui ab ortu solis, et qui ab occidente, quóniam absque me non est. Ego Dóminus, et non est alter, formans lucem, et creans ténebras, faciens pacem, et creans malum: ego Dóminus faciens ómnia hæc. Roráte cæli désuper, et nubes

pluant justum: aperiátur terra, et gérminet Salvatórem: et justítia oriátur simul: ego Dóminus creávi eum.

am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil: I the Lord that do all these things. Drop down

dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour: and let justice spring up together: I the Lord have created Him.

Gradual. Ps. 79, 3, 2, 3

Excita, Dómine, potentiam tuam, et veni, ut salvos fácias nos. *V.* Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph: qui sedes super Chérubim, appáre coram Ephraïm, Bénjamin, et Manásse.

Orémus.

Flectámus génua.

Rf. Leváte.

Stir up Thy might, O Lord, and come to save us. *V.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep: Thou that sittest upon the cherubim: appear before Ephraim, Benjamin, and Manasses.

Let us pray.

Let us kneel.

Rf. Arise.

Prayer

PRECES pópuli tui, quæsumus, Dómine, cleménter exáudi: ut, qui juste pro peccátis nostris affligimur, pietátis tuæ visitatióne consolémur: Qui vivis.

OF THY clemency, harken, we beseech Thee, O Lord, to the prayers of Thy people, that we, who are justly afflicted for our sins, may be consoled by the visitation of Thy loving-kindness. Who livest.

Lesson. Dan. 3, 47-51

Léctio Daníélis Prophétæ.

Lesson from Daniel the Prophet.

IN DIEBUS illis: Angelus Dómini descendit cum Azaría, et sóciis ejus in fornácem: et excússit flammam ignis de fornáce, et fecit médium fornácis quasi ventum roris flantem. Flamma autem effundebátur super fornácem cúbitis quadraginta novem: et erúpit, et incéndit quos réperit juxta fornácem de Chaldæis ministros regis, qui

IN THOSE days, the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. (And the flame mounted up above the furnace nine and forty cubits: and it broke forth, and burnt such of the Chaldeans as it

found near the furnace, the king's servants, who heated it.) And the fire touched them not at all nor troubled them, nor did them any harm. Then these three, as with one mouth, praised and glorified, and blessed God in the furnace, saying:

Deo gratias is not answered, but the priest and choir continue.

Canticle. Dan. 3, 52-56

Blessed art Thou, O Lord, the God of our fathers: and worthy to be praised and glorified for ever.

And blessed is the holy name of Thy glory: and worthy to be praised and glorified for ever.

Blessed art Thou in the holy temple of Thy glory: and worthy to be praised and glorified for ever.

Blessed art Thou on the holy throne of Thy kingdom: and worthy to be praised and glorified for ever.

Blessed art Thou on the scepter of Thy divinity: and worthy to be praised and glorified for ever.

Blessed art Thou that sittest upon the cherubim, beholding the depths: and worthy to be praised and glorified for ever.

Blessed art Thou Who walkest on the wings of the wind, and on the waves of the sea: and worthy to be praised and glorified for ever.

Let all Thy angels and saints bless Thee. And praise Thee and glorify Thee for ever.

Let the heavens, the earth, the sea, and all things that are in them, bless Thee. And praise Thee and glorify Thee for ever.

eam incendebant. Et non tégit eos omnino ignis, neque contristávit, nec quidquam moléstia intulit. Tunc hi tres quasi ex uno ore laudábant, et glorificábant, et benedicébant Deum in fornáce, dicétes:

Benedictus es, Dómine Deus patrum nostrórum. Et laudábilis, et gloriósus in sæcula.

Et benedictum nomen glóriæ tuæ, quod est sanctum. Et laudábile et gloriósum in sæcula.

Benedictus es in templo sancto glóriæ tuæ. Et laudábilis, et gloriósus in sæcula.

Benedictus es super thronum sanctum regni tui. Et laudábilis, et gloriósus in sæcula.

Benedictus es super sceptrum divinitátis tuæ. Et laudábilis, et gloriósus in sæcula.

Benedictus es, qui sedes super Chérubim, íntuens abyssos. Et laudábilis, et gloriósus in sæcula.

Benedictus es, qui ámbulas super pennas ventórum, et super undas maris. Et laudábilis, et gloriósus in sæcula.

Benedicant te omnes Angeli, et Sancti tui. Et laudent te, et glorificent in sæcula.

Benedicant te cæli, terra, mare, et ómnia quæ in eis sunt. Et laudent te, et glorificent in sæcula.

Glória Patri, et Filio, et
Spíritui Sancto. Et laudábili,
et glorióso in sæcula.

Sicut erat in principio, et
nunc, et semper et in sæcula
sæculórum. Amen. Et laudá-
bili, et glorióso in sæcula.

Benedíctus es, Dómine
Deus patrum nostrórum. Et
laudábilis, et gloriósus in sæ-
cula.

Here is said Dominus vobiscum.

Glory be to the Father, and
to the Son, and to the Holy
Ghost: Who is worthy to be
praised and glorified for ever.

As it was in the beginning,
is now, and ever shall be, world
without end, Amen: Who is
worthy to be praised and glori-
fied for ever.

Blessed art Thou, O Lord,
the God of our fathers. And
worthy to be praised and glori-
fied for ever.

Prayer

DEUS qui tribus púeris
mitigásti flammæ igni-
um: concéde propítius; ut
nos fámulos tuos non exúrat
flamma vitiórum. Per Dómi-
num.

O God, Who didst mitigate
the flames of fire for the
three young men, mercifully
grant that the flames of vices
may not burn us, Thy servants.
Through our Lord.

*Second Prayer of our Blessed Lady, page 823, third for the
Church or for the Pope, pages 825, 826.*

Epistle. 2 Thess. 2, 1-8

Léctio Epístolæ beáti Pauli
Apóstoli ad Thessalonicénses.

Lesson from the Epistle of
blessed Paul the Apostle to the
Thessalonians.

FRATRES: Rogámus vos per
advéntum Dómini nos-
tri Jesu Christi, et nostræ
congregatiónis in ipsum: ut
non cito moveámini a vestro
sensu, neque terreámini, ne-
que per spíritum, neque per
sermónem, neque per epístó-
lam tamquam per nos mis-
sam quasi instet dies Dómini.
Ne quis vos sedúcat ullo mo-
do: quóniam nisi vénerit
discéssio primum, et revelá-
tus fúerit homo peccáti, filius
perditiónis, qui adversátur, et
extóllitur supra omne, quod
dicitur Deus, aut quod cólit-
ur, ita ut in templo Dei sé-
deat osténdens se tamquam

BRETHREN, we beseech you,
by the coming of our
Lord Jesus Christ and of our
gathering together unto Him:
that you be not easily moved
from your mind, nor be
frighted, neither by spirit, nor
by word, nor by epistle, as sent
from us, as if the day of the
Lord were at hand. Let no man
deceive you by any means: for
unless there come a revolt first,
and the man of sin be revealed,
the son of perdition who op-
poseth and is lifted up above
all that is called God or that is
worshipped, so that he sitteth
in the temple of God, showing
himself as if he were God. Re-

member you not that, when I was yet with you, I told you these things? And now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth do hold, until he be taken out of the way. And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of His mouth; and shall destroy with the brightness of His coming.

sit Deus. Non retinétis, quod cum adhuc essem apud vos, hæc dicebam vobis? Et nunc quid detineat scitis, ut reveletur in suo tempore. Nam mysterium jam operatur iniquitatis: tantum ut qui tenet nunc, teneat, donec de medio fiat. Et tunc revelabitur ille iniquus, quem Dominus Jesus interficiet spiritu oris sui, et destruet illustratióne adventus sui.

Tract. Ps. 79, 2, 3

Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. *V.* Thou that sittest upon the cherubim, appear before Ephraim, Benjamin, and Manasses. *V.* Stir up Thy might, O Lord, and come to save us.

Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph. *V.* Qui sedes super Chérubim, appare coram Ephraïm, Bénjamin, et Manásse. *V.* Excita, Dómine, potentiam tuam, et veni: ut salvos fácias nos.

Munda Cor Meum, page 763.

Gospel. Luke 3, 1-6

✠ Continuation of the holy Gospel according to St. Luke.

IN THE fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas; the word of the Lord came to John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A

✠ Sequéntia sancti Evangelii secúndum Lucam.

ANNO quintodécimo imperii Tibérii Cæsaris, procurante Póntio Piláto Judæam, tetrárcha autem Galilææ Heróde, Philíppo autem fratre ejus tetrárcha Iturææ, et Trachonítidis regiónis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdótum Anna et Cáipha: factum est verbum Dómini super Joánnem, Zachariæ filium, in deserto. Et venit in omnem regiónem Jordánis, prædicans baptísmum pœniténtiæ in remissiónem peccatórum, sicut scriptum est in libro sermónum Isaíæ prophétæ: Vox

clamantis in deserto: Parate viam Domini: rectas facite semitas ejus: omnis vallis implebitur: et omnis mons, et collis humiliabitur: et erunt prava in directa, et aspera in vias planas: et videbit omnis caro salutare Dei.

voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled; and every mountain and hill shall be brought low: the crooked shall be made straight, and the rough ways plain, and all flesh shall see the salvation of God.

The Creed is omitted.

Offertory. Zach. 9, 9

Exsulta satis, filia Sion, prædica, filia Jerúsalem: ecce rex tua venit tibi sanctus, et salvátor.

Rejoice greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem: behold thy King comes to thee, the holy and the Saviour.

Offertory Prayers, page 767.

Secret

SACRIFICIIS præsentibus, quæsumus, Domine, placatus intende: ut et devotioni nostræ proficiant, et salutí. Per Dominum.

Look with favor, we beseech Thee, O Lord, upon the sacrifices here before Thee, that they may profit both our devotion and our salvation. Through our Lord.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Ps. 18, 6, 7

Exsultavit ut gigas ad currendam viam: a summo cælo egressio ejus, et occursus ejus usque ad summum ejus.

He hath rejoiced as a giant to run the way; His going out is from the end of heaven, and His circuit even to the end thereof.

Postcommunion

QUÆSUMUS Domine Deus noster: ut sacrosancta mysteria, quæ pro reparationis nostræ munimine contulisti; et præsens nobis remedium esse facias, et futurum. Per Dominum.

MAKE, we beseech Thee, O Lord, our God, the most holy mysteries, which Thou hast given as the bulwark of our atonement, to be a remedy both here and hereafter. Through our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Fourth Sunday of Advent (Purple)

STATION AT THE CHURCH OF THE TWELVE HOLY APOSTLES

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 45, 8

DROP down dew, ye heavens, from above, and let the clouds rain the just; let the earth be opened and bud forth a Saviour. *Ps. 18, 2.* The heavens show forth the glory of God, and the firmament declareth the work of His Hands.

V. Glory.

RORÁTE, cæli, désuper, et nubes pluant justum: aperiátur terra, et gérmínet Salvatórem. *Ps. 18, 2.* Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. V. Glória Patri.

Kyrie, page 761. The Gloria is omitted.

Prayer

BESTIR, O Lord, Thy might, we beseech thee, and come; and with great power come to our aid, that, by the help of Thy grace, that which is hindered by our sins may be hastened by Thy merciful forgiveness. Who livest.

EXCITA, quæsumus, Dómine, poténtiam tuam, et veni: et magna nobis virtute succurre; ut per auxilium grátie tuæ, quod nostra peccáta præpédiunt, indulgéntia tuæ propitiatiónis accéleret: Qui vivis.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Epistle. 1 Cor. 4, 1-5

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epístolæ beáti Pauli Apóstoli ad Corinthios.

BRETHREN, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am

FRATRES: Sic nos existimet homo ut ministros Christi, et dispensatóres mysteriórum Dei. Hic jam quæritur inter dispensatóres, ut fidélis quis inveniátur. Mihi autem pro mínimo est, ut a vobis júdicer, aut ab humáno die: sed neque meípsum júdico. Nihil enim mihi cóncius sum: sed non in hoc

justificátus sum: qui autem júdicat me, Dóminus est. Itaque nolíte ante tempus júdicáre, quoadúsque véniat Dóminus: qui et illuminábit abscondíta tenebrárum, et manifestábit consília córdium: et tunc laus erit unicuique a Deo.

not conscious to myself of any thing, yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come; Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

During the week, should the Mass of the Sunday be resumed, the alleluias and verse following are omitted, and only the Gradual is said.

Gradual. Ps. 144, 18, 21

Prope est Dóminus ómnibus invocántibus eum: ómnibus qui invocant in veritaté. *V.* Laudem Dómini loquétur os meum: et benedicat omnis caro nomen sanctum ejus.

Allelúja, allelúja. *V.* Veni, Dómine, et noli tardáre: reláxa facinora plebis tuæ Israél. Allelúja.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. *V.* My mouth shall speak the praise of the Lord; and let all flesh bless His holy name.

Alleulia, alleluia. *V.* Come, O Lord, and do not delay; forgive the sins of Thy people Israel. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 3, 1-6

✠ Sequéntia sancti Evangelii secúndum Lucam.

INNO quintodécimo impérii Tibérii Cæsaris, procuránte Póntio Piláto Judæam, tetrárcha autem Galilææ Heróde, Philíppo autem fratre ejus tetrárcha Iturææ, et Trachonítidis regiónis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdotum Anna et Cáipha: factum est verbum Dómini super Joánnem, Zachariæ filium, in desérto. Et venit in omnem regiónem Jordánis, prædicans baptísmum pœni-

✠ Continuation of the holy Gospel according to St. Luke.

IN THE fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas; the word of the Lord came to John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for

the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled; and every mountain and hill shall be brought low: the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

Creed, page 765.

Offertory. Luke 1, 28

Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Offertory Prayers, page 767.

Secret

Look with favor, we beseech Thee, O Lord upon these offerings here before Thee, that they may profit both for our devotion and for our salvation. Through our Lord.

SACRIFICIIS præsentibus, quæsumus, Dómine, placátus inténde: ut et devotióni nostræ proficiant, et salúti. Per Dóminum.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Is. 7, 14

Behold a virgin shall conceive, and bring forth a son; and His name shall be called Emmanuel.

Ecce Virgo concípiet, et pariet filium; et vocábitur nomen ejus Emmánuel.

Postcommunion

HAVING received Thy gifts, O Lord, we pray that the saving effect of the mystery may increase as we frequent it. Through our Lord.

SUMPTIS munéribus, quæsumus, Dómine: ut cum frequentatióne mystérii, crescat nostræ salútis efféctus. Per Dóminum.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Christmas Eve (Purple)

STATION AT ST. MARY MAJOR

Privileged Vigil of the First Class

The Beginning of Mass, page 756.

Introit. Ex. 16, 6, 7

HODIE sciētis, quia veniet
Dóminus, et salvábit
nos: et mane vidébitis glóri-
am ejus. Ps. 23, 1. Dómini
est terra, et plenitúdo ejus:
orbis terrárum, et univérsi,
qui hábitant in eo. *V.* Glória
Patri.

THIS day you shall know
that the Lord will come,
and save us: and in the morn-
ing you shall see His glory. Ps.
23, 1. The earth is the Lord's
and the fulness thereof, the
world, and all they that dwell
therein. *V.* Glory.

Kyrie, page 761. The Gloria is omitted.

Prayer

DEUS, qui nos redemp-
tiónis nostræ ánnua ex-
spectatíone lætificas: præsta;
ut Unigénitum tuum, quem
Redemptórem læti suscípi-
mus, veniéntem quoque júdi-
cem secúri videámus, Dómin-
um nostrum Jesum Christum
Fílium tuum. Qui tecum.

GOD, Who dost gladden us
year by year with the ex-
pectation of our redemption,
grant that we, who now with
joy receive Thine only begotten
Son as our Redeemer, may be-
hold Him also without fear,
when He cometh as our judge,
our Lord Jesus Christ. Who
with thee.

If the vigil falls on a Sunday, a commemoration is made thereof from the preceding Mass, otherwise one Prayer only is said.

Epistle. Rom. 1, 1-6

Léctio Epístolæ beáti Pauli
Apóstoli ad Romanos.

Lesson from the Epistle of
blessed Paul the Apostle to the
Romans.

PAULUS, servus Jesu
Christi, vocátus Apóstos-
lus, segregátus in Evangéli-
um Dei, quod ante promiserat
per prophétas suos in Scrip-
túris sanctis de Filio suo, qui
factus est ei ex sémine David
secúndum carnem: qui præ-

PAUL, a servant of Jesus
Christ, called to be an
apostle, separated unto the
gospel of God, which He had
promised before by His proph-
ets in the Holy Scriptures, con-
cerning His Son, Who was
made to Him of the seed of

David according to the flesh, destinátus est Filius Dei in virtúte secúndum spiritum sanctificatiónis ex resurrectione mortuórum Jesu Christi Dómini nostri: per quem accépmus grátiam et apostolátum ad obediéndum fidei in ómnibus géntibus pro nómine ejus, in quibus estis et vos vocáti Jesu Christi Dómini nostri. Christ.

Gradual. Ex. 16, 6, 7

This day you shall know that the Lord will come, and save us; and in the morning you shall see His glory. *V. Ps. 79, 2, 3.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep; Thou that sittest upon the cherubim, appear before Ephraim, Benjamin, and Manasses. *Hódie sciétis, quia véniet Dóminus, et salvábit nos: et mane vidébitis glóriam ejus. Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph: qui sedes super Chérubim, appáre coram Ephraim, Benjamin, et Manásse.*

If this vigil falls on a Sunday, the following alleluia and V. are added.

Alleluia, alleluia. *V.* Tomorrow shall the iniquity of earth be wiped out; and the Saviour of the world shall reign over us. Alleluia. *Allehúja, allelúja. V. Crástina die delébitur iníquitas terræ: et regnábít super nos salvátor mundi. Allelúja.*

Munda Cor Meum, page 763.

Gospel. Matt. 1, 18-21

✠ Continuation of the holy Gospel according to St. Matthew. ✠ Sequéntia sancti Evangelii secúndum Matthæum.

WHEN Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he **Q**UM esset desponsáta mater Jesu Maria Joseph, ántequam convenírent, invénta est in útero habens de Spíritu Sancto. Joseph autem vir ejus, cum esset justus, et nollet eam tradúcere, voluit occúlte dímítere eam. Hæc autem eo cogitánte, ecce Angelus Dómini appáruit in

somnis ei, dicens: Joseph, fili David, noli timere accipere Mariam conjugem tuam; quod enim in ea natum est, de Spiritu Sancto est. Pariet autem filium: et vocabis nomen ejus Jesum: ipse enim salvum faciet populum suum a peccatis eorum.

thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call His name Jesus. For He shall save His people from their sins.

Creed is omitted (unless the vigil falls on a Sunday; then the Creed is said, page 765).

Offertory. Ps. 23, 7

Tollite portas, principes, vestras, et elevamini portæ æternales: et introibit Rex gloriæ.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Offertory Prayers, page 767.

Secret

DA nobis, quæsumus, omnipotens Deus: ut, sicut adoranda Filii tui natalitia prævenimus, sic ejus mûnera capiamus sempiterna gaudentes: Qui tecum.

GRANT US, we beseech Thee, O almighty God, that, as in anticipation we come to celebrate the adorable birthday of Thy Son, so we may joyously lay hold upon His everlasting rewards. Who with Thee.

If the vigil falls on a Sunday, a commemoration of the preceding Mass is made.

Preface for Weekdays, page 775.

Communion. Is. 40, 5

Revelabitur glória Dómini: et videbit omnis caro salutáre Dei nostri.

The glory of the Lord shall be revealed; and all flesh shall see the salvation of our God.

Postcommunion

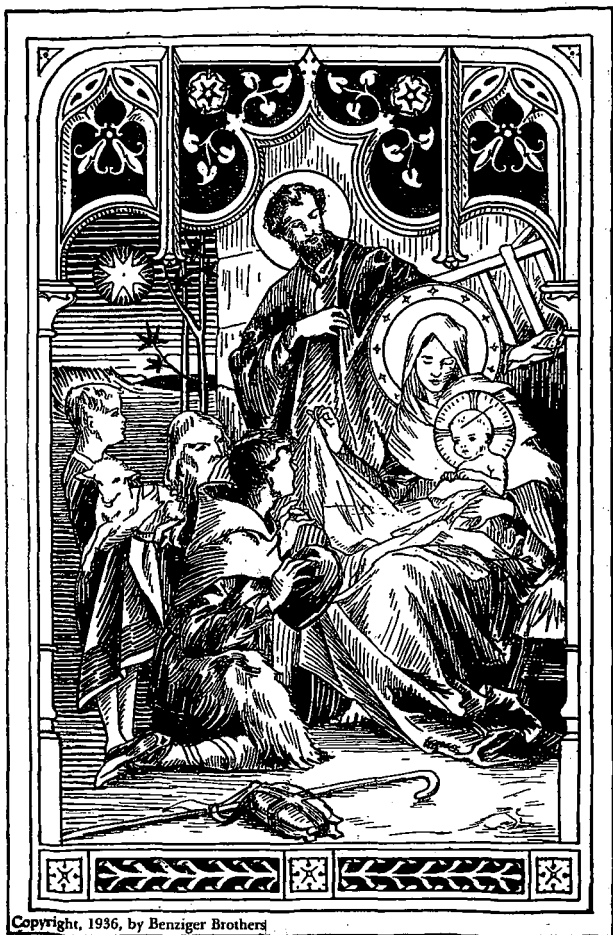
DA NOBIS, quæsumus, Dómine: unigéniti Filii tui recensita nativité respirare; cujus cælésti mystério páscimur et potámur. Per eúndem Dóminum.

GRANT US, we beseech Thee, O Lord, that we may begin a new life with this festival of the Nativity of Thine only-begotten Son, Who, in these mysteries, feeds us with the meat and drink of that life

which is eternal. Through the same.

If the vigil falls on a Sunday, a commemoration of the preceding Mass is made.

Concluding Prayers, page 793.



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FOR THIS DAY IS BORN TO YOU A SAVIOUR, WHO IS CHRIST THE LORD, IN THE CITY OF DAVID. AND THIS SHALL BE A SIGN UNTO YOU: YOU SHALL FIND THE INFANT WRAPPED IN SWADDLING CLOTHES, AND LAID IN A MANGER. (*Luke 2, 11, 12.*)

Christmas Day

The Nativity of Our Lord and Saviour Jesus Christ

Double of the First Class with a Privileged Octave
of the Third Order

The First or Midnight Mass (White)

STATION AT ST. MARY AT THE CRIB

The Beginning of Mass, page 756.

Introit. Ps. 2, 7

DÓMINUS dixit ad me:
Filius meus es tu, ego
hódie genui te. *Ps. 2, 1.* Quare
fremuérunt gentes: et pópuli
meditáti sunt inánia? *V.*
Glória patri.

THE Lord hath said to Me:
Thou art My Son, this
day have I begotten Thee. *Ps.*
2, 1. Why have the Gentiles
raged, and the people devised
vain things? *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui hanc sacratíssi-
mam noctem veri lúm-
inis fecísti illustratióne claré-
scere: da, quæsumus; ut, cu-
jus lucis mystéria in terra
cognóvimus, ejus quoque gáu-
diis in cælo perfruámur: Qui
tecum.

O God, Who hast bright-
ened this most holy night
with the shining of the true
light, grant, we beseech Thee,
that we may enjoy in heaven
the delights of Him whose
mystical light we have known
on earth. Who with Thee.

Epistle. Titus 2, 11-15

Léctio Epístolæ beáti Pauli
Apóstoli ad Titum.

Lesson from the Epistle of
blessed Paul the Apostle to
Titus.

QUÁRÍSSIME: Appáruit grá-
tia Dei Salvatoris nostri
ómnibus homínibus, erúdiens
nos, ut abnegántes, impletá-
tem, et sæculária desidéria,
sóbríe, et juste, et pie vivámos
in hoc sæculo, exspectántes
beátam spem, et advéntum
glóriæ magni Dei, et Salvató-

DEARLY beloved, the grace
of God our Saviour hath
appeared to all men, instruct-
ing us, that, denying ungodli-
ness and worldly desires, we
should live soberly, and justly,
and godly in this world, look-
ing for the blessed hope and
coming of the glory of the

great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak, and exhort: in Christ Jesus our Lord.

ris nostri Jesu Christi: qui dedit semetipsum pro nobis: ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Hæc loquere, et exhortare: in Christo Jesu Domino nostro.

Gradual. Ps. 109, 3, 1

With Thee is the principality in the day of Thy strength; in the brightness of the saints, from the womb before the day-star I begot Thee. *V.* The Lord said to my Lord: Sit Thou at My right hand, until I make Thy enemies Thy footstool.

Tecum principium in die virtutis tuæ: in splendoribus sanctorum, ex utero ante luciferum genui te. *V.* Dixit Dominus Domino meo: Sede a dextris meis: donec ponam inimicos tuos scabellum pedum tuorum.

Alleluia, alleluia. *V.* Ps. 2, 7. The Lord hath said to Me: Thou art My Son, this day have I begotten Thee. Alleluia.

Allelúja, allelúja. *V.* Ps. 2, 7. Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 1-14

✠ Continuation of the holy Gospel according to St. Luke. ✠ Sequentia sancti Evangelii secundum Lucam.

AT THAT time, there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass,

IN ILLO tempore: Exiit edictum a Cæsare Augusto, ut describeretur universus orbis. Hæc descriptio prima facta est a præside Syriæ Cyrino: et ibant omnes ut profiterentur singuli in suam civitatem. Ascendit autem et Joseph a Galilæa de civitate Nazareth, in Judæam in civitatem David, quæ vocatur Bèthlehem: eo quod esset de domo, et familia David, ut profiteretur eum Maria sponsata sibi uxore prægnante. Factum est autem, cum essent ibi, implèti sunt

dies ut páreret. Et péperit Filium suum primogénitum, et pannis eum invólvit, et reclínávit eum in præsépíó: quia non erat eis locus in diversório. Et pastóres erant in regiône eádem vigilántes, et custodiéntes vigílias noctis super gregem suum. Et ecce Angelus Dómini stetit juxta illos, et cláritas Dei circumfúlsit illos, et timuérunt timóre magno. Et dixit illis Angelus: Nolíte timére: ecce enim evangelizo vobis gáudium magnum, quod erit omni pópulo: quia natus est vobis hódie Salvátor, qui est Christus Dóminus, in civitáte David. Et hoc vobis signum: Inveniétis infántem pannis involútum, et pósitum in præsépíó. Et súbito facta est cum Angelo multitúdo militiæ cæléstis laudántium Deum, et dicéntium: Glória in altíssimis Deo, et in terra pax homínibus bonæ voluntátis.

that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped Him up in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude

of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will.

Creed, page 765.

Offertory. Ps. 95, 11, 13

Læténtur cæli, et exsultet terra ante fáciem Dómini: quóniam venit.

Let the heavens rejoice, and let the earth be glad before the face of the Lord, because He cometh.

Offertory Prayers, page 767.

Secret

ACCÉPTA tibi sít, Dómine, quæsumus, hodiernæ festivitátis oblátio: ut, tua grátia largiénte, per hæc sacrosáncta commércia, in illius inveniámur forma, in

MAY the oblation of this day's festivity, we pray Thee, O Lord, find acceptance with Thee; that, by the bounty of Thy grace, we may, through this sacred intercourse, be

found made like unto Him in quo tecum est nostra sub-
Whom our substance is united stántia. Qui tecum.
with Thee. Who with Thee.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Ps. 109, 3

In the brightness of the In splendóribus sanctórum,
saints, from the womb before ex útero ante luciferum genui
the day-star I begot Thee. te.

Postcommunion

GRANT, we beseech Thee, **D**A NOBIS, quæsumus,
O Lord our God, that we, Dómine, Deus noster:
who rejoice to celebrate with ut, qui Nativitátem Dómini
these mysteries the nativity of nostri Jesu Christi mystériis
our Lord Jesus Christ, may de- nos frequentáre gaudémus;
serve by worthy living to attain dignis conversatiónibus ad
His companionship. Who with ejus mereámur pervenire
Thee. consórtium: Qui tecum.

Concluding Prayers, page 793.

The Second or Day-Break Mass

STATION AT ST. ANASTASIA

The Beginning of Mass, page 756.

Introit. Is. 9, 2, 6

LIGHT shall shine upon **L**UX fulgébít hódie super
us this day: for Our nos: quia natus est
Lord is born to us; and He nobis Dóminus: et vocábitur
shall be called wonderful, God, Admirábilis, Deus, Princeps
the prince of peace, the Father pacis, Pater futúri sæculi: cu-
of the world to come; of jus regni non erit finis. *Ps.*
Whose reign there shall be no 92, 1. Dóminus regnávit, de-
end. *Ps. 92, 1.* The Lord hath córem indútus est: indútus
reigned, He is clothed with est Dóminus fortitúdinem, et
beauty: the Lord is clothed præcínxit se. *V. Glória Patri.*
with strength, and hath girded
Himself. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O **D**A NOBIS, quæsumus, om-
almighty God, that we nipotens Deus: ut, qui
who are filled with the new nova incarnáti Verbi tui luce
light of Thine Incarnate Word, perfúndimur; hoc in nostro
may show forth in our deeds respléndeat ópere, quod per

fidem fulget in mente. Per that which by faith shineth in
eúmdem. our minds. Through the same.

Commemoration of St. Anastasia.

Prayer

DA, QUÆSUMUS, omnipo-
tens Deus: ut qui
beátæ Anastásiæ Mátyris
tuæ solémnia cólimus; ejus
apud te patrocínia sentiámus.
Per Dóminum nostrum.

GRANT, we beseech Thee, O
almighty God, that we
who honor the solemnity of
Thy blessed martyr Anastasia
may experience the effect of
her intercession with Thee.
Through our Lord.

Epistle. Titus 3, 4-7

Léctio Epístolæ beáti Pauli
Apóstoli ad Titum.

Lesson from the Epistle of
blessed Paul the Apostle to
Titus.

QUÆRÍSSIME: Appáruit be-
nignitas, et humánitas
Salvatóris nostri Dei: non ex
opéribus justitiæ, quæ féci-
mus nos, sed secúndum suam
misericórdiam salvos nos
fecit per lavácrum regenera-
tiónis, et renovatiónis Spíri-
tus Sancti, quem effúdit in
nos abúnde per Jesum Chris-
tum Salvátorem nostrum: ut
justificáti grátia ipsíus, heré-
des simus secúndum spem
vitæ atérnæ, in Christo Jesu
Dómino nostro.

DEARLY beloved, the good-
ness and kindness of
God our Saviour hath ap-
peared: not by the works of
justice, which we have done,
but according to His mercy He
saved us by the laver of regen-
eration, and renovation of the
Holy Ghost, Whom He hath
poured forth upon us abun-
dantly through Jesus Christ
our Saviour: that, being justi-
fied by His grace, we may be
heirs according to hope of life
everlasting: in Christ Jesus
our Lord.

Gradual. Ps. 117, 26, 27, 23

Benedíctus qui venit in
nómine Dómini: Deus Dó-
minus, et illúxit nobis. *V.* A
Dómino factum est istud; et
est mirábile in óculis nostris.

Blessed He that cometh
in the name of the Lord; the
Lord is God, and He hath
shone upon us. *V.* This is the
Lord's doing; and it is wonder-
ful in our eyes.

Allelúja, allelúja. *V.* Ps.
92, 1. Dóminus regnávit, de-
córem induit: induit Dómi-
nus fortitúdinem, et præ-
cínxit se virtúte. Allelúja.

Alleluia, alleluia. *V.* Ps. 92,
1. The Lord hath reigned, He
is clothed with beauty; the
Lord is clothed with strength,
and hath girded Himself with
power. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 2, 15-20

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Pastóres loquebántur ad invicem: Transeámus usque Bétlehem, et videámus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinántes: et invenérunt Mariám, et Joseph, et infántem pósitum in præsépio. Vidéntes autem cognovérunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audiérunt, miráti sunt: et de his, quæ dicta erunt a pastóribus ad ipsos. María autem conservábat ómnia verba hæc, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et laudántes Deum in ómnibus, quæ audierant, et viderant, sicut dictum est ad illos.

Creed, page 765.

Offertory. Ps. 92, 1, 2

God hath established the world, which shall not be moved: Thy throne, O God, is prepared from of old; Thou art from everlasting.

Deus firmávit orbem terræ, qui non commovébitur: paráta sedes tua, Deus, ex tunc, a sæculo tu es.

Offertory Prayers, page 767.

Secret

MAY our gifts, we pray Thee, O Lord, come forth agreeable to the mysteries of this day's nativity, and may they shower upon us peace; that as He who was begotten as man shone forth also as God, so also may this

MUNERA nostra, quæsumus, Dómine, Nativitátis hodiérnæ mystériis apta provéniant, et pacem nobis semper infúndant: ut, sicut homo génitus idem refúlsit et Deus, sic nobis terréna substántia cónferat quod divi-

num est. Per eúndem. earthly substance bring us that which is divine. Through the same.

Commemoration of St. Anastasia.

Secret

ACCIPE, quæsumus, Dómine, múnera dignanter oblata: et beatæ Anastasiæ Mártiris tuæ suffragántibus méritis, ad nostræ salutis auxílium provenire concéde. Per Dóminum.

ACCEPT, we pray Thee, O Lord, the gifts duly offered to Thee, and, by the interceding merits of blessed Anastasia, Thy martyr, grant them to be profitable for the furtherance of our salvation. Through our Lord.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Zach. 9, 9

Exsulta, filia Sion, lauda, filia Jersúsalem: ecce rex tuus venit sanctus, et Salvátor mundi.

Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem; behold thy King comes, holy and the Saviour of the world.

Postcommunion

HUJUS nos, Dómine, sacraménti semper novitas natális instáuret: cujus Nativitas singuláris humánam répulit vetustátem. Per eúndem.

MAY the Christmas renewal of this sacrament ever restore us, O Lord, Whose miraculous birth did put away the ancient things of mankind. Through the same.

Commemoration of St. Anastasia.

Postcommunion

SATIÁSTI, Dómine, famíliam tuam muneribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

THOU hast filled Thy household, O Lord, with sacred gifts; ever cherish us by the intercession of her whose feast we celebrate. Through our Lord.

Concluding Prayers, page 793.

The Third Mass

STATION AT ST. MARY MAJOR

The Beginning of Mass, page 756.

Introit. Is. 9, 6

A CHILD is born to us, and
a Son is given to us;
Whose government is upon His
shoulder; and His name shall
be called the angel of great
counsel. *Ps. 97, 1.* Sing ye to
the Lord a new canticle; for He
hath done wonderful things.
V. Glory.

PUER natus est nobis, et
filius datus est nobis:
cujus impérium super hume-
rum ejus: et vocábitur nomen
ejus magni consíllii Angelus.
Ps. 97, 1. Cantáte Dómino
cánticum novum: quia mira-
bília fecit. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O
almighty God, that the
new birth, in the flesh, of
Thine only-begotten Son may
deliver us whom slavery from
old doth keep under the yoke
of sin. Through the same.

QUONCÉDE, quæsumus, om-
nipotens Deus: ut nos
Unigéniti tui nova per car-
nem Nativitas liberet; quos
sub peccáti jugo vetústa sér-
vitus tenet. *Per eúmdem.*

Epistle. Heb. 1, 1-12

Lesson from the Epistle of
blessed Paul the Apostle to the
Hebrews.

*Lectio Epistolæ beáti Pauli
Apóstoli ad Hebraeos.*

GOD, Who diversely and
many ways spoke in times
past to the fathers by the
prophets, last of all, in these
days hath spoken to us, by His
Son, Whom He hath appointed
heir of all things, by Whom
also He made the world. Who
being the brightness of His
glory, and the figure of His
substance, and upholding all
things by the word of His
power, making purgation of
sins, sitteth on the right hand
of the majesty on high; being
made so much better than the
angels, as He hath inherited a
more excellent name than they.
For to which of the angels
hath He said at any time:
Thou art My Son, to-day have

MULTIFÁRIAM, multisque
modis olim Deus lo-
quens pátribus in prophétis:
novíssime diébus istis locútus
est nobis in Filio, quem con-
stituit herédem universórum,
per quem fecit et sæcula: qui
cum sit splendor glóriæ, et
figúra substántiæ ejus, por-
tánsque ómnia verbo virtútis
suæ, purgatióem peccató-
rum fáciens sedet ad dèx-
teram majestátis in excélsis:
tanto mélior Angelis efféctus,
quanto différentius præ illis
nomen hereditávit. Cui enim
dixit aliquándo Angelórum:
Filius meus es tu, ego hódie
génui te? Et rursum: Ego
ero illi in patrem, et ipse erit
mihi in filium? Et cum

iterum introducit primogénitum in orbem terræ, dicit: Et adórent eum omnes Angeli Dei. Et ad Angelos quidem dicit: Qui facit Angelos suos spíritus, et ministros suos flammam ignis. Ad Fílium autem: Thronus tuus, Deus, in sæculum sæculi: virga æquitátis, virga regni tui. Dilexisti justítiam, et odisti iniquitátem: propterea unxit te Deus, Deus tuus, óleo exultationis præ participibus tuis. Et: Tu in principio, Dómine, terram fundásti: et ópera mánuum tuárum sunt cæli. Ipsi peribunt, tu autem permanébis; et omnes ut vestimentum veteráscant: et velut amictum mutábis eos, et mutabúntur: tu autem idem ipse es, et anni tui non deficient.

I begotten Thee? And again: I will be to Him a father, and He shall be to Me a son? And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God adore Him. And to the angels indeed He saith, He that maketh His angels spirits, and His ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever; a scepter of justice is the scepter of Thy kingdom. Thou hast loved justice, and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And: Thou in the beginning, O Lord, didst found the earth; and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue: and they shall all grow old as a garment; and

as a vesture shalt Thou change them, and they shall be changed; but Thou art the self-same. and Thy years shall not fail.

Gradual. Ps. 97, 3, 2

Viderunt omnes fines terræ salutare Dei nostri: jubilate Deo, omnes terra. *V.* Notum fecit Dóminus salutare suum: ante conspéctum géntium revelávit justítiam suam.

All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. *V.* The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles.

Allelúja, allelúja. *V.* Dies sanctificátus illúxit nobis: veníte, gentes, et adoráte Dóminum: quia hódie descéndit lux magna super terram. Allelúja.

Alleluia, alleluia. *V.* A hal-lowed day hath dawned for us: come, ye Gentiles, and adore the Lord; for this day a great light hath descended upon the earth. Alleluia.

Munda Cor Meum, page 763.

The Gospel

The Gospel according to St. John, page 795.

Creed, page 765.

Offertory. Ps. 88, 12, 15

Thine are the heavens, and Tui sunt cæli, et tua est
 Thine is the earth: the world terra: orbem terrarum, et
 and the fulness thereof Thou plenitudinem ejus tu fun-
 hast founded: justice and dásti: justítia et judícium
 judgment are the preparation præparátio sedis tuæ.
 of Thy throne.

Offertory Prayers, page 767.

Secret

SANCTIFY our oblations, O **O**BLÁTA, Dómine, múnera,
 Lord, by the new birth nova Unigéniti tui na-
 of Thy only-begotten Son, and tivitáte sanctifica: nosque a
 cleanse us from the stains of peccatórum nostrórum má-
 our sins. Through the same. culis emúnda. Per eúmdem.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Ps. 97, 3

All the ends of the earth Viderunt omnes fines terræ
 have seen the salvation of our salutáre Dei nostri.
 God.

Postcommunion

GRANT, we beseech Thee, O **P**RÆSTA, quæsumus, omni-
 almighty God, that, as potens Deus: ut natus
 the Saviour of the world, born hódie Salvátor mundi, sicut
 this day, is unto us the author divínæ nobis generatiónis est
 of divine generation, so He auctor; ita et immortalitátis
 may also be the bestower of sit ipse largitor: Qui tecum.
 immortality. Who with Thee.

Concluding Prayers, page 793; Last Gospel, of the Epiphany, page 176.

Dec. 26—St. Stephen, the First Martyr (Red)

STATION AT ST. STEPHEN'S ON THE COELIAN HILL

Double of the Second Class with a Simple Octave

When this Feast falls on a Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.

Introit. Ps. 118, 23, 86, 23

PRINCES sat, and spoke **S**EDERUNT príncipes, et ad-
 against me; and the vérsus me loquebán-
 wicked persecuted me: help tur: et iníqui persecúti sunt

me: áduva me, Dómine Deus meus, quia servus tuus exercebátur in tuis justificatiónes. Ps. 118, 1. Beáti immaculáti in via, qui ámbulant in lege Dómini. Glória Patri.

me, O Lord my God, for Thy servant was employed in Thy justifications. Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DA NOBIS, quæsumus, Dómine, imitári quod cólimus: ut discámus et inimicos diligere; quia ejus natalítia celebrámus, qui novit étiam pro persecutóribus exoráre Dóminum nostrum Jesum Christum Filium tuum: Qui tecum.

GRANT US, we beseech Thee, O Lord, to imitate what we venerate, that we may learn to love even our enemies; for we celebrate the birth to life everlasting of him who knew how to pray even for his persecutors to our Lord Jesus Christ, Who with Thee.

Second Prayer of the octave of Christmas, page 144.

Lesson. Acts. 6, 8-10; 7, 54-59

Léctio Actuum Apostólorum.

Lesson from the Acts of the Apostles.

IN DIEBUS illis: Stéphanus, plenus grátia et fortitúdine, faciébatur prodigia, et signa magna in pópulo. Surrexérunt autem quidam de synagóga, quæ appellátur Libertinórum, et Cyrenénsium, et Alexandrinórum, et eórum qui erant a Cilícia, et Asia, disputántes cum Stéphanis: et non póterant resistere sapiéntiæ et Spíritui, qui loquebátur. Audiéntes autem hæc, dissecabántur córdibus suis, et stridébant déntibus in eum. Cum autem esset Stéphanus plenus Spíritu Sancto, inténdens in cælum, vidit glóriam Dei, et Jesum stantem a dextris Dei. Et ait: Ecce video cælos apértos, et Filium hóminis stantem a dextris Dei. Exclamántes

IN THOSE days, Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and spirit that spoke. Now hearing these things they were cut to the heart, and they gnashed with their teeth at him. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said, Behold I see the heavens opened, and the Son of man

standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

autem voce magna continuerunt aures suas, et impetum fecerunt unanimiter in eum. Et ejicientes eum extra civitatem lapidabant: et testes deposuerunt vestimenta sua secus pedes adolescentis, qui vocabatur Saulus. Et lapidabant Stephanum invocantem, et dicentem: Domine Jesu, suscipe spiritum meum. Positis autem genibus clamavit voce magna, dicens: Domine, ne statuas illis hoc peccatum, Et cum hoc dixisset, obdormivit in Domino.

Gradual. Ps. 118, 23, 86, 117

Princes sat, and spoke against me; and the wicked persecuted me. *V.* Help me, O Lord, my God: save me for Thy mercy's sake.

Sederunt principes, et adversum me loquebantur: et iniqui persecuti sunt me. *V.* Adjuva me, Domine Deus meus: salvum me fac propter misericordiam tuam.

Alleluia, Alleluia. *V.* Acts 7, 56. I see the heavens opened, and Jesus standing at the right hand of the power of God. Alleluia.

Allelúja, allelúja. *V.* Act. 7, 56. Video cælos apertos, et Jesum stantem a dextris virtutis Dei. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 23, 34-39

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secundum Matthæum.

AT THAT time, Jesus said to the scribes and pharisees. Behold I send to you prophets, and wise men, and scribes; and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the

IN ILLO tempore: Dicebat Jesus scribis et phariseis: Ecce ego mitto ad vos prophetas, et sapientes, et scribas, et ex illis occidétis, et crucifigétis, et ex eis flagellabitis in synagógis vestris, et persequemini de civitate in civitatem: ut véniat super vos omnis sanguis justis, qui effusus est super

terram, a ságuine Abel justí
usque ad ságuinem Zach-
ariæ, filii Barachíæ, quem
occidístis inter templum et
altáre. Amen dico vobis, vé-
nient hæc ómnia super gen-
eratióem istam. Jerúsalem,
Jerúsalem, quæ occidis pro-
phétas, et lápidas eos, qui ad
te missi sunt, quóties vólui
congregáre filios tuos, que-
mádmódum gallína cong्रे-
gat pullos suos sub alas, et
noluisti? Ecce relinquétur
vobis domus vestra desérta.
Dico enim vobis, non me
vidébitis ámodo, donec dicá-
tis: Benedíctus, qui venit in
nómine Dómini.

earth, from the blood of Abel
the just, even unto the blood
of Zacharias the son of Bara-
chias, whom you killed between
the temple and the altar.
Amen I say to you, all these
things shall come upon this
generation. Jerusalem, Jeru-
salem, thou that killest the
prophets, and stonest them that
are sent unto thee, how often
would I have gathered together
thy children, as the hen gath-
ereth her chickens under her
wings, and thou wouldest not?
Behold, your house shall be
left to you, desolate. For I say
to you, you shall not see Me
henceforth till you say, Blessed
is He that cometh in the name
of the Lord.

Creed, page 765.

Offertory. Acts 6, 5; 7, 59

Elegérunt Apóstoli Sté-
phanum Levítam, plenum
fide et Spíritu Sancto: quem
lapidavérunt Judæi orántem,
et dicéntem: Dómine Jesu,
accípe spíritum meum, alle-
luja.

The apostles chose Stephen,
a levite, full of faith and of the
Holy Ghost, whom the Jews
stoned, praying and saying:
Lord Jesus, receive my spirit.
Alleluia.

Offertory Prayers, page 767.

Secret

SÚSCÍPE, Dómine, múnera
pro tuórum commem-
oratióne Sanctórum: ut, sicut
illos pássio gloriósos effécit;
ita nos devótió reddat innó-
cuos. Per Dóminum.

RECEIVE our gifts, O Lord,
for the commemoration
of Thy saints, that, as suffering
hath made them glorious, so
devotion may render us blame-
less. Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Acts 7, 56, 59, 60

Vídeo cælos apértos, et
Jesum stantem a dextris vir-
tútis Dei: Dómine Jesu, ác-

I see the heavens opened,
and Jesus standing on the
right hand of the power of

God: Lord Jesus, receive my cipe spiritum meum, et ne spirit, and lay not this sin to státuas illis hoc peccátum. their charge.

Postcommunion

MAY the mysteries we have received aid us, O Lord; and by the intercession of blessed Stephen, Thy martyr, may they confirm us in Thine everlasting protection. Through our Lord.

AUXILIÉNTUR nobis, Dómine, sumpta mysteria: et intercedente beato Stéphano Mártýre tuo, sempiterna protectióne confirmet. Per Dóminum.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Dec. 27—St. John, Apostle and Evangelist (White)

STATION AT ST. MARY MAJOR

Double of the Second Class with a Simple Octave

When this Feast falls on a Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

IN THE midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: and clothed him with a robe of glory. Ps. 91, 2. It is good to give praise to the Lord: and to sing to Thy name, O Most High. *V.* Glory.

IN MÉDIO Ecclésiæ apérui os ejus: et implévit eum Dóminus spíritu sapiéntiæ, et intelléctus: stolam glóriæ induit eum. Ps. 91, 2. Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

OF THY loving-kindness, O Lord, shed light upon Thy Church; that, being enlightened by the teachings of blessed John, Thine apostle and evangelist, it may attain to Thine everlasting gifts. Through our Lord.

ECCLESIAM tuam, Dómine, benígnus illústra: ut beáti Joánnis Apóstoli tui et Evangelistæ illumináta doctrínis, ad dona pervéniat sempiterna. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Lesson. Eccclus. 15, 1-6

Lécto libri Sapiéntiæ.

Lesson from the Book of Wisdom.

QUI timet Deum, fáciet bona: et qui continens est justitiæ, apprehéndet illam, et obviábit illi quasi mater honorificáta. Cibábit illum pane vitæ et intelléctus, et aqua sapiéntiæ salutáris potábit illum: et firmábitur in illo, et non flectétur: et continébit illum, et non confundétur: et exaltábit illum apud próximos suos, et in médio Ecclésiæ apériet os ejus, et adimplébit illum spíritu sapiéntiæ et intelléctus, et stola glóriæ véstiet illum. Jucunditátem, et exsultatíonem thesaurizábit super illum, et nómine ætérno hereditábit illum, Dóminus Deus noster.

HE THAT feareth God, will do good: and he that possesseth justice, shall lay hold on her, and she will meet him as an honorable mother. With the bread of life and understanding she will feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved; and she shall hold him fast, and he shall not be confounded; and she shall exalt him among his neighbors, and in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. The Lord our God shall heap upon him a treasure of joy and glad-

ness, and shall cause him to inherit an everlasting name.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. John 21, 23, 19

Exiit sermo inter fratres, quod discipulus ille non móritur: et non dixit Jesus: Non móritur. *V.* Sed: Sic eum volo manére, donec véniam: tu me séquere.

A saying went abroad among the brethren, that that disciple should not die: and Jesus did not say, he should not die. *V.* But: So I will have him remain till I come: follow thou Me.

Lesser Alleluia

Allelúja, allelúja. *V.* 21, 24. Hic est discipulus ille, qui testimónium pérhibet de his: et scimus, quia verum est testimónium ejus. Allelúja.

Alleluia, alleluia. *V.* 21, 24. This is that disciple who giveth testimony of these things: and we know that his testimony is true. Alleluia.

Munda Cor Meum, page 763.

Tract. Ps. 140, 1-3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia: *V.* This is that disciple who giveth testimony of these things: and we know that his testimony is true. Alleluia. *V.* The just man shall flourish like the palm tree: like the cedar of Libanus shall he be multiplied.

Allelúja, allelúja: *V.* Hic est discipulus ille, qui testimoniúm pérhibet de his: et scimus, quia verum est testimoniúm ejus. Allelúja. *V.* Justus ut palma florébit: sicut cedrus Libani multiplicábitur. Allelúja.

Gospel. John 21, 19-24

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

AT THAT time, Jesus said to Peter, Follow Me. Peter, turning about, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and said, Lord, who is he that shall betray Thee? Him therefore when Peter had seen, he saith to Jesus, Lord, and what shall this man do? Jesus said to him, So I will have him to remain till I come, what is it to Thee? follow thou Me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, He should not die; but, So I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath

IN ILLO témpore: Dixit Jesus Petro: Séquere me. Convérsus Petrus vidit illum discipulum, quem diligébat Jesus, sequéntem, qui et recú-buit in cœna super pectus ejus, et dixit: Dómine, quis est qui tradet te? Hunc ergo non móritur. Et non dixit Jesu: Dómine, hic autem quid? Dixit ei Jesus: Sic eum volo manére, donec véniam, quid ad te? tu me séquere. Éxit ergo sermo iste inter fratres, quia discipulus ille non móritur. Et non dixit ei Jesus: Non móritur; sed: Sic eum volo manére, donec véniam. quid ad te? Hic est discipulus ille, qui testimoniúm pérhibet de his, et scripsit hæc: et scimus quia verum est testimoniúm ejus.

written these things: and we know that his testimony is true.
 Creed, page 765.

Offertory. Ps. 91, 13

Justus ut palma florébit: The just man shall flourish,
sicut cedrus, quæ in Libano like the palm-tree: he shall
est, multiplicabitur. grow up like the cedar of
 Libanus.

Offertory Prayers, page 767.

Secret

SÚSCIPE, Dómine, múnera, **R**ECEIVE, O Lord, the gifts
 quæ in ejus tibi solem- which we bring to Thee
 nitáte deférimus, cujus nos on the solemnity of him by
 confidimus patrocínio liber- whose patronage we trust to
 ári. Per Dóminum. be delivered. Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. John 21, 23

Exiit sermo inter fratres, A saying went abroad among
quod discipulus ille non mó- the brethren that that disciple
ritur; et non dixit Jesus: Non should not die: and Jesus did
móritur; sed: Sic eum volo not say, he should not die: but,
manére, donec véniam. So I will have him remain till
 I come.

Postcommunion

REFÉCTI cibo potúque cæ- **R**EFRESHED with heavenly
 lésti, Deus noster, te food and drink, we
 súpplices deprecámur: ut, in humbly beseech Thee, our God,
 cujus hæc commemoratióne that as we have partaken of
 percépimus, ejus muniámur them, so by the prayers of Him
 et précibus. Per Dóminum. Whom we thereby commemo-
 rate, we may also be fortified.
 Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.
Concluding Prayers, page 793.

Dec. 28—The Holy Innocents *(Purple but Red if a Sunday)*

STATION AT ST. PAUL'S

Double of the Second Class with a Simple Octave

When this feast falls on Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.

Introit. Ps. 8, 3

OUT of the mouth of infants and of sucklings, **E**X ORE infántium, Deus, et lacténtium perfecisti laudem propter inimicos tuos. O God, Thou hast perfected praise because of Thine enemies. Ps. 8, 2. O Lord, our Lord, how admirable is Thy name in the whole earth. *Y.* terra! *Y.* Glória Patri. Glory.

Kyrie, page 761; Gloria is omitted unless it be on Sunday or the octave day.

Prayer

O GOD, Whose praise the martyred innocents did this day proclaim, not by speaking, but by dying, do to death in us all the malice of sinfulness, that our lives may also proclaim Thy faith, which our tongues profess. Through our Lord. **D**EUS, cujus hodiérna die præcónium Innocentes Mártyres non loquendo, sed moriendo conféssi sunt: ómnia in nobis vitiórum mala mortífica; ut fidem tuam, quam lingua nostra lóquitur, étiam móribus vita fateátur. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Lesson. John 14, 1-5

Lesson from the Epistle of blessed John the Apostle.

IN THOSE days I saw upon Mount Sion a Lamb standing, and with Him a hundred forty-four thousand having His name, and the name of His Father, written on their foreheads. And I heard a noise from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers, harping on their harps. And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-

Léctio libri Apocalýpsis. beáti Joánnis Apóstoli

IN DIEBUS illis: Vidi supra montem Sion Agnum stantem, et cum eo centum quadragínta quátuor mília, habéntes nomen ejus, et nomen Patris ejus scriptum in fróntibus suis. Et audivi vocem de cælo, tamquam vocem aquárum multárum, et tamquam vocem tonítrui magni: et vocem, quam audivi, sicut citharédórum citharizántium in cítharis suis. Et cantábant quasi cánticum novum ante sedem, et ante quátuor animália, et senióres: et nemo póterat dicere cánticum, nisi illa centum quadra-

ginta. quátuor millia, qui four thousand who were purchased from the earth. These are they who were not defiled with women, for they are virgins. These follow the Lamb whithersoever He goeth. These were purchased from among men, the first-fruits to God and to the Lamb; and in their mouth there was found no lie; for they are without spot before the throne of God.

Gradual. Ps. 123, 7, 8

Anima nostra, sicut passer Our soul hath been delivered as a sparrow out of the snare of the fowlers. *V.* The snare is broken, and we are delivered; our help is in the name of the Lord, Who hath made heaven and earth.

When the feast falls on a Sunday and always on the octave day, the Tract is replaced by the alleluias following it.

Tract. Ps. 78, 3, 10

Effuderunt sanguínem They have poured out the blood of the saints, as water, sanctórum, velut aquam, in circúitu Jerúsalem. *V.* et round about Jerusalem. *V.* non erat qui sepélfret. *V.* And there was none to bury them. *V.* Revenge, O Lord, the blood of Thy saints, which sanctórum tuórum, qui effú- hath been poured out upon the sus est super terram. earth.

Allelúja, allelúja. *V.* Ps. Alleluia, alleluia. *V.* Ps. 112, 1. Laudáte púeri, Dó- 1. Praise the Lord, ye children, laudáte nomen Dó- min. Alleluia. min. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 2, 13-18

✠ Sequéntia sancti Evan- ✠ Continuation of the holy gélii secúndum Matthæum. Gospel according to St. Mat- thew.

IN ILLO témpore: Angelus Dómini appáruit in som- **A**T THAT time an angel of the Lord appeared in sleep to Joseph, saying: Arise,

and take the child and His mother, and fly into Egypt; and be there until I tell thee: for it will come to pass that Herod will seek the child to destroy Him. Who arose, and took the child and His mother by night, and retired into Egypt; and He was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called My Son. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry; and sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.

accipe puerum, et matrem ejus, et fuge in Ægyptum, et esto ibi usque dum dicam tibi. Futurum est enim, ut Herodes quærat puerum ad perdendum eum. Qui consurgens accepit puerum, et matrem ejus nocte, et secëssit in Ægyptum: et erat ibi usque ad obitum Herodis: ut adimpleretur quod dictum est a Domino per Prophetam dicentem. Ex Ægypto vocavi Filium meum. Tunc Herodes videns quoniam illusus esset a Magis, iratus est valde, et mittens occidit omnes pueros, qui erant in Bethlehem, et in omnibus finibus ejus, a bimatu et infra, secundum tempus quod exquisierat a Magis. Tunc adimpleretur quod dictum est per Jeremiam prophetam dicentem: Vox in Rama audita est, ploratus, et ululatus multus: Rachel plorans filios suos, et noluit consolari, quia non sunt.

Creed, page 765.

Offertory. Ps. 123, 7

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

Anima nostra sicut passer erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.

Offertory Prayers, page 767.

Secret

LET not the gracious prayer of Thy saints fail us, O Lord, both to render our offerings acceptable to Thee and ever to obtain Thy pardon for us. Through our Lord.

SANCTORUM tuorum, Domine, nobis pia non desit oratio: quæ et mûnera nostra conciliet, et tuam nobis indulgentiam semper obtineat. Per Dominum.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. *Matt. 2, 18*

Vox in Rama audita est,
ploratus, et ululatus: Rachel
plorans filios suos, et noluit
consolari, quia non sunt.

A voice in Rama was heard,
lamentation and mourning:
Rachel bewailing her children:
and would not be comforted
because they are not.

Postcommunion

Votive, Dómine, dona
percipimus: quæ Sanc-
torum nobis precibus et præ-
séntis, quæsumus, vitæ pariter
et æternæ tribue conférre
subsídium. Per Dóminum.

MAY the votive gifts, O
Lord, of which we have
partaken, through the inter-
cession of the Saints gain for us
help, both for this life and life
eternal. Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Dec. 29—St. Thomas, Bishop and Martyr, (Red)

Double

When this Feast falls on a Sunday, the Mass for the Sunday within the octave of Christmas, page 160, is said, with commemoration of St. Thomas and of Christmas, page 144.

The Beginning of Mass, page 756.

Introit

GAUDEAMUS omnes in Dó-
mino, diem testum ce-
lebrantes sub honóre beáti
Thomæ Mátyris: de cujus
passióne gaudent Angeli, et
collaudant Fílium Dei. Ps.
32, 1. Exsultáte, iusti, in Dó-
mino: rectos decet collaudá-
tio. V. Glória Patri.

LET us all rejoice in the
Lord, celebrating a fes-
tival-day in honor of the
blessed martyr Thomas: at
whose martyrdom the angels
rejoice, and give praise to the
Son of God. Ps. 32, 1. Re-
joice in the Lord, ye just;
praise becometh the upright.
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, pro cujus Ecclesiá
gloriosus Póntifex
Thomas gládiis impiórum oc-
cúbuit: præsta, quæsumus; ut

O god, for Whose Church the
glorious Bishop Thomas
fell by the swords of wicked
men, grant, we beseech Thee,

that all who implore his help may obtain the effect of their petition leading to salvation. Through our Lord.

omnes, qui ejus implorant auxilium, petitionis suæ salutarem consequantur effectum. Per Dominum.

Second Prayer of the octave of Christmas, page 144.

Epistle. Heb. 5, 1-6

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Lectio Epistolæ beati Pauli Apostoli ad Hebræos.

BRETHREN, every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So Christ also did not glorify Himself that He might be made a high priest; but He that said unto Him, Thou art My Son, this day have I begotten Thee. As He saith also in another place, Thou art a priest forever, according to the order of Melchisedech.

FRATRES: Omnis Pontifex eā hominibus assumptus, pro hominibus constituitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccatis: qui condolere possit iis, qui ignorant, et errant: quoniam et ipse circumdatus est infirmitate: et propterea debet, quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis. Nec quisquam sumit sibi honorem, sed qui vocatur a Deo tamquam Aaron. Sic et Christus non semetipsum clarificavit ut pontifex fieret: sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te. Quemadmodum et in alio loco dicit: Tu es sacerdos in æternum secundum ordinem Melchisedech.

Gradual. Ecclus. 44, 16

Behold a great priest, who in his days pleased God. *V.* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *V. John 10, 14.* I am the good shepherd: and I know My sheep, and Mine know Me. Alleluia.

Ecce sacerdos magnus, qui in diebus suis placuit Deo. *V.* Non est inventus similis illi, qui conservaret legem Excelsi.

Allelúja, allelúja. *V. Joann. 10, 14.* Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meæ. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 10, 11-16

✠ Sequéntia sancti Evan-
gélii secúndum Joannem.

IN ILLO témpore: Dixit
Jesus pharisæis: Ego
sum pastor bonus. Bonus
pastor ánimam suam dat pro
óvibus suis. Mercenárius au-
tem, et qui non est pastor, cu-
jus non sunt oves própriae,
videt lupum veniéntem, et di-
mittit oves, et fugit: et lupus
rapit et dispérgit oves: mer-
cenárius autem fugit, quia
mercenárius est, et non pérti-
net ad eum de óvibus. Ego
sum pastor bonus: et cog-
nósko meas et cognóscunt me
meæ. Sicut novit me Pater, et
ego agnósko Patrem: et áni-
mam meam pono pro óvibus
meis. Et álias oves hábeo,
quæ non sunt ex hoc ovili:
et illas opórtet me addúcere,
et vocem meam áudient, et
fiet unum ovile, et unus
pastor.

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, Jesus said
to the pharisees, I am
the good shepherd. The good
shepherd giveth his life for the
sheep. But the hireling, and
he that is not the shepherd,
whose own the sheep are not,
seeth the wolf coming and
leaveth the sheep and flieth;
and the wolf catcheth and scat-
tereth the sheep: and the hire-
ling flieth, because he is a hire-
ling, and he hath no care for
the sheep. I am the good
shepherd; and I know Mine,
and Mine know Me. As the
Father knoweth Me, and I
know the Father; and I lay
down My life for My sheep.
And other sheep I have, that
are not of this fold; them also
I must bring, and they shall
hear My voice, and there shall
be one fold and one shepherd.

Creed, page 765.

Offertory. Ps. 20, 4, 5

Posuísti, Dómine, in capite
ejus corónam de lápide preti-
óso: vitam pétiit a te, et tri-
buísti ei, allelúja.

Thou hast set on his head, O
Lord, a crown of precious
stones: he asked life of thee,
and thou hast given it to him.
Alleluia.

Offertory Prayers, page 767.

Secret

OÚNERA tibi, Dómine, di-
cáta sanctífica et, in-
tercedénte beáto Thoma
Mártyre tuo atque Pontífice,
per éadem nos placátus in-
ténde. Per Dóminum.

SANCTIFY, O Lord, the offer-
ings dedicated to Thee,
and, by the intercession of
blessed Thomas, Thy martyr
and bishop, look upon us with
mercy for the sake of them.
Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. John 10, 14

I am the good shepherd, and Ego sum pastor bonus: et
I know My sheep, and Mine cognosco oves meas, et cog-
know Me. noscunt me meæ.

Postcommunion

MAY this communion, O **H**ÆC nos commúio, Dó-
Lord, cleanse us from mine purget a crimine:
guilt and, by the intercession et, intercedente beáto Thoma
of blessed Thomas, Thy martyr Mártýre tuo atque Pontífice,
and bishop, make us the com- cæléstis remédii fáciat esse
panions of Him Who is our consórtes. Per Dóminum.
heavenly healing. Through our
Lord.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Sunday Within the Octave of Christmas

(White)

If the Feasts of Christmas, St. Stephen, St. John, Apostle and Evangelist, or the Holy Innocents fall on Sunday, the following Mass is said on Dec. 30. If Dec. 30 be a Monday or a Saturday, the Mass of the day within the octave of Christmas. (This is the same as the third Mass on Christmas, but Epistle and Gospel are from the second Mass.)

The Beginning of Mass, page 756.

Introit. Wis. 18, 14, 15

WHILE all things were in **D**UM MÉDIUM siléntium
quiet silence, and the tenérent ómnia, et nox
night was in the midst of her in suo cursu médium iter ha-
course, Thy almighty word, O béret, omnípotens sermo tuus,
Lord, came from heaven, from Dómine de cælis a regálibus
Thy royal throne. Ps. 92, 1. sédibus venit. Ps. 92, 1. Dó-
The Lord hath reigned, He is minus regnavit, decórem in-
clothed with beauty: the Lord dútus est: indútus est Dó-
is clothed with strength, and minus fortitúdinem, et præ-
hath girded Himself. V. Glory. cínxit se. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O ALMIGHTY and eternal **O** MNÍPOTENS sempitérne
God, direct our actions in Deus, dirige actus nos-
conformity with Thy good tros in beneplácito tuo: ut in
pleasure, that in the name of nómine dilécti Fílii tui mere-

ámur bonis opéribus abundáre: Qui tecum.

Thy beloved Son we may be worthy to abound in good works. Who with Thee.

Second Prayer of the octave of Christmas, page 144.

Epistle. Gal. 4, 1-7

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas.

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

FRATRES: Quanto témpore heres párvulus est, nihil differt a servo, cum sit dómínus ómnium: sed sub tutóribus, et actóribus est usque ad præfínitum témpus a patre: ita et nos cum essémus párvulli, sub elementis mundi erámus serviéntes. At ubi venit plenitúdo témporis, misit Deus Fílium suum, factum ex muliere, factum sub lege, ut eos, qui sub lege erant, redímeret, ut adoptiónem filiórum reciperémus. Quóniam autem estis filii, misit Deus Spíritum Filii sui in corda vestra clamántem: Abba, Pater. Itaque jam non est servus, sed filius: quod si filius, et heres per Deum.

BRETHREN, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent His Son, made of a woman, made under the law: that He might redeem them who were under the law; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son; and if a son, an heir also through God.

Gradual. Ps. 44, 3, 2

Speciósus forma præ filiis hominum: diffusa est grátia in lábiis tuis. *V.* Eructávit cor meum verbum bonum, dico ego ópera mea Regi: lingua mea cálamus scribæ, velóciter scribentis.

Allelúja, allelúja. *V.* Ps. 92, 1. Dóminus regnavit, decórem induit: induit Dóminus fortitúdinem, et præcínxit se virtúte. Allelúja.

Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. *V.* My heart hath uttered a good word, I speak my works to the King: my tongue is the pen of a scrivener that writeth swiftly.

Alleluia, alleluia. *V.* Ps. 92, 1. The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself with power. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 2, 33-40

✠ Continuation of the holy Gospel, according to St. Luke.

AT THAT time, Joseph and Mary, the mother of Jesus, were wondering at these things which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and waxed strong, full of wisdom and the grace of God was in Him.

Creed, page 765.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Erat Joseph et María mater Jesu, mirántes super his, quæ dicebántur de illo. Et benedíxit illis Símeon, et díxit ad Mariám matrem ejus: Ecce pósitus est hic in ruínam, et in resurrectionem multórum in Israël: et in signum cui contradicétur: et tuam ipsius ánimam pertransíbit gládius, ut reveléntur ex multis córdibus cogitationés. Et erat Anna prophetíssa, filia Phánuel, de tribu Aser: hæc procésserat in diébus multis, et vixerat cum viro suo annis septem a virginitáte sua. Et hæc vídua usque ad annos octogínta quátuor: quæ non discedébat de templo, jejúnis et obsecrationíbus sérvíens nocte ac die. Et hæc, ipsa hora supervéníens, confitebátur Dómino, et loquebátur de illo ómnibus, qui exspectábant redemptionem Israël. Et ut perfecérunt ómnia secúndum legem Dómini, revérsi sunt in Galilæam in civitátem suam Náza-reth. Puer autem crescébat, et confortabátur plenus sapiéntia: ex grátia Dei erat in illo.

Offertory. Ps. 92, 1, 2

God hath established the world, which shall not be moved: Thy throne, O God, is prepared from of old; Thou art from everlasting.

Deus firmávit orbem terræ, qui non commovébitur: paráta sedes tua, Deus, eá tunc, a sæculo tu es.

Offertory Prayers, page 767.

Secret

QUONCEDE, quæsumus, omnipotens Deus: ut oculis tuæ majestatis munus oblatum, et grátiam nobis piæ devotionis obtineat, et effectum beatæ perennitatis acquirat. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that the gift present before the eyes of Thy majesty may both obtain for us the grace of godly devotion and win its effect in a blessed eternity. Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, page 798.

Communion. Matt. 2, 20

Tolle púerum, et matrem ejus, et vade in terram Israël: defúnti sunt enim, qui quærebant ánimam púeri.

Take the child and His mother, and go into the land of Israel: for they are dead that sought the life of the child.

Postcommunion

PER HUIUS, Dómine, operationem mystérii, et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

BY THE operation of this mystery, O Lord, may our sins be purged, and our just desires fulfilled. Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.

Mass of the Octave of Christmas (White)

If December 30 is Monday or Saturday, the third Mass of Christmas, page 143, is celebrated, but the Epistle and Gospel are taken from the second Mass of Christmas, page 140.

Dec. 31—St. Sylvester, Pope (White)

Double

STATION AT THE CEMETERY OF PRISCILLA

When this Feast falls on a Sunday the Mass within the octave of Christmas, page 160, is said, with commemoration of St. Sylvester and of Christmas, page 144.

The Beginning of Mass, page 756.

Introit. John 21, 15-17

SI DÍLIGIS me, Simon Petre, pasce agnos meos, pasce oves meas. Ps. 29, 1. Exaltábo te, Dómine, quóniam suscepísti me, nec dele-

IF THOU lovest Me, Simon Peter, feed My lambs, feed My sheep. Ps. 29, 1. I will ex-tol Thee, O Lord, for Thou hast upheld me: and hast not made

my enemies to rejoice over Me.
me. *V.* Glory.

etásti inimícos meos super
me. *V.* Glória Patri.

Kyrie, page 761.

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Sylvester, Thy Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

GREGEM tuum, Pastor aetérne, placátus inténde: et per beátum Sylvestrem Summum Pontificem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Epistle. 1 Peter 5, 1-4, 10-11

Lesson from the Epistle of blessed Peter the Apostle.

Lectio Epistolæ beáti Petri Apóstoli.

BRETHREN: The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you and establish you. To Him be glory and empire for ever and ever. Amen.

QUÁRÍSSIMI: Senióres, qui in vobis sunt, óbsecro consénior et testis Christi passiónum, qui et ejus, quæ in futúro revelánda est, glóriæ communicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontánee secúndum Deum, neque turpis lucri grátia, sed voluntárie; neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et, cum apparúerit princeps pastórum, percipiétis immarcescibilem glóriæ corónam. Deus autem omnis grátia, qui vocávit nos in aetérnam suam glóriam in Christo Jesu, módicum passos ipse perficiet, confirmábit solidabítque. Ipsi glória et impérium in sæcula sæculórum. Amen.

Gradual. Ps. 106, 32, 31

Exáltent eum in Ecclésia plebis: et in cáthedra seniórurum laudent eum. *V.* Confíteántur Dómino misericórdiæ ejus; et mirábilia ejus filiis hóminum.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúja.

Let them exalt him in the Church of the people, and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him and his wonderful works to the children of men.

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter and upon this rock I will build My Church.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Venit Jesus in partes Cæsareæ Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixerunt: Alii Joánnem Baptistam, álii autem Eliám, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus, Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es, Simon Bar Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælorum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúm-

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time, Jesus came into the quarters of Cæsarea Philippi, and He asked His disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some, Elias, and others, Jeremias, or one of the prophets. Jesus saith to them, But whom do you say that I am? Simon Peter answered, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven: and I say to thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it: and to thee I will give the keys of the Kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound

also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Creed, page 765.

Offertory. Jerem. 1, 9-10

Behold, I have given My words in thy mouth: Lo, I have set thee this day over the nations and over the kingdoms, to waste and to destroy, and to build and to plant.

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut evellas et destruas, et ædifices et plantes.

Offertory Prayers, page 767.

Secret

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

OBLATIS munéribus, quæsumus Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Matt. 16, 18

Thou art Peter and upon this rock I will build My Church.

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIONE sancta enutritam guberná, quæsumus Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persistat. Per Dóminum.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.



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The Circumcision of Our Lord Jesus Christ (White)

STATION AT ST. MARY'S IN TRASTEVERE

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 9, 6

PUER natus est nobis, et
filius datus est nobis:
cujus impérium super húme-
rum ejus: et vocábitur nomen
ejus, magni consílii Angelus.
Ps. 97, 1. Cantáte Dómino
cánticum novum: quia mira-
bília fecit. *V.* Glória Patri.

A CHILD is born to us, and
a son is given to us:
Whose government is upon His
shoulder: and His name shall
be called the angel of great
counsel. Ps. 97, 1. Sing ye to
the Lord a new canticle: be-
cause He hath done wonderful
things. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui salutis æternæ,
beátæ Mariæ virginitate
fecúnda, húmáno géneri
præmia præstitisti: tribue,
quæsumus; ut ipsum pro no-
bis intercédere sentiámus, per
quem merúimus auctórem vi-
tæ suscípere Dóminum nos-
trum Jesum Christum Fílium
tuum: qui tecum.

O god, Who, by the fruitful
virginity of blessed Mary,
hast bestowed upon mankind
the rewards of eternal salva-
tion, grant, we beseech Thee,
that we may evermore experi-
ence the intercession in our be-
half of her through whom we
have been found worthy to re-
ceive the author of life, Our
Lord Jesus Christ, Thy Son,
Who with Thee.

*Epistle. Titus 2, 11-15*Lectio Epistolæ beáti Pauli
Apóstoli ad Titum.Lesson from the Epistle of
blessed Paul the Apostle to
Titus.

DEARLY beloved, the grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak, and exhort: in Christ Jesus our Lord.

QUARISIME: Appáruit grátia Dei Salvatóris nostri ómnibus homínibus, erúdiens nos, ut abnegántes impietátem, et sæculária desidéria: sóbrie, et juste, et pie vivámus in hoc sæculo, exspectántes beátam spem, et advéntum glóriæ magni Dei, et Salvatóris nostri Jesu Christi: qui dedit semetípsum pro nobis, ut nos redímeret ab omni iniquitáte, et mundáret sibi pópulum acceptábilem, sectatórem bonórum óperum. Hæc loquere, et exhortáre, in Christo Jesu Dómino nostro.

Gradual. Ps. 97, 3, 4, 2

All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. *V.* The Lord hath made known his salvation: He hath revealed His justice in the sight of the gentiles.

Alleluia, alleluia. *V. Heb. 1, 1-2.* God, Who diversely spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son. Alleluia.

Viderunt omnes fines terræ salutáre Dei nostri: jubiláte Deo, omnis terra. *V.* Notum fecit Dóminus salutáre suum: ante conspéctum géntium revelávit justítiam suam.

Allelúja, allelúja. *V. Hebr. 1, 1-2.* Multifárie olim Deus loquens pátribus in prophétis, novíssime díebus istis locútus est nobis in Fílio. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 21

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, after eight days were accomplished that the child should be circumcised, His name was called Jesus, which was called by the angel, before He was conceived in the womb.

✠ Sequéntia sancti Evan-gélii secúndum Lucam.

IN ILLO témpore: Postquam consummáti sunt dies octo, ut circumciderétur puer: vocátum est nomen ejus Jesus, quod vocátum est ab Angelo, priúsqvam in útero conciperétur.

Creed, page 765.

Offertory. Ps. 88, 12, 15

<p>Tui sunt cæli, et tua est terra: orbem terrarum, et plenitudinem ejus tu fundasti: justitia et judicium præparatio sedis tuæ.</p>	<p>Thine are the heavens and Thine is the earth: the world and the fulness thereof Thou hast founded; justice and judgment are the preparation of Thy throne.</p>
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Offertory Prayers, page 767.

Secret

<p>MUNÉRIBUS nostris, quæsumus, Dómine, precibusque susceptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.</p>	<p>ACCEPT our offerings and prayers, we beseech Thee, O Lord; cleanse us by Thy heavenly mysteries and graciously hear us. Through our Lord.</p>
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Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Ps. 97, 3

<p>Vidérunt omnes fines terræ salutáre Dei nostri.</p>	<p>All the ends of the earth have seen the salvation of our God.</p>
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Postcommunion

<p>HÆC nos commúnio, Dómine, purget a crimine: et intercedénte beáta Vírgine Dei Genitrice Maria, cælestis remédii fáciat esse consórtes. Per eúmdem Dóminum.</p>	<p>MAY this communion, O Lord, cleanse us from sin and, by the intercession of the Blessed Virgin Mary, Mother of God, make us partakers of the heavenly remedy. Through the same.</p>
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Concluding Prayers, page 793.

Sunday between the Circumcision and the Epiphany
(White)

Feast of the Most Holy Name of Jesus (White)

Double of the Second Class

By a decree of the S. Congr. of Rites, Oct. 28, 1913, this feast is to be celebrated on the Sunday between the Circumcision and Epiphany. If no Sunday occur, it is celebrated on January 2.

The Beginning of Mass, page 756.

Introit. Philip. 2, 10, 11

IN THE name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps. 8, 2.* O Lord, our Lord, how wonderful is Thy name in the whole earth! *V.* Glory.

IN NÓMINE Jesu omne genu flectátur cæléstium, terrestrium, et infernórum; et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps. 8, 2.* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst appoint Thine only-begotten Son to be the Saviour of the human race, and didst command that He be called Jesus, mercifully grant that we may enjoy in heaven the vision of Him Whose holy name we venerate on earth. Through the same.

DEUS, qui unigénitum Fílium tuum constituisti humáni géneris Salvátorem, et Jesum vocári jussisti: concéde propítius; ut, cujus sanctum nomen venerámur in terris, ejus quoque aspéctu perfruámur in cælis. Per eúmdem Dóminum nostrum.

In Low Masses a commemoration of the particular Octave-day is added, thus: Jan. 2, of St. Stephen, Prayer, page 173, Secret and Postcommunion, pages 149, 150; Jan. 3, of St. John, page 150; Jan. 4, of the Holy Innocents, page 154.

Lesson. Acts 4, 8-12

Lesson from the Acts of the Apostles.

Lectio Actuum Apóstolorum.

IN THOSE days, Peter, filled with the Holy Ghost, said, Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of Our Lord Jesus Christ of Nazareth, Whom ye crucified, Whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which

IN DIÉBUS illis: Petrus replétus Spíritu Sancto, dixit: Principes pópuli, et senióres audíte: Si nos hódie dijudicámur in benefácto hóminis infirmi, in quo iste salvus factus est, notum sit ómnibus vobis et omni plebi Israél: quia in nómine Dómini nostri Jesu Christi Nazaréni, quem vos crucifixistis, quem Deus suscitávit a mórtuis, in hoc iste astat coram vobis sanus. Hic est lapis, qui reprobátus est a vobis ædificántibus, qui factus est in caput ánguli: et

non est in alio aliquo salus. Nec enim aliud nomen est sub cælo datum hominibus, in quo oporteat nos salvos fieri.

was rejected by you the builders; which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 105, 47

Salvos fac nos, Dómine, Deus noster, et cóngrega nos de natió nibus: ut confiteá mur nómini sancto tuo, et gloriémur in glória tua. *V. Isai. 63, 16.* Tu, Dómine, pater noster, et redemptor noster: a sæculo nomen tuum.

Save us, O Lord, our God, and gather us from among the nations: that we may give thanks to Thy holy name, and may glory in Thy praise. *V. Is. 63, 16.* Thou, O Lord, art our Father and Redeemer, Thy name is from eternity.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 144, 21.* Laudem Dómini loquétur os meum, et benedícat omnis caro nomen sanctum ejus. Allelúja.

Alleluia, alleluia. *V. Ps. 144, 21.* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name. Alleluia.

Tract. Ps. 79, 20

Dómine, Deus virtútum, convérte nos: et osténde fáciem tuam, et salvi érimus: sonet vox tua in áuribus meis. *V. Cant. 2, 4.* Vox enim tua dulcis, et fácies tua decóra nimis. *V. Cant. 1, 2.* Oleum effúsum nomen tuum, Jesu: ídeo adolescéntulæ dilexérunt te.

O Lord, God of hosts, convert us; and show Thy face, and we shall be saved; let Thy voice sound in my ears. *V. Cant. 2, 4.* For Thy voice is sweet, and Thy face exceedingly beautiful. *V. Cant. 1, 2.* Thy name, O Jesus, is oil poured out, therefore the maidens have loved Thee.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 144, 21.* Laudem Dómini loquétur os meum, et benedícat omnis caro nomen sanctum ejus. Allelúja. *V. Ps. 144, 1.* Exaltábo te, Deus meus Rex: et benedícam nómini Sancto

Alleluia, alleluia. *Ps. 144, 21.* My mouth shall speak the praise of the Lord: and let all flesh bless His holy name for ever. Alleluia. *V. Ps. 144, 1.* I will extol Thee, O God, my King, and I will bless Thy hol

name, Jesus, for ever; yes, for tuo, Jesu, in sæculum et in
ever and ever. Alleluia. sæculum sæculi. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 21

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evan-
gélíi secúndum Lucam.

AT THAT time, after eight days were accomplished that the child should be circumcised, His name was called Jesus, which was called by the angel, before He was conceived in the womb.

IN ILLO témpore: Postquam consummáti sunt dies octo ut circumciderétur puer: vocátum est nomen ejus Jesus, quod vocátum est ab Angelo priúsquam in útero conciperétur.

Creed, page 765.

Offertory. Ps. 85, 12, 5

I will praise Thee, O Lord my God, with my whole heart, and I will glorify Thy name for ever; for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee. Alleluia.

Confitébor tibi, Dómine Deus meus, in toto corde meo, et glorificábo nomen tuum in ætérnum: quóniam tu, Dómine, suávis et mitis es: et multæ misericórdiæ ómnibus invocántibus te. Allelúja.

Offertory Prayers, page 767.

Secret

MAY Thy blessing, O most merciful God, by which the whole creation hath life, sanctify this our sacrifice, which we offer Thee to the glory of the name of Thy Son, Our Lord Jesus Christ, that it may be pleasing to Thy majesty as an act of praise and be profitable to us for our salvation. Through the same.

BENEDÍCTIO tua, cleméntissime Deus, qua omnis víget creatúra, sanctífícet, quæsumus, hoc sacrificium nostrum, quod ad glóriam nóminis Fílii tui, Dómini nostri Jesu Christi offerimus tibi: ut majestáti tuæ placére possit ad laudem et nobis proficere ad salútem. Per eúmdem Dóminum.

Preface No. 1, page 798.

Communion. Ps. 85, 9, 10

All the nations Thou hast made shall come and adore be-

Omnes gentes quascúmque fecísti, vénient, et adorábunt

coram te, Dómine, et glorificábunt nomen tuum: quóniam magnus es tu, et faciens mirabilia: tu es Deus solus. Allelúja.

fore Thee, O Lord; and they shall glorify Thy name: for Thou art great, and dost wonderful things. Thou art God alone. Alleluia.

Postcommunion

OMNÍPOTENS ætérne Deus, qui creásti et redemísti nos réspice propítius vota nostra; et sacrificium salutáris hóstiæ, quod in honórem nóminis Filii tui, Dómini nostri Jesu Christi Majestáti tuæ obtúlimus, plácido et benigno vultu suscipere dignéris: ut grátia tua nobis infúsa, sub glorióso nómine Jesu, ætérnæ prædestinatiónis título, gaudeámus nómina nostra scripta esse in cælis. Per eúndem Dóminum.

ALmighty, eternal God, Who hast created and redeemed us, graciously regard our desires, and deign to receive with kind and peaceful countenance the sacrifice of the saving victim, which we have offered to Thy majesty, in honor of the name of Thy Son, Our Lord Jesus Christ, that, Thy grace being poured out upon us, we may rejoice in the glorious name of Jesus, the title of eternal predestination, because our names are written in heaven. Through the same.

Concluding Prayers, page 793.

Octave-Day of St. Stephen (Red)

Simple

Mass of the feast, page 146.

Prayer, as below.

Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.

Third Prayer, Secret and Postcommunion for the Church or for the Pope, pages 825, 826.

Prayer

OMNÍPOTENS sempitérne Deus, qui primitias Mátyrum in beáti Levitæ Stéphaní sángine dedicásti: tribue, quæsumus; ut pro nobis intercésor exsistat, qui pro suis étiam persecutóribus exorávit Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit.

ALmighty, eternal God, Who didst dedicate the first-fruits of the martyrs in the blood of the blessed levite Stephen, grant, we beseech Thee, that he may ever stand as our intercessor who prayed even for his persecutors to Our Lord, Jesus Christ, Thy Son, Who with Thee.

Octave-Day of St. John (White)*Simple**Mass of the feast, page 150.**Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.**Third Prayers for the Church or for the Pope, pages 825, 826.***Octave-Day of Holy Innocents (Red)***Simple**Mass of the feast, page 153.**Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.**Third Prayer, Secret and Postcommunion for the Church or for the Pope, pages 825, 826.***Vigil of the Epiphany (White)**

STATION AT ST. PETER'S

*Privileged Vigil of the Second Class**Mass of Sunday within the octave of Christmas, page 160.**Gospel as below.**Commemoration of St. Telesphorus, from the Common of One or More Supreme Pontiffs, page 1302.**Third Prayer of our Blessed Lady (O God Who by the fruitful), page 824, with its Secret and Postcommunion.***Gospel. Matt. 2, 19-23**

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequētia sancti Evangelii secundum Matthæum.

AT THAT time, when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child and His mother, and go into the land of Israel: for they are dead that sought the life of the child. Who arose, and took the child and His mother and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and, being warned in sleep, retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth:

IN ILLO tēpore: Defūcto Heróde, ecce Angelus Dómini appáruit in somnis Joseph in Ægypto, dicens: Surge et accipe púerum, et matrem ejus, et vade in terram Israël: defūcti sunt enim, qui quærébant ánimam púeri. Qui consúrgens, accépit púerum, et matrem ejus, et venit in terram Israël. Audiens autem, quod Archélaus regnáret in Judæa pro Heróde patre suo, tímuit illo ire: et admónitus in somnis, secéssit in partes Galilææ. Et véniens habitávit in civitáte, quæ vocátur Náza-reth: ut adimple-

rétur quod dictum est per Prophétas: Quóniam Nazaræus vocábitur. that it might be fulfilled which was said by the prophets: That He shall be called a Nazarite.

Creed, page 765.

The Epiphany of Our Lord Jesus Christ (*White*)

STATION AT ST. PETER'S

*Double of the First Class with a Privileged Octave
of the Second Order*

The Beginning of Mass, page 756.

Introit. *Mal. 3, 1*

ECCE advénit dominátor Dóminus: et regnum in manu ejus, et potestas, et impérium. *Ps. 71, 1.* Deus judicium tuum regi da: et justitiam tuam Fílio Regis. *V.* Glória Patri. **B**EHOOLD the Lord the Ruler is come: and a kingdom in His hand, and power and dominion. *Ps. 71, 1.* Give to the king thy judgment, O God: and to the king's son Thy justice. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui hodiérna die Unigéntum tuum géntibus stella duce revelásti: concéde propitius; ut, qui jam te ex fide cognóvimus, usque ad contemplándam spéciem tuæ celsitúdinis perducámur. Per eúndem Dóminum. **O** god, Who by the guidance of a star didst this day reveal Thine only-begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may be so led as to behold with our eyes the beauty of Thy majesty. Through the same.

Lesson. *Is. 60, 1-6*

Léctio Isaíæ Prophétæ.

Lesson from Isaias the Prophet.

SURGE, illumináre, Jerusalem: quia venit lumen tuum, et glória Dómini super te orta est. Quia ecce ténebræ opérent terram, et caligo pópulos: super te autem oriétur Dóminus, et glória ejus in te vidébitur. Et ambulábunt gentes in lámine tuo, et reges **A**RISE, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gen-

tiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see; all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

in splendore ortus tui. Leva in circúitu óculos tuos, et vide: omnes isti congregati sunt, venérunt tibi: filii tui de longe vénient, et filiæ tuæ de látere surgent. Tunc vidébis, et áfflues, mirábitur et dilatábitur cor tuum, quando conversá fúerit ad te multitúdo maris, fortitúdo géntium vénierit tibi. Inundátio camélórum opériet te, dromedárii Mádlán et Ephraim: omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómini annuntiántes.

Gradual. Is. 60, 1

All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. *V.* Arise and be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee.

Alleluia, alleluia. *V. Matt. 2, 2.* We have seen His star in the east: and are come with gifts to adore the Lord. Alleluia.

Omnes de Saba vénient, aurum et thus deferéntes et laudem Dómino annuntiántes. *V.* Surge, et illumináre, Jerúsalem: quia glória Dómini super te orta est.

Allelúja, allelúja. *V. Matth. 2, 2.* Vídimus stellam ejus in Oriénte, et vénimus cum munéribus adoráre Dóminum Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 2, 1-12

✠ Continuation of the holy Gospel according to St. Matthew.

WHEN Jesus was born in Bethlehem of Juda, in the days of King Herod, behold there came wise men from the east to Jerusalem; saying, Where is He that is born king of the Jews? for we have seen His star in the east, and are

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

QUUM NATUS esset Jesus in Bêthlehem Juda in diébus Heródis regis, ecce Magi ab Oriénte venérunt Jerosólymam, dicéntes: Ubi est qui natus est rex Judeórum? Vídimus enim stellam ejus in Oriénte, et vénimus adoráre

eum. Audiens autem Heródes rex, turbátus est, et omnis Jerúsalem cum illo. Et congregans omnes principes sacerdotum, et scribas populi, sciscitabátur ab eis ubi Christus nascerétur. At illi dixerunt ei: In Bétlehem Judæ: sic enim scriptum est per Prophetam: Et tu Bétlehem, terra Juda, nequáquam mínima es in principibus Juda: ex te enim exiet dux, qui regat populum meum Israël. Tunc Heródes, clam vocátis Magis, diligénter didicit ab eis tempus stellæ, quæ apparuit eis: et mittens illos in Bétlehem, dixit: Ite, et interrogáte diligénter de púero: et cum invenéritis, renuntiáte mihi, ut et ego véniens adórem eum. Qui cum audissent regem abiérunt. Et ecce stella, quam vidérant in Oriénte, antecedébat eos, usque dum véniens, staret supra, ubi erat puer. Vidéntes autem stellam, gavisi sunt gáudio magno valde. Et intrántes domum, invenérunt Púerum cum Maria matre ejus, (*hic genuflectitur*) et procidentes adoravérunt eum. Et apértis thesáuris suis obtulérunt ei múnera, aurum, thus, et myrrham. Et responso accepto in somnis ne redírent ad Heródem, per áliam viam revérsi sunt in regiónem suam.

come to adore Him. And King Herod, hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for so it is written by the prophet; And thou Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler that shall rule my people Israel. Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said, Go and diligently inquire after the child, and when you have found Him bring me word again, that I also may come and adore Him. Who having heard the king, went their way; and behold the star which they had seen in the east went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary His mother (*here all kneel down*), and falling down they adored Him. And opening their treasures, they offered Him gifts: gold, frankincense, and myrrh. And having received an answer in sleep Herod, they went back another

that they should not return to way into their own country.

Creed, page 765.

Offertory. Ps. 71, 10, 11

Reges Tharsis, et insulæ
múnera offerent: reges Ara-

The kings of Tharsis and the
islands shall offer presents: the

kings of the Arabians and of Saba shall bring gifts: and all kings of the earth shall adore Him; all nations shall serve Him.

bum et Saba dona addúcent: et adorábunt eum omnes reges terræ: omnes gentes sèrvient ei.

Offertory Prayers, page 767.

Secret

FAVORABLY regard the gifts of Thy Church, O Lord, wherein no longer gold is offered, nor frankincense, nor myrrh, but He who by these gifts is signified is become our sacrifice and our food, Jesus Christ, our Lord, Who with Thee.

ECCLESIAE tuæ, quæsumus Dómine, dona propítius intuere: quibus non jam aurum, thus et myrrha profertur; sed quod eisdem munéribus declarátur, immolátur et sùmitur, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit.

Preface No. 2, Canon and Special Communicantes, page 800.

Communion. Matt. 2, 2

We have seen His star in the east, and are come with gifts to adore the Lord.

Vidimus stellam ejus in Oriënte, et vénimus cum munéribus adoráre Dóminum.

Postcommunion

GRANT, we beseech Thee O almighty God, by the understanding of hearts made pure we may comprehend that which by solemn rite we celebrate. Through our Lord.

PRÆSTA quæsumus, omnipotens Deus: ut quæ solémni celebrámus officio, purificátæ mentis intelligéntia consequámur. Per Dóminum.

Concluding Prayers, page 793.

This Mass is said daily during the octave, with a commemoration of our Blessed Lady, page 824, and a third prayer for the Church or for the Pope, page 826.

Sunday Within the Octave of the Epiphany

The Holy Family, Jesus, Mary, Joseph (White)

Double Major

The Beginning of Mass, page 756.

Introit. Prov. 23, 24, 25

LET the father of the Just rejoice greatly; let thy father and thy mother be joy-

EXSULTAT gáudio pater Justí, gáudeat Pater tuus et Mater tua, et exsúltet

quæ genuit te. Ps. 82, 2, 3. ful, and let her rejoice that
 Quam dilécta tabernácula bore thee. Ps. 82, 2, 3. How
 tua, Dómine virtútum! con- lovely are Thy tabernacles O
 cupíscit, et déficit ánima mea Lord of hosts; my soul longeth
 in átria Dómini. V. Glória and fainteth for the courts of
 Patri. the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DÓMINE Jesu Christe, qui **O** LORD Jesus Christ, Who,
 Mariæ et Joseph súb- in the days of Thy sub-
 ditus, domésticam vitam in- jection to Mary and Joseph,
 effabilibus virtútibus conse- didst consecrate home life by
 crásti: fac nos, utriúsque ineffable acts of virtue; by the
 auxilio, Familiæ sanctæ tuæ intercession of Thy holy
 exémpis instrui; et consór- Mother and of Thy foster-
 tium cónsequi sempiternum: Father, make us so to profit by
 Qui vivis. the example they with Thee
 have set us, that we may be
 counted members of Thy household for evermore. Who livest.

Second Prayer of the Sunday within the octave of the Epiphany, page 182; third Prayer of Epiphany, page 175.

Epistle, Put ye on, page 196.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 26, 4

Unam pétii a Dómino, hanc One thing I have asked of
 requíram, ut inhábitem in the Lord: this will I seek after:
 domo Dómini ómnibus diébus that I may dwell in the house
 vitæ meæ. V. Ps. 83, 5. Beáti of the Lord all the days of my
 qui hábitant in domo tua, life. V. Ps. 83, 5. Blessed are
 Dómine: in sæcula sæculórum they who dwell in Thy house.
 laudábunt te. O Lord; they shall praise Thee
 for ever and ever.

Lesser Alleluia

Allelúja, allelúja. V. Is. 45, Alleluia, alleluia. V. *Isaias*
 15. Vere tu es Rex abscondi- 45, 15. Truly Thou art a hidden
 tus, Deus Israël Salvátor. King, the God of Israel, the
 Allelúja. Saviour. Alleluia.

Tract. Heb. 10, 5

Hóstiam et oblatiónem no- Sacrifice and oblation Thou
 luísti, corpus autem aptásti wouldst not, but a body Thou
 mihi. V. Holocáustum et pro has fitted unto me. V. Burnt-

offering and sin-offering Thou didst not require: then said I: Behold I come. *V.* In the head of the book it is written of Me that I should do Thy will.

peccáto non postulásti: tunc dixi: Ecce vénio. *V.* In cápite libri scriptum est de me: Ut fáciám, Deus, voluntátem tuam.

Greater Alleluia

Alleluia, alleluia. *V.* Blessed is the man that heareth Me and that watcheth daily at My gates, and waiteth at the post of My doors. Alleluia. *V.* Our life is hidden with Christ in God.

Allelúja, allelúja. *V.* Beátus homo qui áudit me, et qui vígilat ad fores meas quotidie, et obsérvat ad postes óstii mei. Allelúja. *V.* Vita nostra est abscondita cum Christo in Deo. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 42-52

✠ Continuation of the holy Gospel according to St. Luke.

AND when Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him, Son, why hast Thou done so to us? behold Thy father and I have sought Thee sorrowing. And

✠ Sequéntia sancti Evangelíi secúndum Lucam.

QUAM FACTUS esset Jesus annórum duódecim, ascendéntibus illis Jerosólymam secúndum consuetúdinem diéi festi, consummatisque diébus, cum redírent, remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos, et notos. Et non inveniéntes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos, et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis ejus. Et vidéntes admiráti sunt. Et dixit Mater ejus ad illum: Fíli, quid fecisti nobis sic? ecce pater tuus, et ego doléntes quærebámus te. Et ait ad illos: quid est quod me quære-

bátis? nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locútus est ad eos. Et descendit cum eis, et venit Názareth: et erat súbditus illis. Et mater ejus conservábit ómnia verba hæc in corde suo. Et Jesus proficiébat sapiéntia, et ætáte et grátia apud Deum, et hómines.

He said to them, How is it that you sought Me? did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth; and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and man.

Creed, page 765.

Offertory. Luke 2, 22

Tulérunt Jesum paréntes ejus in Jerúsalem, ut sisterent eum Dómino.

The parents of Jesus carried Him to the temple, to present Him to the Lord.

Offertory Prayers, page 767.

Secret

PLACATIONIS hóstiam offérimus tibi, Dómine, suppliciter deprecántes: ut, per intercessiónem Deiparæ Virginis cum beáto Joseph, familias nostras, in pace et grátia tua firmiter constituas. Per eúmdem Dóminum.

IO APPEASE Thee, O Lord, we offer the Victim of Salvation, humbly beseeching Thee that, through the prayers of the Virgin Mother of God and of St. Joseph, Thou wouldst establish our households in Thy peace and favor. Through the same.

Second Secret of the Sunday within the octave of the Epiphany, page 184; third Secret of the Epiphany, page 178.

Preface No. 2, Canon and Special Communicantes, page 800.

Communion. Luke 2, 51

Descéndit Jesus cum eis, et venit Názareth, et erat súbditus illis.

Jesus went down with them, and came to Nazareth and was subject to them.

Postcommunion

IUOS cæléstibus réficis sacraméntis, fac, Dómine, Jesu sanctæ Familiæ tuæ exémpia júgiter imitári: ut, in hora mortis nostræ, occurrénte gloriósa Virgine

DO THOU, O Lord, bring us whom Thou hast refreshed with heavenly mysteries to imitate the example of Thy holy Family, that at the hour of our death, with the

Virgin Mother and blessed Joseph; Matre tua cum beáto Joseph;
 eph at hand, we may be re- per te in æterna tabernacula
 ceived by Thee into our ever- récipi mereámur: Qui vivis.
 lasting home. Who livest.

Second Postcommunion of the Sunday within the octave of the Epiphany, page 184; third Postcommunion of the Epiphany, page 178.

Sunday Within the Octave (White)

STATION AT THE TITLE OF PAMMACHIUS

Semi-Double

When the Epiphany falls on a Sunday, this Mass is said on the following Saturday.

The Beginning of Mass, page 756.

Introit

UPON a high throne I saw **I**N EXCÉLSO throno vidi se-
 a man sitting, whom a dére virum, quem adórat
 multitude of angels adore multitúdo angelórum psal-
 singing together: Behold Him léntes in unum: Ecce cujus
 the name of Whose empire is impérii nomen est in ætér-
 to eternity. Ps. 99, 1. Sing num. Ps. 99, 1. Jubiláte Deo
 joyfully to God, all the earth: omnis terra: servíte Dómino
 serve the Lord with gladness. in lætítia. *V.* Glória Patri.
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DO THOU, O Lord, out of Thy **V**OTA quæsumus Dómine
 heavenly goodness foster supplicántis pópuli cæ-
 the holy desires of Thy people; lésti pietáte proséquere: ut et
 that they may both see what quæ agénda sunt, vídeant; et
 they ought to do and have the ad implénda, quæ víderint,
 strength to accomplish what convaléscant. Per Dóminum.
 they have seen. Through our Lord.

Second Prayer of the octave of the Epiphany, page 184.

Epistle. Rom. 12, 1-5

Lesson from the Epistle of Lécitio Epístolæ beáti Pauli
 blessed Paul the Apostle to the Apóstoli ad Romános.
 Romans.

BRETHREN, I beseech you **F**RATRES: Obsecro vos per
 by the mercy of God, misericórdiam Dei, ut
 that you present your bodies, exhibeátis cörpera vestra
 a living sacrifice, holy, pleas- hóstiam vivéntem, sanctam,

Deo placéntem, rationáble obséquium vestrum. Et nolite conformári huic sæculo, sed reformámini in novitáte sensus vestri: ut probétis quæ sit volúntas Dei bona, et benéplacens, et perfectá. Dico enim per grátiam quæ data est mihi, ómnibus qui sunt inter vos: Non plus sápere, quam opórtet sápere, sed sápere ad sobrietatem: et unicuique sicut Deus divisit mensúram fidei. Sicut enim in uno corpore multa membra habémus, ómnia autem membra non eúndem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter altérius membra: in Christo Jesu Dómino nostro.

ing unto God, your reasonable service. And be not conformed to this world; but be reformed in the newness of your mind; that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behooveth to be wise, but to be wise unto sobriety: and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members one of another in Christ Jesus our Lord.

Gradual. Ps. 71, 18, 3

Benedictus Dóminus Deus Israël, qui facit mirabília magna solus a sæculo. *V.* Suscípiant montes pacem pó-pulo tuo: et colles justitiam.

Blessed be the Lord, the God of Israel, Who alone doth wonderful things from the beginning of the world. *V.* Let the mountains receive peace for Thy people: and the hills justice.

Allelúja, allelúja. *V. Ps. 99, 1.* Jubilate Deo omnis terra: servite Dómino in lætítia. Allelúja.

Alleluia, alleluia. *V. Ps. 99, 1.* Sing joyfully to God, all the earth: serve the Lord with gladness. Alleluia.

Munda Cor Meum, page 763.

Gospel, And when Jesus, page 180.

Creed, page 765.

Offertory. Ps. 99, 1, 2

Jubilate Deo omnis terra, servite Dómino in lætítia: intráte in conspéctu ejus in exultatióne, quia Dóminus ipse est Deus.

Sing joyfully to God, all the earth, serve ye the Lord with gladness: come in before His presence with exceeding great joy: for the Lord He is God.

Offertory Prayers, page 767.

Secret

MAY the sacrifice offered to Thee, O Lord, ever vivify and fortify us. Through our Lord. **O** BLATUM tibi Dómine sacrificium vivíficet nos semper, et múniat. Per Dóminum.

Second Secret of the octave of the Epiphany, page 185.

Preface No. 2, Canon and Special Communicantes, page 800.

Communion. Luke 2, 48, 49

Son, why hast Thou done so to us? Thy father and I have sought Thee sorrowing. And how is it that you sought Me? did you not know that I must be about My Father's business? **F**ili quid fecisti nobis sic? ego et pater tuus doléntes quærebámus te. Et quid est quod me quærebátis? nesciebátis, quia in his quæ Patris mei sunt, opórtet me esse?

Postcommunion

GRANT, we humbly beseech Thee, almighty God, that those whom Thou refreshest with Thy sacraments may serve Thee worthily by a life well pleasing to Thee. Through our Lord. **S**ÚPLICES te rogámus omnipotens Deus: ut quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter deservire concédas. Per Dóminum.

Second Postcommunion of the octave of the Epiphany, page 185.

Concluding Prayers, page 793.

*Octave-Day of the Epiphany (White)**Double Major*

Mass as on the feast, page 175, except the following:

Prayer

O GOD, Whose only-begotten Son, hath appeared in the substance of our flesh, grant, we beseech Thee, that we may be inwardly made in a new form by Him Whose form we have known to be outwardly like ours. Who with Thee. **D**EUS, cujus Unigénitus in substántia nostræ carnis apparuit: præsta, quæsumus; ut per eum, quem similem nobis foris agnóvimus, intus reformári mereámur: Qui tecum vivit.

Gospel. John 1, 29-34

✠ Continuation of the holy Gospel according to St. John. ✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Vidit Joáñnes Jesum veniéntem ad se, et ait: Ecce Agnus Dei, ecce qui tollit peccátum mundi. Hic est, de quo dixi: Post me venit vir, qui ante me factus est: quia prior me erat. Et ego nesciébam eum, sed ut manifestétur in Israël, propterea veni ego in aqua baptizans. Et testimónium perhibuit Joáñnes, dicens: Quia vidi Spiritum descendéntem quasi colúmbam de cælo, et mansit super eum. Et ego nesciébam eum; sed qui misit me baptizare in aqua ille mihi dixit: Super quem videris Spiritum descendéntem, et manéntem super eum, hic est, qui baptizat in Spiritu Sancto. Et ego vidi: et testimónium perhibuit quia hic est Filius Dei.

AT THAT time, John saw Jesus coming to him, and he saith, Behold the Lamb of God, behold Him Who taketh away the sins of the world. This is He of Whom I said, After me there cometh a man, Who is preferred before me, because He was before me. And I knew Him not, but that He may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying, I saw the Spirit coming down as a dove from heaven, and He remained upon Him. And I knew Him not; but He who sent me to baptize with water said to me, He upon Whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth with the Holy Ghost. And I saw: and I gave testimony that this is the Son of God.

Secret

HÓSTIAS tibi, Dómine, pro nati Filii tui apparitióne deférimus, suppliciter exorántes: ut, sicut ipse nostrórum auctor est múnus, ita sit ipse miséricors et susceptor, Jesus Christus Dóminus noster: Qui tecum vivit.

WE BRING Thee offerings, O Lord, for the epiphany of Thy Son that is born, humbly beseeching Thee that, as He is the author of our gifts, so also He, Jesus Christ Our Lord, may mercifully receive them. Who with Thee.

Postcommunion

QUÆLÉSTI lúmine, quæsumus, Dómine, semper et ubique nos præveni: ut mysterium, cujus nos partícipes esse voluísti, et puro cernámus intúitu, et digno percipiámus affectu. Per Dóminum.

WE PRAY Thee, O Lord, at all times and in all places go before us with Thy heavenly light, that we may with clear sight discern the mystery of which Thou hast willed that we should partake and partake of it with fitting devotion. Through our Lord.

From this day to the Purification, on all days that are not doubles, after the Prayer of the day, are said those of our

Blessed Lady, page 824, and for the Church or for the Pope, page 826.

If Septuagesima Sunday falls on the second Sunday after the Epiphany, the following Mass is celebrated on the preceding Saturday.

Second Sunday After the Epiphany (Green)

STATION AT ST. EUSEBIUS

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 65, 4

LET all the earth adore Thee, O God, and sing to Thee: let it sing a psalm to Thy name, O Thou most high. Ps. 65, 1, 2. Shout with joy to God all the earth, sing ye a psalm to His name, give glory to His praise. *Y. Glory.*

OMNIS terra adoret te, Deus, et psallat tibi: psalmum dicat nómíni tuo, Altissime. Ps. 65, 1, 2. Júbilate Deo, omnis terra, psalmum dicite nómíni ejus, date glóriam laudi ejus. *Y. Glória Patri.*

When the Mass of this Sunday, or of the following Sundays before Septuagesima is resumed during the week on ferias, the Gloria in excelsis is omitted.

Kyrie, page 761; Gloria, page 762.

Prayer

ALmighty, eternal God, Who dost govern all things in heaven and on earth, of Thy mercy hear the supplications of Thy people, and grant Thy peace in our times. Through our Lord.

OMNÍPOTENS sempitérne Deus, qui cælestia simul et terréna moderáris: supplicatiónes pópuli tui cleménter exáudi; et pacem tuam nostris concéde tempóribus. Per Dóminum.

Second Prayer of our Blessed Lady, page 824; third for the Church or for the Pope, pages 825, 826.

Epistle. Rom. 12, 6-16

Lesson from the Epistle of blessed Paul the Apostle to the Romans. *Léctio Epistolæ beáti Pauli Apóstoli ad Romanos.*

BRETHREN, having different gifts, according to the grace that is given us; either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he

HERATRES: Habéntes donatiónes secúndum grátiam, quæ data est nobis, diferéntes: sive prophetiam secúndum ratióem fidei, sive minístérium in ministrádo,

sive qui docet in doctrina, qui exhortátur in exhortádo, qui tribuit in simplicitáte, qui præest in sollicitúdine, qui miserétur in hilaritáte. Dilectio sine simulatióne. Odígentes malum, adhæréntes bono: Caritáte fraternitátis invicem diligéntes: Honóre invicem præveniéntes: Sollicitúdine non pigri: Spíritu fervéntes: Dómino serviéntes: Spe gaudéntes: In tribulatióne patiéntes: Oratióni instántes: Necessitatibus sanctorum comunicántes: Hospitalitatem sectántes. Benedicite persequéntibus vos: benedicite, et nolite maledicere. Gaudére cum gaudéntibus, flere cum fléntibus: Id ipsum invicem sentiéntes: Non alta sapiéntes, sed humilibus consentiéntes.

that teacheth in doctrine; he that exhorteth in exhorting; he that giveth with simplicity; he that ruleth with carefulness; he that showeth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood, in honor preventing one another. In carefulness, not slothful: in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the saints; pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another; not minding high things, but consenting to the humble.

Gradual. Ps. 106, 20, 21

MISIT Dóminus verbum suum, et sanávit eos: et eripuit eos de intéritu eórum. *V.* Confiteántur Dómino misericórdia ejus: et mirabilia ejus filiis hóminum.

Allelúja, allelúja. *V. Ps. 148, 2.* Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. Allelúja.

Munda Cor Meum, page 763.

The Lord sent His word, and healed them: and delivered them out of their distresses. *V.* Let the mercies of the Lord give glory to Him; and His wonderful works to the children of men.

Alleluia, alleluia. *V. Ps. 148, 2.* Praise ye the Lord, all His angels: praise ye Him, all His hosts. Alleluia.

Gospel. John 2, 1-11

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Núptiæ factæ sunt in Cana Galilææ: et erat mater Jesu ibi. Vocátus est autem et Jesus, et

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus

also was invited, and His disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him, They have no wine. And Jesus saith to her, Woman, what is it to Me and to thee? My hour is not yet come. His mother saith to the waiters, Whatsoever He shall say to you, do ye. Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them, Fill the waterpots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast: and they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drank, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him.

Creed, page 765.

Offertory. Ps. 65, 1, 2, 16

Shout with joy to God, all the earth: sing ye a psalm to His name: come and hear, and I will tell you, all ye that fear God, what great things the Lord hath done for my soul. Alleluia.

Jubiláte Deo, univérſa terra: psalmum dícite nómini ejus: veníte, et audíte, et narrábo vobis, omnes qui tímétis Deum, quanta fecit Dóminus animæ meæ, allelúja.

Offertory Prayers, page 767.

Secret

OBLATA, Dómine, múnera **S**ANCTIFY, O Lord, the gifts sanctifica: nosque a we offer, and purify us peccatórum nostrórum máculis emúnda. Per Dóminum. Through our Lord.

Second Secret of our Blessed Lady, page 824; third for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. John 2, 7, 8, 9, 10, 11

Dicit Dóminus: Impléte hydrias aqua, et ferte architriclino. Cum gustasset architriclínus aquam vinum factam, dicit sponso: Servásti bonum vinum usque adhuc. Hoc signum fecit Jesus primum ceram discipulis suis.

The Lord saith: Fill the waterpots with water, and carry to the chief steward of the feast. When the chief steward had tasted the water made wine, he saith to the bridegroom: thou hast kept the good wine until now; this first miracle did Jesus before His disciples.

Postcommunion

AUGEÁTUR in nobis, quæsumus, Dómine, tuæ virtútis operatio: ut divinis vegetáti sacraméntis, ad eórum promissa capiéndam, tuo múnere præparémur. Per Dóminum.

MAY the working of Thy power, we beg Thee, O Lord, be increased in us, that, being nourished by divine sacraments, we may by Thy grace be prepared to obtain that which they promise. Through our Lord.

Second Postcommunion of our Blessed Lady, page 824; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

*Third Sunday After the Epiphany (Green)**Semi-Double*

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORÁTE Deum, omnes Angeli ejus: audívit, et lætáta est Sion: et exultavérunt filia Judæ. Ps. 96, 1. Dóminus regnávít, exsultet terra: læténtur insulæ multæ. V. Glória Patri.

ADORE God, all you His angels: Sion heard, and was glad; and the daughters of Juda rejoiced. Ps. 96, 1. The Lord hath reigned; let the earth rejoice: let many islands be glad. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, **O**MNIPOTENS sempitérne
look with mercy upon Deus, infirmitatem nos-
our infirmities, and stretch tram propitius respice: atque
forth the right hand of Thy ad protegendum nos, dexter-
majesty to protect us. Through am tuæ majestatis extende.
our Lord. Per Dóminum.

Second Prayer of our Blessed Lady, page 824; third for the Church or Pope, pages 825, 826.

Epistle. Rom. 12, 16-21

Lesson from the Epistle of Lécitio Epístolæ beáti Pauli
blessed Paul the Apostle to Apóstoli ad Romános.
the Romans.

BRETHREN, be not wise in **E**RATRES: Nolite esse pru-
your own conceits. To dentes apud vosmetip-
no man rendering evil for evil: sos: nulli malum pro malo
providing good things not only reddentes: providentes bona
in the sight of God, but also in non tantum coram Deo. Sed
the sight of men. If it be pos- étiam coram ómnibus homi-
sible, as much as it is in you, nibus. Si fieri potest, quod
having peace with all men. ex vobis est, cum ómni-
Revenge not yourselves, my bus homínibus pacem
dearly beloved; but give place habentes: Non vosmetip-
unto wrath, for it is written, sos defendentes, carissimi,
Revenge is mine; I will repay, sed date locum iræ. Scrip-
saith the Lord. But if thy tum est enim: Mihi vindicta:
enemy be hungry, give him to ego retribuam, dicit Dóminus.
eat; if he thirst, give him to Sed si esurierat inimicus
drink, for doing this, thou shalt tuus, ciba illum: si sitit, po-
heap coals of fire upon his tum da illi: hoc enim fáciens,
head. Be not overcome by evil, carbónes ignis cóngeres super
but overcome evil by good. caput ejus. Noli vinci a malo,
sed vince in bono malum.

Gradual. Ps. 101, 16, 17

The Gentiles shall fear Thy Timébunt gentes nomen
name, O Lord, and all the kings tuum, Dómine, et omnes
of the earth Thy glory. V. For reges terræ glóriam tuam. V.
the Lord hath built up Sion, Quóniam ædificávit Dóminus
and He shall be seen in His Sion, et vidébitur in majes-
majesty. Alleluia, alleluia. V. tate sua. Allelúja, allelúja.
Ps. 96, 1. The Lord hath V. Ps. 96, 1. Dóminus regná-
reigned, let the earth rejoice: vit, exsúltet terra: læténtur:

I say to you, that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee: and the servant was healed at the same hour.

Creed, page 765.

Offertory. Ps. 117, 16, 17

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Offertory Prayers, page 767.

Secret

MAY this offering, we beseech Thee, O Lord, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.

Second Secret of our Blessed Lady, page 824; third for the Church or Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Luke 4, 22

They all wondered at these things, which proceeded from the mouth of God.

Mirabántur omnes de his, quæ procedébant de ore Dei.

Postcommunion

O LORD, Who dost give freely the enjoyment of so great mysteries, we beseech Thee that Thou wouldst vouchsafe to render us truly worthy to receive their effects. Through our Lord.

QUOS tantis, Dómine, largiris uti mystériis: quæsumus; ut effectibus nos eórum veráciter aptáre dignéris. Per Dóminum.

Second Postcommunion of our Blessed Lady, page 824; third for the Church or Pope, page 826.

Concluding Prayers, page 793.

Fourth Sunday After the Epiphany (Green)

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORÁTE Deum omnes
ángeli ejus: audívit et
lætáta est Sion: et exsulta-
vérunt filiae Judæ. Ps. 96, 1.
Dóminus regnávít, exsúltet
terra: læténtur insulæ multæ.
V. Gloria.

ADORE God, all you His
angels: Sion heard, and
was glad; and the daughters of
Juda rejoiced. Ps. 96, 1. The
Lord hath reigned; let the
earth rejoice: let many islands
be glad. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui nos in tantis
perículis constitutos,
pro humana scis fragilitate
non posse subsistere: da no-
bis salutem mentis et corpo-
ris: ut ea, quæ pro peccatis
nostris patimur, te adjuvante
vincamus. Per Dóminum.

O God, Who knowest that
we are beset by perils so
great as to be unendurable be-
cause of our human frailty,
grant us health of mind and
body, so that by Thine assist-
ance we may conquer the
things with which we are
afflicted because of our sins.
Through our Lord.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification:

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. Rom. 13, 8-10

Lectio Epistolæ beāti Pauli
ad Romanos.

Lesson from the Epistle of
blessed Paul the Apostle to the
Romans.

FRATRES: Némíni quid-
quam debeátis, nisi ut
invicem diligátis: qui enim
diligít próximum, legem im-
plévit. Nam: Non adulte-
rábis: Non occídes: Non fu-

BRETHREN, owe no man any
thing, but to love one
another; for he that loveth his
neighbor hath fulfilled the law.
For thou shalt not commit
adultery, thou shalt not kill,

thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is comprised in this word, thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law.

ráberis: Non falsum testimónium dices: Non concupisces: et si quod est aliud mandátum, in hoc verbo instaurátur: Díliges próximum tuum sicut teípsum. Diléctio próximi malum non operátur. Plenitúdo ergo legis est diléctio.

Gradual. Ps. 101, 16, 17

The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. *V.* For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia, alleluia. *V.* Ps. 96, 1. The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

Timébunt gentes nomen tuum Dómine, et omnes reges terræ glóriam tuam. *V.* Quóniam ædificávit Dóminus Sion: et vidébitur in majestáte sua. Allelúja, allelúja. *V.* Ps. 96, 1. Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 23-27

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time, when Jesus entered into the ship, His disciples followed Him. And behold a great tempest arose in the sea, so that the ship was covered with waves, but He was asleep. And they came to Him and awaked Him, saying, Lord, save us, we perish. And Jesus saith to them, Why are ye fearful, O ye of little faith? Then rising up, He commanded the winds and the sea, and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey Him?

Creed, page 765.

IN ILLO témpore: Ascendénte Jesu in naviculam, secúti sunt eum discípuli ejus: et ecce motus magnus factus est in mari, ita ut navícula operirétur flúctibus, ipse vero dormiébat. Et accessérunt ad eum discípuli ejus, et suscitavérunt eum, dicéntes: Dómine, salva nos, perímus. Et dicit eis Jesus: Quid tímidi estis, módicæ fidei? Tunc surgens, imperávit ventis, et mari, et facta est tranquillitas magna. Porro hómínes miráti sunt, dicéntes: Qualis est hic, quia venti, et mare obédiunt ei?

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtutem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Offertory Prayers, page 767.

Secret

QUONCÉDE, quæsumus, omnipotens Deus: ut hujus sacrificii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum.

GRANT, we beseech Thee, almighty God, that this sacrifice offered to Thee, may purge us of all evil and fortify our weak nature. Through our Lord.

Second and third Secrets as directed in the foregoing for the Prayers.

Preface for Sundays, page 773.

Communion. Luke 4, 22

Mirabántur omnes de his quæ procedébant de ore Dei.

They all wondered at these things, which proceeded from the mouth of God.

Postcommunion

MÚNERA tua nos, Deus, a delectatiónibus terrénis expédiant: et cæléstibus semper instáurent aliméntis. Per Dóminum.

MAY Thy gifts, O God, free us from the allurements of earthly things, and ever restore us with heavenly nourishment. Through our Lord.

Second and third Postcommunions as directed in the foregoing for the Prayers.

Concluding Prayers, page 793.

*Fifth Sunday After the Epiphany (Green)**Semi-Double*

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORÁTE Deum omnes Angeli ejus: audívit, et lætáta est Sion: et exultaverunt filíæ Judæ. *Ps. 96. 1.*

ADORE God, all you His angels: Sion heard, and was glad; and the daughters of Juda rejoiced. *Ps. 96. 1.*

The Lord hath reigned; let the earth rejoice: let many islands be glad. *V. Glory.*

Dóminus regnávít, exsúltet terra: laténtur insulæ multæ. *V. Glória.*

Kyrie, page 761; Gloria, page 762.

Prayer

KEEP Thy family, we beseech Thee, O Lord, with Thy continual mercy that, leaning only upon the hope of Thy heavenly grace, it may ever be defended by Thy protection. Through our Lord.

FAMILIAM tuam, quæsumus, Dómine, continúa pietáte custódi: ut quæ in sola spe grátia cæléstis innítitur, tua semper protectióne muniátur. Per Dóminum.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. Col. 3, 12-17

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

Léctio Epístolæ beáti Pauli Apóstoli ad Colossénses.

BRETHREN, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another, even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word

FRATRES: Indúite vos sicut elécti Dei, sancti, et dilécti, viscera misericórdia, benignitatem, humilitatem, modestiam, patientiam: supportantes invicem, et donantes vobismetipsis si quis adversus aliquem habet querelam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc, caritatem habéte, quod est vñculum perfectiónis et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno corpore: et grati estóte. Verbum Christi hábitet in vobis abundanter, in omni sapientia docentes, et commonentes vosmetipsos, psalmis, hymnis, et cánticis spirituálibus, in grátia cantantes in córdibus vestris Deo. Omne quodcúm-

que fácitis in verbo aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias ágéntes Deo et Patri per Jesum Christum.

Gradual as on Fourth Sunday, page 194.

Munda Cor Meum, page 763.

or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

Gospel. Matt. 13, 24-30

✠ Sequéntia sancti Evan-gélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Mat-thew.

IN ILLO témpore: Dixit Jesus turbis parábolam hanc: Símile factum est reg-num cælórum hómini, qui seminávit bonum semen in agro suo. Cum autem dormírent hómines, venit inimí-cus ejus, et superseminávit zizánia, in médio tritici, et ábliit. Cum autem crevisset herba, et fructum fecisset, tunc apparuérunt et zizánia. Accedéntes autem servi pat-risfamilias, dixerunt ei: Dó-mine, nonne bonum semen seminásti in agro tuo? Unde ergo habet zizánia? Et ait illis: Inimícus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et collígimus ea? Et ait: Non: ne forte colligéntes zizánia, eradicétis simul cum eis et tríticum. Sínite útraque créscere usque ad messem et in témpore messis dicam messóribus: Collígite primum zizánia, et alligáte ea in fascículos ad comburéndum, tríticum au-tem congregáte in horreum meum.

AT THAT time, Jesus spoke this parable to the mul-titudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him, Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No: lest perhaps gather-ing up the cockle you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest, I will say to the reap-ers, Gather up first the cockle, and bind it into bundies to burn, but the wheat gather ye into my barn.

Creed, page 765.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit vir-tútem, déxtera Dómini ex-altávit me: non móriar, sed

The right hand of the Lord hath wrought strength, the right hand of the Lord hath

exalted me: I shall not die, but vivam, et narrábo ópera Dó-live, and shall declare the mini. works of the Lord.

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, **H**OSTIAS tibi, Dómine, pla-the sacrifice of recon-ciationis offérimus: ut ciliation, that Thou mayest et delicta nostra miserátus mercifully forgive our sins and absólvas, et mutántia corda direct our wavering hearts. tu dírigas. Per Dóminum. Through our Lord.

Second and third Secrets as directed in the foregoing for the Prayers.

Preface for Sundays, page 773.

Communion. Luke 4, 22

They all wondered at these things, which proceeded from the mouth of God. *Mirabántur omnes de his, quæ procedébant de ore Dei.*

Postcommunion

WE PRAY Thee, O almighty **Q**UÆSUMUS, omnipotens God, that we may re-Deus: ut illíus salutáris ceive the effect of that salva-capiámus efféctum, cujus per tion of which we have received hęc mystéria pignus accépi-mus. Per Dóminum. the pledge in these mysteries. Through our Lord.

Second and third Postcommunions as directed in the foregoing for the Prayers.

Concluding Prayers, page 793.

Sixth Sunday After the Epiphany (Green)

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORE God, all you His **A**DORÁTE Deum omnes angels: Sion heard, and Angeli ejus: audívit, was glad; and the daughters of et lætáta est Sion: et exsulta-vérunt filiæ Judæ. Ps. 96, 1. The Lord hath reigned; let the Dóminus regnávit, exsúltet earth rejoice: let many islands terra: læténtur insulæ multæ. be glad. V. Glory. V. Glória.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut semper rationabilia meditantes, quæ tibi sunt placita, et dictis exsequamur, et factis. Per Dóminum.

GRANT, we beseech Thee, almighty God, that, ever fixing our thoughts on reasonable things, we may both in word and in deed do what is pleasing to Thee. Through our Lord.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 1 Thess. 1, 2-10

Lectio Epistolæ beāti Pauli Apóstoli ad Thessalonicénses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in oratióibus nostris sine intermissiõe, mémoires óperis fidei vestræ, et labóris, et caritátis, et sustinéntiæ spei Dómini nostri Jesu Christi, ante Deum et Patrem nostrum: sciéntes fratres, dilécti a Deo, electiõnem vestram: quia Evangelium nostrum non fuit ad vos in sermóne tantum, sed et in virtúte, et in Spíritu Sancto, et in plenitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipiéntes verbum in tribulatiõe multa, cum gáudio Spíritus Sancti: ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Achája. A vobis enim diffamátus est sermo Dómini, non solum in Mace-

BRETHREN, we give thanks to God for you all, making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of Our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia

and Achaja, but also in every place, your faith which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate to us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised from the dead), Jesus, Who hath delivered us from the wrath to come.

Gradual as on Fourth Sunday, page 194.

Munda Cor Meum, page 763.

dónia, et in Achája, sed et in omni loco fides vestra, quæ est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annuntiant qualem introitum habuerimus ad vos: et quomodo conversi estis ad Deum a simulacris, servire Deo vivo, et vero, et expectare Filium ejus de cælis (quem suscitavit ex mortuis) Jesum, qui eripuit nos ab ira ventura.

Gospel. Matt. 13, 31-35

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequentia sancti Evangelii secundum Matthæum.

AT THAT time, Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

Creed, page 765.

IN ILLO tempore: Dixit Jesus turbis parabolam hanc: Simile est regnum cælorum grano sinapis, quod accipiens homo seminavit in agro suo: quod minimum quidem est omnibus seminibus: cum autem creverit, majus est omnibus oléribus, et fit arbor ita ut volucres cæli véniant, et habitent in ramis ejus. Aliam parabolam locutus est eis: Simile est regnum cælorum fermento, quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum. Hæc omnia locutus est Jesus in parabolis ad turbas: et sine parabolis non loquebatur eis: ut impleretur quod dictum erat per Prophetam dicentem: Apertam in Parabolis os meum, eructabo abscondita a constitutione mundi.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtutem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Offertory Prayers, page 767.

Secret

HÆC nos oblátio, Deus, mundet, quæsumus, et rénovet, gubérnet, et protégat. Per Dóminum.

OAY this oblation, O God, we beseech Thee, cleanse, renew, govern, and protect us. Through our Lord.

Second and third Secrets as directed in the foregoing for the Prayers.

Preface for Sundays, page 773.

Communion. Luke 4, 22

Mirabántur omnes de his, quæ procedébant de ore Dei.

They all wondered at these things, which proceeded from the mouth of God.

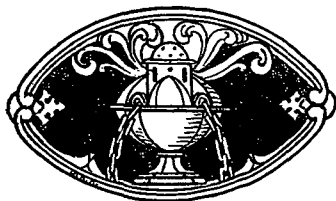
Postcommunion

QUÆLÉSTIBUS, Dómine, pasti delíciis: quæsumus; ut semper éadem, per quæ veráciter vivimus, appetámus. Per Dóminum.

BEING fed with celestial delights, we beseech Thee, O Lord, that we may ever hunger after those things by which we truly live. Through our Lord.

Second and third Postcommunions as directed in the foregoing for the Prayers.

Concluding Prayers, page 793.





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Septuagesima Sunday (Purple)

STATION AT ST. LAWRENCE WITHOUT THE WALLS

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 17, 5, 6, 7

THE groans of death surround me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and He heard my voice, from His holy temple. Ps. 17, 2, 3. I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge and my deliverer. *V.* Glory.

CIRCUMDEDÉRUNT me gémitus mortis, dolores inférni circumdedérunt me: et in tribulatione mea invocávi Dóminum, et exaudivit de templo sancto suo vocem meam. Ps. 17, 2-3. DÍligam te, Dómine, fortitúdo mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. *V.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

The Gloria in Excelsis is not said from this day till Easter, except on Holy Thursday and Holy Saturday, and when the Mass is that of a feast.

Prayer

DO THOU, we beseech Thee, O Lord, graciously hear the prayers of Thy people, that we, who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy name. Through our Lord.

PRECES pópuli tui, quæsumus, Dómine, cleménter exáudi: ut, qui juste pro peccátis nostris affligimur, pro tui nóminis glória misericórditer liberémur. Per Dóminum.

Before the feast of the Purification, Feb 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 9, 24-27; 10, 1-5

Lectio Epistolæ beati Pauli
Apóstoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Nescitis quod ii qui in stádio currunt, omnes quidem currunt, sed unus accipit bravium? Sic curretis, ut comprehendátis. Omnis autem, qui in agóne conténdit, ab ómnibus se abstinet; et illi quidem ut corruptibilem coronam accipiant: nos autem incorruptam. Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi áerem verberans: sed castigo corpus meum, et in servitútem rédigo: ne forte cum áliis prædicáverim, ipse réprobus efficiar. Nolo enim vos ignoráre, fratres, quóniam patres nostri omnes sub nube fuérunt, et omnes mare transiérunt, et omnes in Móyse baptizáti sunt in nube, et in mari: et omnes eámdem escam spiritálem manducáverunt, et omnes eúmdem potum spiritálem bibérunt: (bibébant autem de spiritáli, consequente eos, petra: petra autem erat Christus), sed non in plúribus eórum, benelácitum est Deo.

BRETHREN, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud and in the sea; and all did eat the same spiritual food, and all drank the same spiritual drink; (and they drank of the spiritual rock that followed them; and the rock was Christ). But with the most of them God was not well pleased.

Gradual. Ps. 9, 10, 11, 19, 20

Adjutor in opportunitátibus, in tribulatióne: sperent in te, qui novérunt te: quóniam non derelinquis quærentes te, Dómine. V. Quóniam non in finem oblióio erit páuperis: patientiá páuperum non peribit in ætérnum:

The helper in due time, in tribulation: let them trust in Thee, who know Thee: for Thou dost not forsake them that seek Thee, O Lord. V. For the poor man shall not be forgotten to the end: the patience of the poor shall not

perish for ever: arise, O Lord, exsúrge, Dómine, non prævá-
let not man be strengthened. leat homo.

From this Sunday until Ash Wednesday when the Mass of the preceding Sunday is resumed on ferias, the tract is omitted.

Tract. Ps. 129, 1-4

From the depths I have
cried to Thee, O Lord;
Lord, hear my voice. *V.* Let
Thine ears be attentive to the
prayer of Thy servant. *V.* If
Thou shalt observe iniquities,
O Lord, Lord, Who shall en-
dure it? *V.* For with Thee is
propitiation, and by reason of
Thy law I have waited for
Thee, O Lord.

De profundis clamávi ad
te, Dómine; Dómine, exáudi
vocem meam. *V.* Fiant aures
tuæ intendéntes in oratiónem
servi tui. *V.* Si iniquitátes
observáveris Dómine: Dómi-
ne, quis sustinébit? *V.* Quia
apud te propitiatio est, et
propter legem tuam sustinui
te, Dómine.

Munda Cor Meum, page 763.

Gospel. Matt. 20, 1-16

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

✠ Sequéntia sancti Evan-
gélíi secúndum Matthæum.

AT THAT time, Jesus spoke
to His disciples this
parable: The kingdom of
heaven is like to a householder,
who went out early in the
morning to hire laborers into
his vineyard. And having
agreed with the laborers for a
penny a day, he sent them into
his vineyard. And going out
about the third hour, he saw
others standing in the market-
place idle, and he said to them,
Go you also into my vineyard,
and I will give you what shall
be just: and they went their
way. And again he went out
about the sixth and the ninth
hour, and did in like manner.
But about the eleventh hour,
he went out, and found others
standing; and he saith to them,
Why stand you here all the
day idle? They say to him,
Because no man hath hired us.
He saith to them, Go you also

IN ILLO témpore: Dixit
Jesus discipulis suis pa-
rábolam hanc: Símile est
regnum cælórum hómini pat-
rifámílias, qui exiit primo
mane conducere operários in
vineam suam. Conventióne
autem facta cum operáriis ex
denário diúrno, misit eos in
vineam suam. Et egréssus
circa horam tértiam, vidit
álíos stantes in foro otíólos,
et dixit illis: Ite et vos in ví-
neam meam, et quod justum
fúerit, dabo vobis. Illi autem
abiérunt. Iterum autem exiit
circa sextum et nonam ho-
ram: et fecit símíliter. Circa
undécimam vero éxiit, et in-
vénit álíos stantes, et dicit
illis: Quid hic statis tota die
otíósi? Dicunt ei: Quia nemo
nos condúxit. Dicit illis: Ite
et vos in vineam meam. Cum
sero autem factum esset, dicit
dóminus vineæ procuratori

suo: Voca operários, et redde into my vineyard. And when illis mercédem, incipiens a evening was come, the lord of novissimis usque ad primos. the vineyard saith to his steward, Call the laborers, and pay undécimam horam vénerant, them their hire, beginning accepérunt singulos denários, from the last even to the first. Veniéntes autem et primi, arbitráti sunt quod plus essent When therefore they were acceptúri: accepérunt autem come that came about the eleventh hour, they received et ipsi singulos denários, Et every man a penny. But when accipiéntes murmurábant ad- the first also came, they vérsus patremfamilias, di- thought that they should receive céntes: Hi novíssimi una more; and they also received hora fecérunt, et pares illos every man a penny. And nobis fescisti, qui portavimus receiving it, they murmured pondus diéi, et æstus. At ille against the master of the respóndens uni eórum, dixit: house, saying, These last have Amice non fácio tibi in- worked but one hour, and thou júriam: nonne ex denário hast made them equal to us convenisti mecum? Tolle that have borne the burden of quod tuum est, et vade: volo the day and the heats. But he autem et huic novíssimo dare answering, said to one of them, sicut et tibi. Aut non licet Friend, I do thee no wrong; mihi, quod volo, fácere? an didst thou not agree with me for a penny? Take what is óculus tuus nequam est, quia thine, and go thy way: I will ego bonus sum? Sic erunt also give to this last even as novíssimi primi, et primi novíssimi. Multi enim sunt to thee. Or, is it not lawful for vocáti, pauci vero elécti. me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen.

Creed, page 765.

Offertory. Ps. 91, 2

Bonum est confitéri Dó- It is good to give praise to mino, et psállere nómini tuo, the Lord, and to sing to Thy Altíssime. name, O Most High.

Offertory Prayers, page 767.

Secret

QUÉRIBUS nostris, quæsumus, Dómine, precibúque suscèptis: et cæléstibus nos munda mystériis, et cleménter exáudii. Per Dóminum.

WITH our gifts and prayers accepted, we beseech Thee, O Lord, both cleanse us by these heavenly mysteries and graciously hear us. Through our Lord.

The second and third Secrets as directed above for the Prayers.

Preface for Sundays, page 773.

Communion. Ps. 30, 17, 18

Make Thy face to shine upon Thy servant, and save me in Thy mercy: Let me not be confounded, O Lord, for I have called upon Thee.

Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine, non confundar, quóniam invocávi te.

Postcommunion

MAY Thy faithful, O God, be strengthened by Thy gifts, that receiving them they may still desire them and desiring them may constantly receive them. Through our Lord.

EIDÉLES tui, Deus, per tua dona firméntur: ut eadem et percipiéndò requírant, et quæréndò sine fine percipiant. Per Dóminum.

The second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.

Sexagesima Sunday (Purple)

STATION AT ST. PAUL

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 43, 23-26

ARISE, why sleepest Thou, O Lord? arise, and cast us not off to the end: why turnest Thou Thy face away, and forgettest our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. Ps. 43, 2. O God, we have heard with our ears; our fathers have declared to us. *V.* Glory.

Exsúrge, quare obdórmis, Dómine? exsúrge, et ne repéllas in finem: quare fáciem tuam avértis, oblivísceris tribulatióem nostram? adhæsit in terra venter noster: exsúrge, Dómine, ádjuva nos, et libera nos. Ps. 43, 2. Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. *V.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

O God, Who seest that we put not our trust in any deed of our own, mercifully grant that by the protection of

DEUS, qui cónspicis quia ex nulla nostra actióne confidimus: concéde propitiús; ut contra advérsa ómnia,

Doctóris géntium protectióne the Teacher of the gentiles we
muniámur. Per Dóminum. may be defended against all
adversities. Through our Lord.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 2 Cor. 11, 19-23; 12, 1-9

Lectio Epistolæ beati Pauli
Apóstoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRÁTRES: Libénter suffér-
tis insipientes: cum
sitis ipsi sapiéntes. Sustiné-
tis enim si quis vos in servitútem
rédigit, si quis dévorat, si quis
accipit, si quis extóllitur, si
quis in faciém vos cædit. Se-
cúndum ignobilitátem dico,
quasi nos infirmi fuérimus in
hac parte. In quo quis audet
(in insipientia dico) áudeo et
ego: Hebræi sunt, et ego: Is-
raélitæ sunt, et ego: Semen
Abrahæ sunt, et ego: Ministri
Christi sunt, (ut minus sá-
piens dico) plus ego: in la-
bóribus plúrimus, in carcéri-
bus abundántius, in plagis
supra modum, in mórtibus
frequentér. A Judæis quín-
quies quadragénas, una mi-
nus, accépi. Ter virgis cæsus
sum, semel lapidátus sum, ter
naufrágium feci, nocte et die
in profúndo maris fui: in iti-
néribus sæpe, periculis flú-
minum, periculis latronum,
periculis ex génere, periculis
ex géntibus, periculis in civi-
táte, periculis in solitúdine,
periculis in mari, periculis in
falsis frátribus: in labóre et
ærima, in vigiliis multis, in
fame, in siti, in jejúniis mul-
tis, in frigóre, et nuditáte:

BRETHREN, you gladly suffer
the foolish; whereas
yourselves are wise. For you
suffer if a man bring you into
bondage, if a man devour you,
if a man take from you, if a
man be lifted up, if a man
strike you in the face. I speak
according to dishonor, as if we
had been weak in this part.
Wherein if any man dare (I
speak foolishly), I dare also.
They are Hebrews; so am I.
They are Israelites: so am I.
They are the seed of Abraham;
so am I. They are the minis-
ters of Christ (I speak as one
less wise); I am more: in many
more labors, in prisons more
frequently, in stripes above
measure, in deaths often. Of
the Jews five times did I re-
ceive forty stripes save one.
Thrice was I beaten with rods;
once I was stoned; thrice I suf-
fered shipwreck; a night and a
day I was in the depth of the
sea. In journeying often, in
perils of waters, in perils of
robbers, in perils from my own
nation, in perils from the gen-
tiles, in perils in the city, in
perils in the wilderness, in
perils in the sea, in perils from
false brethren. In labor and

painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of Our Lord Jesus Christ, Who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth); that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

præter illa quæ extrinsecus sunt, instántia mea quotidiana, sollicitúdo ómnium Ecclesiárum. Quis infirmátur, et ego non infirmor? quis scandalizátur, et ego non uror? Si gloriári ópórtet: quæ infirmitátis meæ sunt, gloriábor. Deus et Pater Dómini nostri Jesu Christi, qui est benedictus in sæcula, scit quod non méntior. Damásci præpósitus gentis Aréte regis, custodiébat civitátem Damascenórum, ut me comprehénderet: et per fenéstram in sporta dimíssus sum per murum, et sic effúgi manus ejus. Si gloriári ópórtet (non expedit quidem), véniam autem ad visiónes et revelatiónes Dómini. Scio hóminem in Christo ante annos quatuórdecim, sive in corpore nescio, sive extra corpus nescio, Deus scit: quóniam raptus est in paradísium: et audívit arcána verba, quæ non licet hómini loqui. Pro hujúsmodi gloriábor: pro me autem nihil gloriábor, nisi in infirmitátibus meis. Nam, et si vólúero gloriári, non ero insipiens: veritátem enim dicam: parco autem, ne quis me existimet supra id quod videt in me, aut áliquíd audit ex me. Et ne magnitúdo revelatiónem extollat me, datus est mihi stímulus carnis meæ, ángelus sátanæ, qui me colaphizet. Propter quod ter Dóminum rogávi, ut discéderet a me: et dixit mihi: Súfficit tibi grátia mea: nam

virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And He said to me, My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

Gradual. Ps. 82, 19, 14

Sciunt gentes quoniam nomen tibi Deus: tu solus Altissimus super omnem terram. *V.* Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

Let the gentiles know that God is Thy name: Thou alone art the Most High over all the earth. *V.* O my God, make them like a wheel, and as stubble before the face of the wind.

Tract. Ps. 59, 4, 6

Commovisti, Domine, terram, et conturbasti eam. *V.* Sana contritiones ejus, quia mota est. *V.* Ut fugiant a facie arcus: ut liberentur electi tui.

Thou hast moved the earth, O Lord, and hast troubled it. *V.* Heal Thou the breaches thereof, for it hath been moved. *V.* That Thy elect may flee from before the bow: that they may be delivered.

Munda Cor Meum, page 763.

Gospel. Luke 8, 4-15

✠ Sequentia sancti Evangelii secundum Lucam.

IN ILLO tempore: Cum turba plurima convenirent, et de civitatibus properarent ad Jesum, dixit per similitudinem: Exiit, qui seminat, et dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres celi comedérunt illud. Et aliud cecidit supra petram: et natum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortæ spinæ suffocaverunt illud. Et aliud cecidit in terram bonam: et ortum fecit fructum centuplum.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, when a very great multitude was gathered together and hastened out of the cities unto Him, He spoke by a similitude; The sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some

fell upon good ground; and being sprung up, yielded fruit a hundred fold. Saying these things, He cried out, He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

Creed, page 765.

Offertory. Ps. 16, 5, 6, 7

Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thine ear, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord.

Pérfice gressus meos in sémitis tuis, ut non moveántur vestígia mea: inclína aurem tuam, et exáudi verba mea: mirífica mísericórdias tuas, qui salvos facis sperántes in te, Dómine.

Offertory Prayers, page 767.

Secret

O BLÁTUM, tibi, Dómine, **D**AY the sacrifice we offer
sacrificium, vivíficet Thee, O Lord, ever viv-
nos semper, et múníat. Per ífy and defend us. Through
Dóminum. our Lord.

Second and third Secrets as directed above for the Prayers.

Preface for Sundays, page 773.

Communion. Ps. 42, 4

Introibo ad altáre Dei, ad I will go in to the altar of
Deum qui lætíficat juventú- God: to God Who giveth joy to
tem meam. my youth.

Postcommunion

SÚPPLICES te rogámus, **G**RANT, we humbly beseech
omnipotens Deus: ut, Thee, almighty God, that
quos tuis réficis sacraméntis, those whom Thou refreshest
tibi étíam plácitis móríbus with Thy sacraments may
dignántur deservíre concédas. serve Thee worthily by a life
Per Dóminum. well pleasing to Thee. Through
our Lord.

The second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.

Quinquagesima Sunday (Purple)

STATION AT ST. PETER

Major Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 30, 3, 4

ESTO mihi in Deum pro- **B**E THOU unto me a God, a
tectorem, et in locum protector, and a place of
refúgii, ut salvum me fácias, refuge, to save me: for Thou
quóníam firmaméntum art my strength, and my
meum, et refúgium meum es refuge; and for Thy name's
tu: et propter nomen tuum sake Thou wilt be my leader,
dux mihi eris, et enútríes mé. and wilt nourish me. *Ps. 30, 2.*
Ps. 30, 2. In te, Dómine, In Thee, O Lord, have I hoped,
sperávi non confúndar in let me never be confounded:
æternum: in justítia tua libera deliver me in Thy justice, and
me et éripe me. *V. Glória* set me free. *V. Glory.*
Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÉCES nostras, quæsumus, **O**F THY clemency harken
Dómine cleménter exáu- unto our prayers, O Lord,

loose us from the bonds of sin, di: atque a peccatorum vin-
and keep us from all adversity. culis absolutos, ab omni nos
Through our Lord. adversitate custodi. Per Dó-
minum.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 13, 1-13

Lesson from the Epistle of Lécitio Epistolæ beáti Pauli
blessed Paul the Apostle to the Apóstoli ad Corinthios.
Corinthians.

BRETHREN, if I speak with
the tongues of men, and
of angels, and have not charity,
I am become as sounding brass
or a tinkling cymbal. And if
I should have prophecy, and
know all mysteries, and all
knowledge, and if I should
have all faith, so that I could
remove mountains, and have
not charity; I am nothing. And
if I should distribute all my
goods to feed the poor, and if
I should deliver my body to
be burned, and have not char-
ity, it profiteth me nothing.
Charity is patient, is kind:
charity envieth not; dealeth
not perversely; is not puffed
up; is not ambitious; seeketh
not her own; is not provoked
to anger; thinketh no evil; re-
joiceth not in iniquity, but re-
joiceth in the truth; beareth
all things, believeth all things,
hopeth all things, endureth all
things. Charity never falleth
away: whether prophecies shall
be made void, or tongues shall
cease or knowledge shall be de-
stroyed. For we know in part,
and we prophesy in part. But
when that which is perfect is
come, that which is in part

FRÁTRES: Si linguis hómi-
num loquar, et Ange-
lórum, caritátem autem non
hábeam, factus sum velut æs
sonans, aut cymbalum tinni-
ens. Et si habúero prophéti-
am, et nóverim mystéria om-
nia et omnem sciéntiam: et
si habúero omnem fidem, ita
ut montes transférám, cari-
tátem autem non habúero,
nihil sum. Et si distribúero
in cibos páuperum omnes fa-
cultátes meas, et si tradídéro
corpus meum, ita ut árdeam,
caritátem autem non habúe-
ro, nihil mihi prodest. Cári-
tas pátiens est, benígna est:
Cáritas non æmuláthur, non
agit pérperam, non inflatur,
non est ambiitíosa, non quæ-
rit quæ sua sunt, non irritá-
tur, non cógitat malum, non
gaudet super iniquitáte, con-
gáudet autem veritáti: ómnia
suffert, ómnia credit, ómnia
sperat, ómnia sústinet. Cári-
tas nunquam éxcidit: sive
prophetiæ evacuabúntur, sive
linguæ cessábunt, sive scién-
tia destruétur. Ex parte ením
cognóscimus, et ex parte pro-
phetámus. Cum autem vé-
nerit quod perféctum est,

evacuabitur quod ex parte est. shall be done away. When I
 Cum essem párvulus, loqué- was a child, I spoke as a child,
 bar ut párvulus, sapiébam ut I understood as a child, I
 párvulus, cogitábam ut pár- thought as a child: but when I
 vulus. Quando autem factus became a man, I put away the
 sum vir, evacuávi quæ erant things of a child. We see now
 párvuli. Vidémus nunc per through a glass in a dark man-
 spéculum in ænigmate: tunc ner; but then face to face. Now
 autem fácie ad fáciem. Nunc I know in part; but then I shall
 cognóscam ex parte: tunc au- know even as I am known. And
 tem cognóscam sicut et cog- now there remain, faith, hope,
 nitus sum. Nunc autem ma- charity, these three; but the
 nent, fides, spes, caritas, tria greatest of these is charity.
 hæc: major autem horum est
 caritas.

Gradual. Ps. 76, 15, 16

Tu es Deus qui facis mira- Thou art the God that alone
 bilia solus: notam fecisti in dost wonders: Thou hast made
 géntibus virtútem tuam. V. Thy power known among the
 Liberásti in bráchio tuo pó- nations. V. With Thy arm
 pulum tuum, filios Israël, et Thou hast redeemed Thy peo-
 Joseph. ple, the children of Israel and
 of Joseph.

Tract. Ps. 99, 1, 2

Jubiláte Deo, omnis terra: Sing joyfully to God all the
 servíte Dómino in lætitia. V. earth: serve ye the Lord with
 Intráte in conspéctu ejus in gladness. V. Come in before
 exsultatióne: scitóte, quod His presence with exceeding
 Dóminus ipse est Deus. V. great joy: know ye that the
 Ipse fecit nos, et non ipsi Lord He is God. V. He made
 nos: nos autem pópulus ejus, us, and not we ourselves: but
 et oves páscuæ ejus. we are His people, and the
 sheep of His pasture.

Munda Cor Meum, page 763.

Gospel. Luke 18, 31-43

✠ Sequéntia sancti Evan-
 gélii secúndum Lucam.

IN ILLO témpore: Assúmp-
 sit Jesus duódecim, et ait
 illis: Ecce ascéndimus Jero-
 sólymam, et consummabún-
 tur ómnia, quæ scripta sunt
 per prophétis de Fílio hómi-
 nis. Tradétur enim Géntibus,
 et illudétur, et flagellábitur,

✠ Continuation of the holy
 Gospel according to St. Luke.

AT THAT time, Jesus took
 unto Him the twelve,
 and said to them, Behold we
 go up to Jerusalem, and all
 things shall be accomplished
 which were written by the
 prophets concerning the Son of
 man: for He shall be delivered

to the gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged Him, they will put Him to death; and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when He drew nigh to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace: but he cried out much more, Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto Him: and when he was come near, He asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God: and all the people when they saw it, gave praise to God.

Creed, page 765.

Offertory. Ps. 118, 12, 13

Blessed art Thou, O Lord, Benedictus es, Dómine, teach me Thy justifications: doce me justificatiónes tuas: with my lips I have pronounced in labiis meis pronuntiávi all the judgments of Thy omnia iudícia oris tui. mouth.

Offertory Prayers, page 767.

Secret

MAY this offering, we be- **H**ÆC hóstia, Dómine, quæ
seech Thee, O Lord, sumus, emúndet nostra

delicta: et ad sacrificium celebrandum, subditórum tibi corpóra, mentésque sanctificet. Per Dóminum.

cleanse away our sins, sanctify us in soul and body, and fit us, Thy servants, for the celebration of the sacrifice. Through our Lord.

Second and third Secrets as directed above for the Prayers.

Preface for Sundays, page 773.

Communion. Ps. 77, 29, 30

Manducaverunt, et saturáti sunt nimis, et desidérium eórum attulit eis Dóminus: non sunt fraudáti a desidério suo.

They did eat, and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

Postcommunion

QUÆSUMUS, omnipotens Deus: ut, qui caléstia alimentá: percépinus, per hæc contra ómnia adversa muniámur. Per Dóminum nostrum.

WE BESEECH Thee, O almighty God, that we, who have partaken of heavenly nourishment, may be fortified by it against all adversities. Through our Lord.

Second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.



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Ash Wednesday (Purple)

STATION AT ST. SABINA

Privileged Major Feria

The Blessing of the Ashes

The priest, wearing over his alb and stole a cope of purple color, stands at the Epistle corner of the altar, having near him the vessel of ashes to be blessed, while the choir sings the following antiphon:

EXAUDI nos, Dómine, quóniam benigna est misericórdia tua: secúndum multitudínem miserationum tua-

HEAR us, O Lord, for Thy mercy is kind: according to the multitude of Thy mercies have regard to us, O Lord.

Ps. 68, 2. Save me, O God, for the waters have come in even unto my soul. *V.* Glory. Hear us.

rum respice nos, Dómine. Ps. 68, 2. Salvum me fac, Deus: quóniam intravérunt aquæ usque ad ánimam meam. *V.* Glória Patri. Exáudi nos.

The chant being terminated, the priest, without either turning toward the people or extending his hands, proceeds as follows:

V. The Lord be with you.

V. Dóminus vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

Let us pray

ALMIGHTY, eternal God, spare them that are penitent, be merciful to Thy suppliants, and vouchsafe to send Thy holy angel from heaven to bless & sanctify & these ashes, that they may be a wholesome remedy to all who humbly call upon Thy holy name, and who, accusing themselves of their sins as their consciences accuse them, deplore their crimes before the face of Thy divine clemency or, eagerly and humbly entreat Thy excellence and goodness; and grant, by the invocation of Thy most holy name, that all who shall be sprinkled with these ashes, for the remission of their sins, may receive health of body and salvation of soul. Through Christ our Lord.

R. Amen.

ORÉMUS. Omnipotens sempitérne Deus, parce peniténtibus, propitiáre supplicántibus: et mittere dignéris sanctum Angelum tuum de cælis, qui bene & dicat, et sancti&ficet hos cínere, ut sint remédium salúbre ómnibus nomen sanctum tuum humiliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum dívine cleméntiæ tuæ facinora sua deplorántibus, vel serenissimum pietátem tuam suppliciter obnixéque flagitántibus: et præsta per invocatiónem sanctíssimi nóminis tui; ut, quicúmque per eos aspérsi fúerunt, pro redemptione peccatórum suórum, córporis sanitátem, et ánimæ tutélam percípiant. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O God, Who desirest not the death of sinners, but their repentance, most graciously regard the frailty of human nature; and, of Thy loving-kindness, deign to bless & these ashes, which we intend to put upon our heads to express our lowliness and win Thy pardon, that we, who

ORÉMUS. Deus, qui non mortem, sed peniténtiam desideras peccatórum: fragilitátem conditiónis humanæ benigníssima respice; et hos cínere, quos causa proferendæ humilitátis, atque promerendæ véniæ, capítibus nostris impóni decérnimus, bene&dicere pro tua pietáte

dignare: ut, qui nos cinerem esse, et ob pravitatis nostræ demeritum in pulverem reversuros cognoscimus; peccatorum omnium veniam, et præmia penitentibus reposita, misericorditer consequi mereamur. Per Christum Dominum nostrum. *R.* Amen.

know that we are but ashes and for the guilt of our fall shall return to dust, may be worthy to obtain, through Thy mercy, the forgiveness of all our sins and the rewards promised to the penitent. Through Christ our Lord. *R.* Amen.

Let us pray

OREMUS. Deus, qui humilatione flēcteris et satisfactione placaris: aurem tuæ pietatis inclina precibus nostris; et capitibus servorum tuorum, horum cinerum aspersione contactis, effunde propitius gratiam tuæ benedictionis: ut eas et spiritu compunctionis repleas, et quæ juste postulaverint efficaciter tribuas; et concessa perpetuo stabilita, et intacta manere decernas. Per Christum Dominum nostrum. *R.* Amen.

O GOD, Who art moved by humiliation and appeased by penance, incline the ear of Thy goodness to our prayers, and when the heads of Thy servants are touched with these ashes, graciously pour forth the grace of Thy blessing, that Thou mayest fill them with the spirit of compunction and mayest effectually grant what they righteously ask, and ordain that what Thou grantest may remain forever established and unmoved. Through Christ our Lord. *R.* Amen.

Let us pray

OREMUS. Omnipotens sempiternus Deus, qui Ninivitis in cinere et cilicio penitentibus, indulgentiæ tuæ remedia præstitisti: concede propitius; ut sic eos imitemur habitu, quatenus veniam prosequamur obtentu. Per Dominum. *R.* Amen.

ALmighty, eternal God, Who didst bestow the healing of Thy pardon upon the Ninivites when they repented in ashes and sackcloth, mercifully grant that we may so imitate them in behavior as to be like them in obtaining pardon. Through our Lord. *R.* Amen.

He sprinkles the ashes thrice with holy water, saying the Asperges me. Then he incenses them, afterwards sprinkling them in the figure of a cross, on his own head, and on the heads of the clergy and people, admonishing each one in these words:

MEMENTO, homo, quia pulvis es, et in pulverem revertēris.

REMEMBER, O man, that thou art dust and unto dust thou shalt return.

Meanwhile the choir chants one or more of the following antiphons:

Anthem. Joel 2, 13

LET US change our garments for ashes and sackcloth: let us fast and lament before the Lord: for our God is plentiful in mercy to forgive our sins.

IMMUTÉMUR hábitu, in cinere et cilicio: jejunémus et plorémus ante Dóminum quia multum miséricors est dimittere peccáta nostra Deus noster.

Anthem. Joel 2, 17

BETWEEN the porch and the altar, the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare Thy people; and shut not the mouths of them that sing to thee, O Lord.

ITER vestibulum et altáre plorábunt sacerdótes ministri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne claudas ora canéntium te Dómine.

Esth. 13, Joel 2

R. **L**ET US amend and do better for those things in which we have sinned through ignorance lest, suddenly prevented by the day of death, we seek time for penance, and be not able to find it. Attend, O Lord, and have mercy: for we have sinned against Thee. *V.* Ps. 78, 9. Help us, O God, our Saviour: and for the honor of Thy name, O Lord, deliver us. Attend, O Lord. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. Attend.

R. **E**MENDÁMUS in mélius, quæ ignoránter peccávimus: ne súbito præoccupáti die mortis, quærámus spátium pœniténtiæ, et invenire non possimus. Attén-de, Dómine, et miserére: quia peccávimus tibi. *V.* Ps. 78, 9. Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos. Attén-de, Dómine. *V.* Glória Patri. Attén-de, Dómine.

Returning to the altar the priest recites a concluding Prayer as follows:

V. The Lord be with you.

V. Dóminus vobíscum.

R. And with thy spirit.

R. Et cum spírítu tuo.

Let us pray

GRANT US, O Lord, to enter upon the duties of our Christian warfare with holy fasts, that, being about to fight against the spirits of wickedness, we may be fortified by the help of self-denial. Through Christ our Lord. *R.* Amen.

CONCÉDE, nobis, Dómine, præsidia militiæ cristiánæ sanctis inchoáre jejúniis: ut contra spíritales nequítias pugnatúri, continéntiæ muniámur auxiliis. Per Christum Dóminum nostrum. *R.* Amen.

Mass is then celebrated.

The Beginning of Mass, page 756.

Introit. Wis. 11, 24, 25, 27

MISERÉRIS ómnium, Dómine, et nihil odísti eórum quæ fecísti, dissímulans peccáta hóminum propter pœniténtiam, et parcens illis: quia tu es Dóminus Deus noster. Ps. 56, 2. Miserére mei, Deus, miserére mei: quóniam in te confidit ánima mea. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, Dómine, fidélibus tuis: ut jejuniórum veneránda solémnia, et cógrua pietáte suscipiant, et secúra devotióne percúrrant. Per Dóminum nostrum.

THOU hast mercy upon all, O Lord, and hatest none of the things which Thou hast made, winking at the sins of men for the sake of repentance, and sparing them: for Thou art the Lord our God. Ps. 56, 2. Have mercy on me, O God, have mercy on me; for my soul trusteth in Thee. *V. Glory.*

GRANT to Thy faithful, O Lord, that they may both undertake the venerable solemnities of fasting with piety and carry them through with unwavering devotion. Through our Lord.

Then is said (until Passion Sunday): Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Joel 2, 12-19

Léctio Joélis Prophætæ.

Lesson from Joel the Prophet.

HÆC dicit Dóminus: Convertimini ad me in toto corde vestro, in jejúnió, et in fletu, et in planctu. Et scindite corda vestra, et non vestiménta vestra, et convertimini ad Dóminum Deum vestrum: quia benígnus et misericors est, pátiens et multæ misericórdiæ, et præstabílis super malítia. Quis scit, si convertátur, et ignóscat, et relínquat post se benedictiónem, sacrificium, et libámen Dómino Deo vestro? Cánite tuba in Sion, sanctificáte jejúnium, vocáte cœtum, congregáte pópulum, sanctificáte ecclésiám, coadunáte senes, congregáte párvulos, et su-

THUS saith the Lord, Be converted to Me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God; for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return, and forgive, and leave a blessing behind Him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion; sanctify a fast; call a solemn assembly; gather together the people; sanctify the church; assemble the ancients; gather together the little ones, and them that

suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bridechamber. Between the porch and the altar the priests, the Lord's ministers, shall weep; and shall say, Spare, O Lord, spare Thy people; and give not Thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations, Where is their God? The Lord hath been zealous for His land, and hath spared His people. And the Lord answered, and said to His people, Behold I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations; saith the Lord almighty.

géntes úbera: egrediátur sponsus de cubili suo, et sponsa de thálamo suo. Inter vestibulum et altáre plorábunt sacerdótes ministri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne des hereditátem tuam in oppróbrium, ut dominéntur eis nátiónes. Quare dicunt in pópulis: Ubi est Deus eórum? Zelátus est Dóminus terram suam, et pepércit pópulo suo. Et respóndit Dóminus, et dixit pópulo suo: Ecce ego mitam vobis fruméntum, et vinum, et óleum, et replebimini eis: et non dabo vos ultra oppróbrium in géntibus: dicit Dóminus omnípotens.

Gradual. Ps. 56, 2, 4

Have mercy on me, O God, have mercy on me: for my soul trusteth in Thee. *V.* He hath sent from heaven, and delivered me; He hath made them a reproach that trod upon me.

Miserére mei, Deus, miserére mei: quóniam in te confidit ánima mea. *V.* Misit de cælo, et liberávit me: dedit in oppróbrium conculcántes me.

Tract. Ps. 102, 10

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. *V.* Ps. 78, 8, 9. O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. *V.* (Here all kneel down.) Help us, O Lord our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retribuas nobis. *V.* Ps. 78, 8-9. Dómine, ne memineris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *V.* Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

Gospel. Matt. 6, 16-21

✠ Sequéntia sancti Evan-
géljī secúndum Matthæum.

IN ILLO témpore: Dixit Je-
sus discipulis suis: Cum
jejunátis, nolite fieri sicut
hypócritæ, tristes. Extermi-
nant enim fácies suas, ut ap-
páreant homínibus jejunán-
tes. Amen dico vobis, quia
recepérunt mercédem suam.
Tu autem, cum jejúnas, unge
caput tuum, et fáciem tuam
lava, ne videáris homínibus
jejúnans, sed Patri suo, qui
est in abscóndito: et Pater
tuus, qui videt in abscóndito,
reddet tibi. Nolite thesauri-
záre vobis thesáuros in terra:
ubi ærugo, et tinea demolítur:
et ubi fures effódiunt, et fur-
ántur. Thesaurizáte autem
vobis thesáuros in cælo: ubi
neque ærugo, neque tinea de-
molítur; et ubi fures non ef-
fódiunt, nec furántur. Ubi
enim est thesáurus tuus, ibi
est et cor tuum.

✠ Continuation of the Holy
Gospel according to St. Mat-
thew.

AT THAT time: Jesus said to
his disciples, When you
fast, be not as the hypocrites,
sad. For they disfigure their
faces, that they may appear
unto men to fast. Amen, I say
to you, they have received their
reward. But thou, when thou
fastest, anoint thy head and
wash thy face; that thou ap-
pear not to men to fast, but to
thy Father Who is in secret,
and thy Father Who seeth in
secret will repay thee. Lay not
up to yourselves treasures on
earth, where the rust and moth
consume, and where thieves
break through and steal. But
lay up to yourselves treasures
in heaven, where neither the
rust nor moth doth consume,
and where thieves do not break
through nor steal. For where
thy treasure is, there is thy
heart also.

Offertory. Ps. 29, 2, 3

Exaltábo te, Dómine, quó-
niam suscepísti me, nec de-
lectásti inimícos meos super
me: Dómine, clamávi ad te,
et sanásti me.

I will extol Thee, O Lord, for
Thou hast upheld me; and hast
not made my enemies to re-
joice over me: O Lord, I have
cried to Thee, and Thou hast
healed me.

Offertory Prayers, page 767.

Secret

FAC NOS, quæsumus, Dó-
mine, his munéribus
offerédis conveniénter ap-
tári: quibus ipsíus venerábilis
sacraménti celebrámus exór-
dium. Per Dóminum.

MAKE US duly fit, we be-
seech Thee, O Lord, for
the offering of these gifts, with
which we celebrate the begin-
ning of the august sacrament
itself. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 1, 2, 3

He who shall meditate upon the law of the Lord, day and night, shall bring forth his fruit in due season. Qui meditabitur in lege Dómini die ac nocte, dabit fructum suum in tempore suo.

Postcommunion

MAY the sacraments we have received, O Lord, give us help, that our fasts may be pleasing to Thee and profitable to us as a healing remedy. Through our Lord. PERCÉPTA nobis, Dómine, præbeant sacraménta subsidium: ut tibi grata sint nostra jejúnia, et nobis proficiant ad medélam. Per Dóminum.

Second Postcommunion, May the gift, page 828; third, Almighty and merciful God, page 829.

Then on this and all other weekdays of Lent (if the ferial Mass has been celebrated), is said a prayer of blessing over the people.

Prayer over the people.

Let us pray

Bow down your heads before God. HUMILIÁTE cápita vestra Deo.

Look with favor, O Lord, on those who bow before Thy majesty, that they who have been refreshed with the divine gift may ever be strengthened with heavenly aids. Through our Lord. Inclínantes se, Dómine, majestáti tuæ, propitiátus inténde: ut qui divino múnere sunt refécti, cæléstibus semper nutriántur auxiliis. Per Dóminum.

Concluding Prayers, page 793.

During Lent at the end of ferial Masses Benedicamus Domino is said instead of Ite, Missa est.

Thursday After Ash Wednesday (Purple)

STATION AT ST. GEORGE IN VELABRO

The Beginning of Mass, page 756.

Introit. Ps. 54, 17, 19, 20, 23

WHEN I cried to the Lord, He heard my voice from them that draw near to me; and He humbled them, Who is before all ages, and remains **D**UM clamárem ad Dóminum exaudivit vocem meam ab his, qui appropinquant mihi: et humiliávit eos, qui est ante sæcula, et

manet in ætérnum: jacta forever: cast thy care upon the
 cogitátum tuum in Dóminò, Lord, and He shall sustain thee.
 et ipse te enútriet. Ps. 54, 2, Ps. 50, 2, 3. Hear, O God, my
 3. Exáudi, Deus, oratióem prayer, and despise not my sup-
 meam, et ne despéxeris de- plication; be attentive to me
 precatióem meam: intende and hear me. V. Glória
 mihi, et exáudi me. V. Glória
 Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

DEUS, qui culpa offén- **O** GOD, Who art offended by
 deris, pœniténtia plac- sin, and appeased by pen-
 áris: preces pópuli tui suppli- nance, graciously regard the
 cántis propítius réspice; et prayers of Thy people making
 flagélla tuæ iracúndiæ, quæ supplication to Thee, and turn
 pro peccátis nostris merémur, aside the scourge of Thy anger,
 avérte. Per Dóminum. which we deserve for our sins.
 Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Is. 38, 1-6

Léctio Isaiaë Prophéta.

Lesson from Isaias the Prophet.

IN DIEBUS illis: Ægrotávit Ezechías usque ad mor-
 tem: et introivit ad eum Isaias filius Amos prophéta,
 et dixit ei: Hæc dicit Dómi-
 nus: Dispóne dómui tuæ, quia
 moriérís tu, et non vives. Et
 convértit Ezechías fáciem
 suam ad parietem, et orávit
 ad Dóminum, et dixit: Ob-
 secro, Dómine, meménto quæ-
 so, quómodo ambuláverim
 coram te in veritáte, et in
 corde perfécto, et quod bo-
 num est in óculis tuis fécerim.
 Et flevit Ezéchias fletu mag-
 no. Et factum est verbum
 Dómini ad Isaiám, dicens:
 Vade, et dic Ezechíæ: Hæc
 dicit Dóminus Deus David
 patris tui: Audívi oratióem
 tuam, et vidi lácrimas tuas:
 ecce ego adjíciam super dies
 tuos quíndecim annos: et de

IN THOSE days, Ezechias, was
 sick even to death; and
 Isaias the son of Amos the
 prophet came unto him, and
 said to Him, Thus saith
 the Lord, Take order with
 thy house, for thou shalt die,
 and not live. And Ezechias
 turned his face toward the
 wall, and prayed to the Lord,
 and said, I beseech Thee, O
 Lord, remember how I have
 walked before Thee in truth,
 and with a perfect heart, and
 have done that which is good
 in thy sight. And Ezechias wept
 with great weeping. And the
 word of the Lord came to
 Isaias, saying, Go, and say to
 Ezechias, Thus saith the Lord,
 the God of David thy father:
 I have heard thy prayer and I
 have seen thy tears: behold I
 will add to thy days fifteen

years; and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it; said the Lord almighty.

manu regis Assyriorum
eruat te, et civitatem istam,
et protegam eam, ait Dominus
omnipotens.

Gradual. Ps. 54, 23, 17, 18, 19

Cast thy care upon the Lord, and He shall sustain thee. *V.* When I cried to the Lord, He heard my voice from them that draw near to me.

Jacta cogitatum tuum in
Dómino, et ipse te enútriet.
V. Dum clamárem ad Dó-
minum, exaudivit vocem
meam ab his, qui appropín-
quant mihi.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 5-13

✠ Continuation of the holy Gospel according to St. Matthew.

Sequentia sancti Evangélii
secundum Matthæum.

AT THAT time, when Jesus had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus said to him; I will come and heal him. And the centurion making answer said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this man, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus hearing this marvelled; and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and from the west, and shall sit down with Abraham, and Isaac,

IN ILLO témpore: Cum introisset Jesus Capharnaum, accessit ad eum centurio, rogans eum, et dicens: Dómine, puer meus jacet in domo paralyticus et male torquétur. Et ait illi Jesus: Ego véniam, et curábo eum. Et respondens centurio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: Vade, et vadit; et álli: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israël. Dico autem vobis, quod multi ab Oriénte, et Occidénte vénient, et recumbent cum Abraham, et Isaac, et Jacob in regno celórum: filii autem regni ejiciéntur in ténebras exteriores: ibi erit fletus, et

stridor déntium. Et dixit and Jacob in the kingdom of
 Jesus centurióni: Vade, et heaven: but the children of the
 sicut credidísti, fiat tibi. Et kingdom shall be cast out into
 sanátus est puer in illa hora. exterior darkness: there shall
 be weeping and gnashing of
 teeth. And Jesus said to the centurion: Go, and as thou hast
 believed, so be it done to thee. And the servant was healed
 at the same hour.

Offertory. Ps. 24, 1-3

Ad te, Dómine, levávi áni-
 mam meam: Deus meus, in te
 confido, non erubescam: ne-
 que irrideant me inimíci mei:
 etenim univérsi, qui te ex-
 spectant, non confundéntur.

To Thee, O Lord, have I lifted
 up my soul: In Thee, O my God,
 I put my trust: let me not be
 ashamed: neither let my ene-
 mies laugh at me: for none of
 them that wait on Thee shall
 be confounded.

Offertory Prayers, page 767.

Secret

SACRIFICIIS præsentibus,
 Dómine, quæsumus, in-
 ténde placátus: ut et devo-
 tióni nostræ proficiant, et
 salúti. Per Dóminum.

BE APPEASED, O Lord, we
 beseech Thee, and look
 upon the sacrifices here before
 Thee, that they may profit both
 our devotion and our salvation.
 Through our Lord.

Second Secret, Graciously hear us, page 828; *third Secret*, O
 God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 50, 21

Acceptábis sacrificium jus-
 titiæ, oblatiões, et holo-
 cáusta, super altáre tuum,
 Dómine.

Thou wilt accept the sacrifice
 of justice, oblations, and holo-
 causts, upon Thy altar, O Lord.

Postcommunion

QÆLÉSTIS doni benedic-
 tióne percépta: súp-
 plices te, Deus omnípotens,
 deprecámur; ut hoc idem
 nobis et sacraménti causa
 sit, et salútis. Per Dóminum.

HAVING received the bless-
 ing of the heavenly gift,
 we beseech and supplicate
 Thee, O almighty God, that the
 same may be the cause both of
 the sacrament and of salvation.
 Through our Lord.

Second Postcommunion, May the gift, page 828; *third Post-
 communion*, Almighty and merciful God, page 829,

Prayer over the people.

Let us pray

Bow down your heads to God.

Spare, O Lord, spare Thy people, that while chastened with merited scourgings it may find solace in Thy pity. Through our Lord.

HUMILIÁTE capita vestra Deo.

Parce, Dómine, parce pópulo tuo: ut dignis flagellatióibus castigátus, in tua miseratióne respíret. Per Dóminum.

Concluding Prayers, page 793.

Friday After Ash Wednesday (Purple)

STATION AT SS. JOHN AND PAUL

The Beginning of Mass, page 756.

Introit. Ps. 29, 11

THE Lord hath heard and hath had mercy upon me: the Lord became my helper. *Ps. 29, 2.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. *V. Glória.*

AUDÍVIT Dóminus, et misértus est mihi: Dóminus factus est adjutor meus. *Ps. 29, 2.* Exaltábo te, Dómine, quóniam suscepisti me: nec delectásti inimicos meos super me. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

MAY Thy kindly favor, we beseech Thee, O Lord, accompany the fast we have begun, that we may be able to practise with a single heart the observance which we bodily perform. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

INCHOÁTA jejúnia, quæsumus, Dómine, benigno favóre proséquere: ut observántiam, quam corporáliter exhibémus, méntibus étiam sincéris exercére valeámus. Per Dóminum.

Lesson. Is. 58, 1-9

Lesson from *Isaias* the Prophet.

Léctio *Isaiaë* Prophétæ.

THUS saith the Lord God: Cry, cease not, lift up thy voice like a trumpet, and show My people their wicked doings, and the house of Jacob their sins. For they seek Me from day to day, and desire to know My ways, as a nation that hath

HÆC dicit Dóminus Deus: Clama, ne cesses: quasi tuba exálta vocem tuam: et annúntia pópulo meo scélera eórum, et dómui Jacob peccáta eórum. Me étenim de die in diem quærunt, et scire vias meas volunt: quasi gens,

quæ justitiam fecerit, et judicium Dei sui non dereliquerit: rogant me judicia justitiæ appropinquare Deo volunt. Quare jejunamus, et non asperxisti: humiliavimus animas nostras, et nescisti? Ecce in die jejunii vestri invenitur voluntas vestra, et omnes debitores vestros repetitis. Ecce ad lites, et contentiones jejunatis, et percutitis pugno impie. Nolite jejunare sicut usque ad hanc diem, ut audiatur in excelsis clamor vester. Numquid tale est jejunium, quod elégi, per diem affligere hominem animam suam? numquid contorquere quasi circulum caput suum, et saccum et cinerem sternere? numquid istud vocabis jejunium, et diem acceptabilem Domino? Nonne hoc est magis jejunium, quod elégi? dissolve colligationes impietatis, solve fasciculos deprimentes: dimitte eos, qui confracti sunt, liberos, et omne onus dirumpe. Frange esurienti panem tuum, et egenos, vagosque induc in domum tuam: cum videris nudum, operi eum, et carnem tuam ne despexeris. Tunc erumpet quasi mane lumen tuum, et sanitas tua citius oriatur, et anteibit faciem tuam justitia tua, et gloria Domini colliget te. Tunc invocabis, et Dominus exaudiet: clamabis, et dicet: Ecce adsum. Quia misericors sum, Dominus Deus tuus.

done justice, and hath not forsaken the judgment of their God: they ask of Me the judgments of justice: they are willing to approach to God. Why have we fasted, and Thou hast not regarded: have we humbled our souls, and Thou hast not taken notice? Behold in the day of your fast your own will is found, and you exact of all your debtors. Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day to make your cry to be heard on high. Is this such a fast as I have chosen: for a man to afflict his soul for a day? Is this it, to wind his head about like a circle, and to spread sackcloth and ashes? Wilt thou call this a fast, and a day acceptable to the Lord? Is not this rather the fast that I have chosen? Loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the harborless into thy house; when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say: Here I am. Because I the Lord thy God am merciful.

Gradual. Ps. 26, 4

Unam petii a Domino, One thing I have asked of
hanc requiram, ut inhabitem the Lord, this will I seek after:

that I may dwell in the house in domo Dómini. *V.* Ut ví-
of the Lord. *V.* That I may see deam voluptátem Dómini, et
the delight of the Lord, and be prótegar a templo sancto ejus.
protected from His holy temple.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 5, 43-48; 6, 1-4

✠ Continuation of the holy Gospel, according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus said to His disciples: You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this? Be ye therefore perfect, as also your heavenly Father is perfect. Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father Who is in heaven. Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen, I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy

IN ILLO témpore: Dixit Jesus discipulis suis: Audistis quia dictum est: Dilige proximum tuum, et odio habébis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benedicite his, qui odérunt vos: et oráte pro persequéntibus, et calumniántibus vos: ut sitis filii Patris vestri, qui in cælis est: qui solem suum oríri facit super bonos et malos: et pluit super justos et injústos. Si enim diligitis eos, qui vos diligunt, quam mercédem habébitis? nonne et publicáni hoc faciunt? Et si salutaveritis fratres vestros tantum, quid ámplius faciatis? Nonne et éthnici, hoc faciunt? Estóte ergo vos perfécti, sicut et Pater vester, cæléstis perféctus est. Atténdite ne justitiam vestram faciátis coram homínibus, ut videámini ab eis; alióquin mercédem non habébitis apud Patrem vestrum, qui in cælis est. Cum ergo facis eleemósynam, noli tuba cánere ante te, sicut hypocritæ faciunt in synagógis, et in vicis, ut honorificentur ab homínibus: Amen dico vobis, receperunt mercédem suam. Te autem faciente eleemósynam, nésclat

sinistra tua, quid fáciat dextra tua, ut sit eleemósyna tua in abscondito, et Pater tuus, qui videt in abscondito, reddet tibi. right hand doth, that thy alms may be in secret, and thy Father Who seeth in secret will repay thee.

Offertory. Ps. 118, 154, 125

Dómine, vivífica me secundum elóquium tuum: ut sciam testimónia tua. Quicken me, O Lord, according to Thy word: that I may know Thy testimonies.

Offertory Prayers, page 767.

Secret

SACRIFICIUM, Dómine, observántiæ quadragesimális, quod offerimus, præsta quæsumus: ut tibi et mentes nostras reddat accéptas, et continéntiæ promptióri nobis tribuat facultátem. Per Dóminum. GRANT, we pray Thee, O Lord, that the sacrifice of the Lenten observance, which we offer, may both render our souls acceptable and give us the power of a readier self-denial. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 2, 11, 12

Servite Dómino in timóre, et exsultáte ei cum tremóre: apprehéndite disciplinam, ne pereátis de via justa. Serve ye the Lord with fear: and rejoice unto Him with trembling. Embrace discipline, lest you perish from the just way.

Postcommunion

SPIRITUM nobis, Dómine, tuére caritátis infúnde: ut, quos uno pane cælesti satiásti, tua fácias pietáte concórdes. Per Dóminum. POUR upon us, O Lord, the spirit of Thy love, to make us of one mind, as Thou hast filled us with one heavenly bread. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Humiliáte cápita vestra Deo. Tuére, Dómine, pópulum tuum et ab ómnibus peccátis cleménter emúnda: quia nulla ei nocébit advérsitas, si Bow down your heads to God. Watch over Thy people, O Lord, and of Thy clemency purge it of all its sins; for no adversity shall harm it, if no

iniquity dominate it. Through our Lord. *nulla ei dominétur iniquitas. Per Dóminum.*

Concluding Prayers, page 793.

Saturday After Ash Wednesday (Purple)

STATION AT ST. TRYPHON

The Beginning of Mass, page 756.

Introit. Ps. 29, 11

THE LORD hath heard, and hath had mercy on me: the Lord became my helper. *Ps. 29, 2. I will extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me. V. Glory.* *A*UDÍVIT Dóminus, et misértus est mihi: Dóminus factus est adjutor meus. *Ps. 29, 2. Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. V. Glória, Patri.*

Kyrie, page 761. The Gloria is omitted.

Prayer

GIVE ear to our supplications, O Lord, and grant that we may keep with devout service this solemn fast, wholesomely instituted for the cure of soul and body. Through our Lord. *A*DÉSTO, Dómine, supplicatiónibus nostris: et concéde; ut hoc solémne jejúnium, quod animábus corporibúsq; curándis salúbriter institútum est, devóto servítio celebrémus. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Is. 58, 9-14

Lesson from Isaias the Prophet. *Lectio Isaíæ Prophétæ.*

THUS saith the Lord God: If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day. And the Lord will give thee rest continually, and fill thy soul with brightness, and deliver *H*ÆC dicit Dóminus Deus: Si abstúleris de médio tui caténam, et desíseris exténdere dígitum, et loqui quod non prodest. Cum effúderis esuriénti ánimam tuam, et ánimam afflictam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ sicut merídiés. Et réquiem tibi dabit Dóminus semper, et implébit splendóribus ánimam tuam et ossa tua liberábit, et eris quasi hortus irriguus, et

sicut fons aquarum, cujus non deficient aquae. Et edificabuntur in te deserta sacculorum: fundamenta generationis et generationis suscitabis: et vocaberis edificator sepium, avertens semitas in quietem. Si averteris a sabbato pedem tuum, facere voluntatem tuam in die sancto meo, et vocaberis sabbatum delicatum et sanctum Domini gloriosum, et glorificaveris eum dum non facis vias tuas, et non invenitur voluntas tua, ut loquaris sermonem tunc delectaberis super Domino: et sustollam te super altitudines terrae, et cibabo te hereditate Jacob patris tui. Os enim Domini locutum est.

thy bones; and thou shalt be like a watered garden, and like a fountain of water, whose waters shall not fail. And the places that have been desolate for ages shall be built in thee; thou shalt raise up the foundations of generation and generation; and thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the sabbath, from doing thy own will in My holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify Him, while thou dost not thy own ways, and thy own will is not found, to speak a word; then shalt thou be delighted in the Lord, and I will lift thee above the high places

of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

Gradual. Ps. 26, 4

Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini. *V.* Ut videam voluptatem Domini, et protegere a templo sancto ejus.

One thing I have asked of the Lord, that will I seek after, that I may dwell in the house of the Lord. *V.* That I may see the delight of the Lord, and be protected by His holy temple.

Munda Cor Meum, page 763.

Gospel. Mark 6, 47-56

✠ Sequentia sancti Evangelii secundum Marcum.

IN ILLO tempore: Cum sero esset, erat navis in medio mari, et Jesus solus in terra. Et videns discipulos suos laborantes in remigando, (erat enim ventus contrarius eis), et circa quartam vigiliam noctis venit ad eos ambulans supra mare: et volebat praeterire eos. At illi, ut viderunt eum ambulantem supra mare, putaverunt phantasma esse,

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time, when it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing them laboring in rowing (for the wind was against them), and about the fourth watch of the night He cometh to them walking upon the sea: and He would have passed by them. But they seeing Him walking upon the sea, thought it was an

apparition; and they cried out: for they all saw Him, and were troubled. And immediately He spoke with them, and said to them, Have a good heart, it is I, fear ye not. And He went up to them into the ship, and the wind ceased: and they were far more astonished within themselves; for they understood not concerning the loaves, for their heart was blinded. And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the ship, immediately they knew Him. And running through that whole country, they began to carry about in beds those that were sick, where they heard He was. And withersoever He entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought Him that they might touch but the hem of His garment: and as many as touched Him were made whole.

et exclamaverunt. Omnes enim viderunt eum, et conturbati sunt. Et statim locutus est cum eis, et dixit eis: Confidite, ego sum, nolite timere. Et ascendit ad illos in navim, et cessavit ventus. Et plus magis intra se stupébant: non enim intellexerunt de panibus: erat enim cor eorum obcæcatum. Et cum transfretassent, venerunt in terram Genesareth, et applicuerunt. Cumque egressi essent de navi, continuo cognoverunt eum: et percurrentes universam regionem illam, cæperunt in grabatis eos, qui se male habebant, circumferre ubi audiebant eum esse. Et quocumque introibat, in vicis, vel in villas, aut civitates, in platéis ponebant infirmos, et deprecabantur eum, ut vel fimbriam vestimenti ejus tangerent, et quotquot tangebant eum, salvi fiebant.

Offertory. Ps. 118, 154, 125

O Lord, enliven me according to Thy word, that I may know Thy testimonies.

Dómine, vivifica me secundum elóquium tuum: ut sciam testimónia tua.

Offertory Prayers, page 767.

Secret

RECEIVE, O Lord, the sacrifice with the immolation of which it hath been Thy will to be graciously appeased; grant, we beseech Thee, that, being purified by its operation, we may present such a spiritual affection as shall be well pleasing to Thee. Through our Lord.

SÚSCRIBE, Dómine, sacrificium, cujus te voluisti dignanter immolatione placari: præsta, quæsumus; ut, hujus operatione mundati, beneplacitum tibi nostræ mentis offeramus affectum. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 2, 11, 12

Servite Dómino in timóre,
et exsultáte ei cum tremóre:
pprehéndite disciplinam, ne
pereátis de via justa.

Serve ye the Lord with fear,
and rejoice unto Him with
trembling; embrace discipline,
lest you perish from the just
way.

Postcommunion

QUÆLÉSTIS vitæ múnere
vegetátí, quæsumus, Dó-
mine: ut, quod est nobis in
præsénti vita mystérium, fiat
æternitátis auxilium. Per
Dóminum.

NOURISHED with the gift of
the Bread of Life, we beg,
O Lord, that that which is a
mystery to us in the present
life may become an aid of the
eternal. Through our Lord.

*Second Postcommunion, May the gift, page 828; third Post-
communion, Almighty and merciful God, page 829.*

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra
Deo.

BOW down your heads to
God.

Fidèles tui, Deus, per tua
dona firméntur: ut eádem et
percipléndó requirant, et
guaréndó sine fine percipiant.
Per Dóminum.

Let Thy faithful, O God, be
confirmed through Thy gifts,
that, receiving the same, they
may still seek them and, seek-
ing them, may receive them
without end. Through our
Lord.

Concluding Prayers, page 793.

First Sunday of Lent (Purple)

STATION AT ST. JOHN LATERAN

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 90, 15, 16

INVOCÁBIT me, et ego ex-
áudiam eum: eripiam
eum, et glorificábq eum: lon-
gítúdine dierum / adimplébo
eum. Ps. 90, 1. Qui hábitat
in adjutório Altíssimi: in
protectióne Dei cæli com-
morábitur. V. Glória Patri.

HE SHALL call upon Me, and
I will hear him; I will
deliver him, and glorify him;
I will fill him with length of
days. Ps. 90, 1. He that dwelleth
in the aid of the Most High,
shall abide under the protec-
tion of the God of heaven. V.
Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

O God, Who dost purify Thy Church with the annual observance of Lent, grant to Thy household that what it strives to obtain from Thee by abstinence it may secure with good works. Through our Lord.

DEUS, qui Ecclesiā tuā ānnua quadragesimā observatiōne purificas: prae-
sta familiāe tuāe; ut, quod
te obtinere abstinendo niti-
tur, hoc bonis opēribus ex-
quatur. Per Dōminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Epistle. 2 Cor. 6, 1-10

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolae beati Pauli
Apóstoli ad Corinthios.

BRETHREN, we exhort you that you receive not the grace of God in vain. For He saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time, behold now is the day of salvation. Giving no offense to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enrich-

FRATRES: Exhortamur vos ne in vacuum grátia Dei recipiátis. Ait enim: Tēpore accēpto exaudivi te, et in die salútis adjúvi te. Ecce nunc tempus acceptabile, ecce nunc dies salútis. Némini dantes ullam offensionem, ut non vituperetur ministérium nostrum: sed in ómnibus exhibeamus nosmetipsos sicut Dei ministros: multa patiéntia, in tribulationibus, in necessitatibus, in angústiiis, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in jejuniis, in castitate, in scientia, in longanimitate, in suavitate, in Spíritu Sancto, in caritate non ficta, in veritate, in virtute Dei, per arma justitiae a dextris, et a sinistris: per glóriam, et in nobilitatem: per infamiam, et bonam famam: ut seductores, et veraces: sicut qui ignoti, et cogniti: quasi mortui, et ecce vivimus: ut castigati, et non mortificati: quasi tristes, semper autem

gaudentes: sicut egéntes, ing many; as having nothing,
multos autem locupletántes: and possessing all things.
tamquam nihil habéntes, et
omnia possidéntes.

Gradual. Ps. 90, 11, 12

Angelis suis Deus mandávit de te, ut custódiánt te in omnibus viis tuis. *V.* In má-nibus portábunt te, ne un-quam offendas ad lápidem pedem tuum. God hath given His angels charge over thee, to keep thee in all thy ways. *V.* In their hands they shall bear thee up, lest thou dash thy foot against a stone.

Tract. Ps. 90, 1-7, 11-16

Qui hábitat in adjutório Altíssimi in protectióne Dei cæli commorábitur. *V.* Dicet Dómino: Suscéptor meus es tu, et refúgium meum: Deus meus, sperábo in eum. *V.* Quóniam ipse liberávit me de láqueo venántium et a verbo áspero. *V.* Scápulis suis obumbrábit tibi, et sub pennis ejus sperábis. *V.* Scuto circúmdabit te véritas ejus: non timébis a timóre noctúrno. *V.* A sagitta volánte per diem, a negótio perambulánte in ténebris: a ruína et dæmónio meridiáno. *V.* Cadent a lá-tere tuo mille, et decem millia a dextris tuis: tibi autem non appropinquábit. *V.* Quoniam Angelis suis mandávit de te, ut custódiánt te in omnibus viis tuis. *V.* In mánibus portábunt te, ne un-quam offendas ad lápidem pedem tuum. *V.* Super áspidem et basilíscum ambulábis, et conculcábis leónem et dracónem. *V.* Quóniam in me sperávit, liberábo eum: pró-tegam eum, quóniam cognóvit nomen meum. *V.* Invocábit me, et ego exáudiam eum: cum ipso sum in tribulatióne. *V.* Erípiam eum, et He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. *V.* He shall say to the Lord, Thou art my protector and my refuge: my God, in Him will I trust. *V.* For He hath delivered me from the snare of the hunters, and from the sharp word. *V.* He will overshadow thee with His shoulders, and under His wings thou shalt trust. *V.* His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night. *V.* Of the arrow that flieth in the day; of the busi-ness that walketh about in the dark: of ruin and the noonday devil. *V.* A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh to thee. *V.* For He hath given His angels charge over thee, to keep thee in all thy ways. *V.* In their hands they shall bear thee up, lest thou dash thy foot against a stone. *V.* Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon. *V.* Because he hath hoped in Me, I will deliver him; I will

protect him, because he hath glorificábo eum: longitudine known My name. *V.* He shall diérum adimplébo eum, et call upon me, and I will hear osténdam illi salutáre meum. him: I am with him in tribulation. *V.* I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him My salvation.

Munda Cor Meum, page 763.

Gospel. Matt. 4, 1-11

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming said to Him, If Thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city, and set Him upon the pinnacle of the temple, and said to Him, If Thou be the Son of God, cast Thyself down: for it is written, That He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to Him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain; and showed Him all the kingdoms of the world, and the glory of them; and said to Him, All these will I give Thee, if falling down Thou wilt adore me. Then Jesus said to him, Begone, Satan, for it is written,

IN ILLO témpore: Ductus est Jesus in desértum a Spíritu, ut tentarétur a diábolo. Et cum jejunásset quadraginta diébus, et quadraginta nóctibus, póstea esúriit. Et accédens tentátor, dixit ei: Si Fílius Dei es, dic ut lápides isti panes fiant. Qui respóndens, dixit: Scriptum est: Non in solo pane vivit homo: sed in omni verbo, quod procédit de ore Dei. Tunc assúmpsit eum diábolus in sanctam civitátem, et státuit eum super pináculum templi, et dixit ei: Si Fílius Dei es mitte te deórsum. Scriptum est enim: Quia Angelis suis mandávit de te, et in mánibus tollent te, ne forte offéndas ad lápidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentábis Dóminum Deum tuum. Iterum assúmpsit eum diábolus in montem excélsum valde: et osténdit ei ómnia regna mundi, et glóriam eórum, et dixit ei: Hæc ómnia tibi dabo, si cadens adoráveris me. Tunc dicit ei Jesus: Vade, Sátana: scriptum est enim: Dóminum Deum tuum adorábis, et illi soli sérvies. Tunc reliquit

eum diabolus: et ecce Angeli accesserunt, et ministrabant ei.

The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him; and behold angels came, and ministered to Him.

Creed, page 765.

Offertory. Ps. 90, 4, 5

Scápulis suis obumbrábit tibi Dóminus, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus.

The Lord, will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

Offertory Prayers, page 767.

Secret

SACRIFICÍUM quadragesimalis inítili solémniter immolámus, te, Dómine, deprecántes: ut, cum epulárum restrictióne carnálíum, a nóxiis quoque voluptátibus temperémus. Per Dóminum.

WE SOLEMNLY offer the sacrifice at the beginning of Lent, beseeching Thee, O Lord, that, while we restrict ourselves in the use of bodily food, we may also refrain from indulgence in harmful pleasures. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 90, 4, 5

Scápulis suis obumbrábit tibi Dóminus, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus.

The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

Postcommunion

QUI nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transíre consórtium. Per Dóminum.

MAY the holy partaking of Thy sacrament strengthen us, O Lord, and purify us from the old life, and make us sharers in the mystery of salvation. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Monday, First Week of Lent (Purple)

STATION AT ST. PETER'S CHAINS

The Beginning of Mass, page 756.

Introit. Ps. 122, 2

AS THE eyes of servants are on the hands of their masters, so are our eyes unto the Lord our God, until He have mercy on us: have mercy on us, O Lord, have mercy on us. *Ps. 12, 1.* To Thee have I lifted up my eyes: Who dwellest in heaven. *V. Glory.*

SICUT óculi servórum in má nibus dominórum suórum: ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nobis: miserére nobis, Dómine, miserére nobis. *Ps. 122, 1.* Ad te levávi óculos meos: qui háb-itas in cælis. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

CONVERT us, O God, our salvation, and, that the Lenten fast may profit us, instruct our minds with Thy heavenly instruction. Through our Lord.

CONVÉRTE nos, Deus salu-táris noster: et, ut nobis jejúnium quadragesimále proficiat, mentes nostras cæ-léstibus instrue disciplínis. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 829.

Lesson. Ez. 34, 11-16

Lesson from Ezechiel the Prophet.

Léctio Ezechielis Prophétæ.

THUS saith the Lord, Be-hold, I Myself will seek My sheep, and will visit them. As the shepherd visiteth his flock, in the day when he shall be in the midst of his sheep that were scattered; so will I visit My sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land; and I will feed them in the mountains of Israel, by the rivers, and in all the habi-tations of the land. I will feed

HÆC dicit Dóminus Deus: Ecce ego ipse requíram oves meas, et visitábo eas. Sicut visitat pastor gregem suum in die, quando fúerit in médio óvium suárum dissipátarum: sic visitábo oves meas, et liberábo eas de óm-nibus locis, in quibus dispér-sæ fúerant, in die nubis et caliginis. Et edúcam eas de pópulis, et congregábo eas de terris, et indúcam eas in ter-ram suam: et pascam eas in móntibus Israël, in rivis, et in cunctis sédibus terræ. In pascuis ubérrimis pascam eas, et in móntibus excélsis Israël erunt páscua eárum.

ibi requiescent in herbis vir-
 éntibus, et in páscuis píngui-
 bus pascéntur super montes
 Israél. Ego pascam oves
 meas, et ego eas accubáre
 fáciam, dicit Dóminus Deus.
 Quod perierat, requíram; et
 quod abjéctum erat, reduc-
 am; et quod confráctum fú-
 erat, alligábo, et quod infirm-
 um fúerat, consolidábo; et
 quod pingue et forte, custó-
 diam: et pascam illas in ju-
 dicio dicit Dóminus omnípo-
 tens.

will preserve: and I will feed them in judgment, saith the
 Lord almighty.

Gradual. Ps. 83, 10, 9

Protéctor noster áspice,
 Deus, et réspice super servos
 tuos. *V.* Dóminus Deus vir-
 tútum, exáudi preces servó-
 rum tuórum.

Behold, O God, our protector,
 and look upon Thy servants.
V. O Lord God of hosts, graci-
 ously hear the prayers of Thy
 servants.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 31-46

✠ Sequéntia sancti Evan-
 gélii secúndum Matthæum.

✠ Continuation of the holy
 Gospel according to St. Mat-
 thew.

IN ILLO témpore: Dixit
 Jesus discípulis suis:
 Cum vénerit Fílius hóminis
 in majestáte sua, et omnes
 Angeli cum eo, tunc sedébit
 super sedem majestátis suæ:
 et congregabúntur ante eam
 omnes gentes, et separábit
 eos ab invicem, sicut pastor
 ségregat oves ab hædis: et
 státuet oves quidem a dextris
 suis, hædos autem a sinítris.
 Tunc dicet rex his, qui a dex-
 tris ejus erunt: Veníte bene-
 dicti Patris mei, possidéte
 parátum vobis regnum a con-

AT THAT time, Jesus said
 to His disciples, When
 the Son of man shall come in
 His majesty, and all the angels
 with Him, then shall He sit
 upon the seat of His majesty;
 and all nations shall be gath-
 ered together before Him, and
 He shall separate them one
 from another, as the shepherd
 separateth the sheep from the
 goats; and He shall set the
 sheep on His right hand, but
 the goats on His left. Then
 shall the King say to them that
 shall be on His right hand,

Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked, and you covered Me; sick, and you visited Me: I was in prison, and you came to Me. Then shall the just answer Him, saying, Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink; and when did we see Thee a stranger, and took Thee in; and naked, and covered Thee: or when did we see Thee sick or in prison, and came to Thee? And the King answering, shall say to them, Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me. Then He shall say to them also that shall be on His left hand, Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat; I was thirsty, and you gave Me not to drink; I was a stranger, and you took Me not in; naked, and you covered Me not; sick, and in prison, and you did not visit Me. Then they also shall answer Him, saying, Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying, Amen I say to you, as long as you did it not to one of these least, neither did you it to Me. And these shall go into everlasting punishment; but the just, into life everlasting.

stitutione mundi. Esurivi enim, et dedistis mihi manducare: sitiui, et dedistis mihi bibere: hospes eram, et collegistis me: nudus, et cooperuistis me: infirmus, et visitastis me: in carcere eram, et venistis ad me. Tunc respondébunt ei justi, dicentes: Domine, quando te vidimus esuriéntem, et pávimus te: sitiéntem, et dédimus tibi potum? quando autem te vidimus hóspitem, et collégimus te: aut nudum, et cooperuimus te? aut quando te vidimus infirmum, aut in cárcere, et vénimus ad te? Et respondens rex, dicet illis: Amen dico vobis, quámdiu fecistis uni ex his frátribus meis mínimis, mihi fecistis. Tunc dicet et his, qui a sinistris erunt: Discédite a me, maledicti, in ignem ætérnum, qui parátus est diabolo, et ángelis ejus. Esurivi enim, et nos dedistis mihi manducare: sitiui, et non dedistis mihi potum: hospes eram, et non collegistis me: nudus, et non cooperuistis me: infirmus, et in cárcere, et non visitastis me. Tunc respondébunt ei et ipsi, dicentes: Domine, quando te vidimus esuriéntem, aut sitiéntem, aut hóspitem, aut nudum, aut infirmum, aut in cárcere et non ministrávimus tibi? Tunc respondébit illis, dicens: Amen dico vobis: quámdiu non fecistis uni de minóribus his, nec mihi fecistis. Et ibunt hi in supplicium ætérnum: justi autem in vitam ætérnam.

Offertory. Ps. 118, 18, 26, 73

Levabo óculos meos, et considerábo mirabilia tua, Dómine, ut dóceas me justítias tuas: da mihi intelléctum, et discam mandáta tua.

I will lift up my eyes, and consider Thy wonders, O Lord, that Thou mayest teach me Thy justices: give me understanding, and I will learn Thy commandments.

Offertory Prayers, page 767.

Secret

QUÉNERA tibi, Dómine, obláta sanctifica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

SANCTIFY the gifts offered to Thee, O Lord, and cleanse us from the stains of our sins. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Matt. 25, 40, 34

Amen dico vobis: quod uni ex mínimis meis fecístis, mihi fecístis: veníte, benedícti Patris mei, possidéte parátum vobis regnum ab infíto sæculi.

Amen I say to you: what you did to one of My least ones, you did to Me: come ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world.

Postcommunion

SALUTÁRIS tui, Dómine, múnere satiáti, suplices exorámus: ut, cujus lætámur gustu, renovémur effectú. Per Dóminum.

REGALED with the gift of Thy salvation, O Lord, we, Thy suppliants, pray to be renewed by the effect of that by the taste of which we are gladdened. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo.

Absólve, quæsumus, Dómine, nostrórum víncula peccatórum: et quidquid pro eis merémur, propitiátus avérte. Per Dóminum.

Bow down your heads to God.

Loose the bonds of our sins, we beseech Thee, O Lord, and whatever we deserve for them, do Thou mercifully avert it. Through our Lord.

Concluding Prayers, page 793.

Tuesday, First Week of Lent (Purple)

STATION AT ST. ANASTASIA

The Beginning of Mass, page 756.

Introit. Ps. 89, 1, 2

LORD, Thou hast been our refuge from generation to generation: from eternity and to eternity Thou art. *Ps. 89, 2.* Before the mountains were made, or the earth and the world was formed: from eternity and to eternity Thou art God. *V. Glory.*

DÓMINE, refúgium factus es nobis a generatióne et progénie: a sæculo et in sæculum tu es. *Ps. 89, 2.* Priusquam montes fierent, aut formarétur terra, et orbis: a sæculo, et usque in sæculum tu es, Deus. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

LOOK down upon Thy household, O Lord, and grant that our minds may be made glow by the desire of Thee, which have been chastened by the tormenting of their bodies. Through our Lord.

RÉSPICE, Dómine, famíliam tuam: et præsta; ut apud te mens nostra tuo desidério fúlgeat, quæ se carnis maceratióne castigat. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 829.

Lesson. Is. 55, 6-11

Lesson from Isaias the Prophet. Lécitio Isaíæ Prophétæ.

IN THOSE days the prophet Isaias spoke, saying, Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him; and to our God, for He is bountiful to forgive. For My thoughts are not your thoughts: nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts.

IN DIÉBUS illis: Locútus est Isaias prophéta, dicens: Quærite Dóminum, dum inveníri potest: invocáte eum, dum prope est. Derelinquat impius viam suam, et vir iníquus cogitatiónes suas, et revertátur ad Dóminum: et miserébitur ejus, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltáte sunt viæ meæ a viis vestris, et cogita-

tiones meae a cogitationibus vestris. Et quomodo descendit imber, et nix de caelo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinat eam facit, et dat semen serenti, et panem comedenti: sic erit verbum meum, quod egrediatur de ore meo: non revertetur ad me vacuum, sed faciet quaecumque volui, et prosperabitur in his, ad quae misi illud: ait Dominus omnipotens.

And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower and bread to the eater; so shall My word be which shall go forth from My mouth: it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord almighty.

Gradual. Ps. 140, 2

Dirigatur oratio mea sicut incensum in conspectu tuo, Domine. *V.* Elevatio manuum mearum, sacrificium vespertinum.

Let my prayer be directed as incense in Thy sight, O Lord. The lifting up of my hands as evening sacrifice.

Munda Cor Meum, page 763.

Gospel. Matt. 21, 10-17

✠ Sequentia sancti Evangelii secundum Matthaeum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Cum intrasset Jesus Jerosolymam, commota est universa civitas, dicens: Quis est hic? Populi autem dicebant: Hic est Jesus propheta a Nazareth Galilaeae. Et intravit Jesus in templum Dei, et eiciebat omnes vendentes, et ementes in templo; et mensas nummulariorum, et cathedras vendentium columbas evertit: et dicit eis: Scriptum est: Domus mea domus orationis vocabitur: vos autem fecistis illam speluncam latronum. Et accesserunt ad eum caeci, et claudi in templo: et sanavit eos. Videntes autem principes sacerdotum, et Scribae mira-

AT THAT time, when Jesus was come into Jerusalem, the whole city was moved, saying, Who is this? And the people said, This is Jesus the prophet, from Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves, and He saith to them, It is written, My house shall be called the house of prayer, but you have made it a den of thieves. And there came to Him the blind and the lame, in the temple; and He healed them. And the chief priests and scribes seeing the

wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the son of David, were moved with indignation, and said to Him, Hearest Thou what these say? And Jesus said to them, Yea, have you never read, Out of the mouth of infants and of sucklings Thou hast perfected praise? And leaving them, he went out of the city in Bethania and remained there.

bília, quæ fecit, et púeros clamántes in templo, et dicentes: Hosánna, fillo David: indignáti sunt, et dixerunt ei: Audis quid isti dicunt? Jesus autem dixit eis: Utique. Numquam legístis: Quia ex ore infántium et lacténtium perfecísti laudem? Et relic-tis illis, ábiit foras extra civi-tátem in Bethániam: ibíque mansit.

Offertory. Ps. 30, 15, 16

In Thee, O Lord, have I hoped: I said: Thou art my God, my times are in Thy hands.

In te sperávi, Dómine, dixi: Tu es Deus meus: in mánibus tuis témpora mea.

Offertory Prayers, page 767.

Secret

BE APPEASED, we beseech Thee, O Lord, with the gifts we offer, and defend us from all dangers. Through our Lord.

OBLÁTIS, quæsumus, Dómine, placáre munéri-bus: et a cunctis nos defénde perículis. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 4, 2

When I called upon Thee, Thou didst hear me, O God of my justice: when I was in distress, Thou hast enlarged me: have mercy on me, O Lord, and hear my prayer.

Cum invocárem te, ex-audísti me, Deus justítiæ meæ: in tribulatióne dilatásti me: miserére mihi, Dómine, et exáudi oratiónem meam.

Postcommunion

WE BEG, O almighty God, that we may lay hold upon the effect of that salvation whose pledge we have received through these mysteries. Through our Lord.

QUÆSUMUS, omnípotens Deus: ut illius salutáris capiámus efféctum, cujus per hæc mystéria pignus accépi-mus. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIATE capita vestra Deo.

Ascendant ad te, Dómine, preces nostræ: et ab Ecclésiâ tua cunctam repelle nequitiam. Per Dóminum.

Bow down your heads to God.

Let our prayers ascend unto Thee, O Lord, and repel all evil from Thy Church. Through our Lord.

Concluding Prayers, page 793.

Wednesday, First Week of Lent (Purple)

STATION AT ST. MARY MAJOR

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 24, 6, 3, 22

REMINISCERE miserationum tuarum, Dómine, et misericórdiæ tuæ quæ a sæculo sunt: ne unquam dominentur nobis inimici nostri: libera nos, Deus Israël ex ómnibus angústis nostris. *Ps. 24, 1-2.* Ad te, Dómine, I vávi ánimam meam: Deus meus, in te confido, non erubescam. *V. Glória Patri.*

REMEMBER, O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world; lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. *Ps. 24, 1, 2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; Let me not be ashamed. *V. Glory.*

Kyrie, page 761. Gloria is omitted.

After Kyrie eleison, is said:

Orémus.

Flectámus génua.

R. Leváte.

Let us pray.

Let us kneel.

R. Arise.

PRECES nostras, quæsumus, Dómine, clementer exáudi: et contra cuncta nobis adversántia, dexteram tuæ majestátis extende. Per Dóminum.

OF THY mercy hear our prayers, O Lord, and stretch forth the right hand of Thy majesty against all things that work against us. Through our Lord.

Lesson. Ex. 24, 12-18

Lesson from the Book of Lécitio libri Exodi.
Exodus.

IN THOSE days, the Lord said to Moses, Come up to Me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments which I have written that thou mayest teach them. Moses rose up, and his minister Josue; and Moses going up into the mount of God, said to the ancients, Wait ye here till we return to you. You have Aaron and Hur with you; if any question shall arise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount; and the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day He called him out of the midst of the cloud. And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses entering into the midst of the cloud, went up into the mountain: and he was there forty days and forty nights.

IN DIÉBUS illis: Dixit Dominus ad Móysen: Ascende ad me in montem, et esto ibi: dabóque tibi tábulas lapídeas, et legem ac mandáta quæ scripsi: ut dóceas filios Israél. Surrexérunt Móyses et Jósue mínister ejus: ascendénsque Móyses in montem Dei, senióribus ait: Exspectáte hic donec revertámur ad vos. Habétis Aaron et Hur vobíscum: si quid natum fuerit quæstionis, referétis ad eos. Cumque ascendisset Móyses, opéruit nubes montem, et habitávit glória Dómini super Sínai, tegens illum nube sex diébus: séptimo autem die vocávit eum de médio caliginis. Erat autem spécies glóriæ Dómini, quasi ignis ardens super vérticem montis, in conspéctu fillórum Israél. Ingressúsque Móyses médium nébulæ, ascendit in montem: et fuit ibi quadraginta diébus, et quadraginta nóctibus.

Gradual. Ps. 24

The troubles of my heart are multiplied: deliver me from my necessities, O Lord. *V.* See my abjection and my labor, and forgive me all my sins.

Tribulatiónes cordis mei dilatátæ sunt: de necessitatibus meis éripe me, Dómine. *V.* Vide humilitátem meam, et labórem meum: et dímítte ómnia peccáta mea.

Here Let us kneel is not said; but the prayer is preceded by the salutation: The Lord be with you.

Prayer

BEHOLD with kindness, we beseech Thee, O Lord, the devotion of Thy people,

DEVOTIÓNEM pópuli tui, quæsumus, Dómine, benígnus inténde: ut, qui per

abstinéntiam macerántur in corpore, per fructum boni óperis reficiántur in mente. Per Dóminum.

that they, who now are mortified in body by abstinence, may be refreshed in soul by the fruit of their good work. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 3 Kings 19, 3-8

Lectio libri Regum.

Lesson from the Book of Kings.

IN DIEBUS illis: Venit Elias in Bersabée Juda, et dimisit ibi puerum suum, et perréxit in désertum, viam unius diéi. Cumque venisset, et sedéret subter unam juniperum, petívit animæ suæ ut morerétur, et ait: Súfficit mihi, Dómine, tolle ánimam meam; neque enim mélior sum, quam patres mei. Projecitque se, et obdormívit in umbra juniperi: et ecce Angelus Dómini tétigit eum, et dixit illi: Surge, et cómede. Respéxit, et ecce ad caput suum subcinericius panis, et vas aquæ: comédit ergo, et bibit, et rursum obdormívit. Reversusque est Angelus Dómini secúndo, et tétigit eum, dixitque illi: Surge, cómede: grandis enim tibi restat via. Qui cum surrexisset, comédit et bibit, et ambulávit in fortitudine cibi illius quadragínta diébus, et quadragínta nóctibus, usque ad montem Dei Horeb.

IN THOSE days Elias came to Bersabee of Juda, and left his servant there, and he went forward, one day's journey into the desert. And when he was there, and sat under a juniper-tree, he requested for his soul that he might die, and said, It is enough for me, Lord, take away my soul, for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper-tree; and behold an angel of the Lord touched him, and said to him, Arise and eat. He looked, and, behold, there was at his head a hearth-cake and a vessel of water, and he ate and drank, and fell asleep again. And the angel of the Lord came again the second time, and touched him, and said to him, Arise, eat, for thou hast yet a great way to go. And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

Tract. Ps. 24, 17, 18, 1, 2, 3, 4

De necessitatibus meis eripe me, Dómine: vide humilitátem meam, et labórem meum: et dímítte ómnia peccáta mea. V. Ad te, Dómine,

Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. V. To Thee, O Lord, have I lifted up my soul: in

Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me. *V.* For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei. *V.* Etenim universi qui te exspectant, non confundentur: confundantur omnes facientes vana.

Munda Cor Meum, page 763.

Gospel. Matt. 12, 38-50

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, some of the scribes and pharisees answered Him, saying, Master, we would see a sign from Thee. Who answering, said to them, An evil and adulterous generation seeketh a sign; and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas: and behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it; because she came from the ends of the earth to hear the wisdom of Solomon: and behold a greater than Solomon here. And when an unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and coming he findeth it empty, swept, and garnished. Then he goeth, and taketh with him

IN ILLO témpore: Responderunt Jesu quidam de scribis et pharisæis, dicéntes: Magister, vólumus a te signum vidére. Qui respóndens, ait illis: Generátio mala et adúltera signum quærit: et signum non dábitur ei, nisi signum Jonæ prophétæ. Sicut enim fuit Jonas in ventre ceti tribus diébus, et tribus nóctibus; sic erit Filius hóminis in corde terræ tribus diébus, et tribus nóctibus. Viri Nini-vitæ surgent in iudicio cum generatióne ista, et condemnábunt eam: quia pœniténtiam egerunt in prædicatióne Jonæ. Et ecce plus quam Jonas hic. Regina Austri surget in Iudicio cum generatióne ista, et condemnábit eam: quia venit a finibus terræ audire sapiéntiam Salomónis, et ecce plus quam Sálomon hic. Cum autem immúndus spíritus exierit ab hómine, ámbulat per loca árida, quærens réquiem, et non invenit. Tunc dicit: Révérta in domum meam, unde exívi. Et véniens invenit eam vacántem, scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álios spíritus secum nequióres se, et in-

trántes hábitant ibi: et fiunt novíssima hóminis illius pe-jóra prióribus. Sic erit et generatióni huic péssimæ. Adhuc eo Loquente ad turbas, ecce mater ejus, et fratres stabant foris, quæréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant quæréntes te. At ipse respóndens dicénti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et exténdens manum in discípulos, suos, dixit: Ecce mater mea, et fratres mei. Quicúmque enim fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est.

seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation. As He was yet speaking to the multitudes, behold His mother and His brethren stood without, seeking to speak to Him. And one said unto Him, Behold Thy mother and Thy brethren stand without, seeking Thee. But He answering him that told Him, said, Who is My mother, and who are My brethren? And stretching forth His hands towards His disciples, He said, Behold My mother and My brethren: for whosoever shall do the will of My Father, that is in heaven, He is My brother, and sister, and mother.

Offertory. Ps. 118, 47, 48

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

Offertory Prayers, page 767.

Secret

HÓSTIAS tibi, Dómine, plati-catiónis offérimus: ut et delicta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

WE OFFER Thee, O Lord, the sacrifice of reconciliation, both that Thou mayest take pity and pardon our sins, and that Thou mayest direct our wavering hearts. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 5, 2, 4

Intéllige clamórem meum: Understand my cry: harken
Inténde voci oratiónis meæ, to the voice of my prayer, my

King, and my God: for to Thee Rex meus, et Deus meus:
will I pray, O Lord. quóniam ad te orábo, Dómine.

Postcommunion

BY THE reception of Thy sacrament, O Lord, may we both be cleansed of our secret sins and delivered from the snares of the enemy. Through our Lord.

QUI, Dómine, perceptióne sacraménti, et a nostris mundémur occúltis, et ab hostium liberémur insídiis. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Prayer over the people.

Bow down your heads to God.

Enlighten our minds, we beseech Thee, O Lord, with the light of Thy brightness, that we may be able to see what things ought to be done and have strength to perform the things that are just. Through our Lord.

HUMILIÁTE cápita vestra Deo.

Mentes nostras quæsumus, Dómine, lúmine tuæ claritátis illústra: ut vidére possimus, quæ agénda sunt; et, quæ recta sunt, ágere valeámus. Per Dóminum.

Thursday, First Week of Lent (Purple)

STATION AT ST. LAWRENCE'S IN PANISPERNA

The Beginning of Mass, page 756.

Introit. Ps. 95, 6

PRAISE and beauty are before Him: holiness and majesty in His sanctuary. Ps. 95, 1. Sing ye to the Lord a new canticle: sing to the Lord all the earth. *V.* Glory.

CONFÉSSIO et pulchritúdo in conspéctu ejus: sáncritas, et magnificéntia in sanctificatióne ejus. Ps. 95, 1. Cantate Dómino cánticum novum: cantáte Dómino, omnis terra. *V.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

BEHOLD with kindness, we beseech Thee, O Lord, the devotion of Thy people,

DEVOTIÓNEM populi tui, quæsumus, Dómine, benígnus inténde: ut, qui per

abstinéntiam macerántur in that they, who are now mortificórpore, per fructum boni fied in body by abstinence, may óperis reficiántur in mente. be refreshed in soul by the Per Dóminum. fruit of their good work. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Ezech. 18, 1-9

Léctio Ezechiélis Prophétæ. Lesson from Ezechiel the Prophet.

IN DIEBUS illis: Factus est sermo Dómini ad me, dicens: Quid est, quod inter vos parábolam vértitis in provérbium istud in terra Israél, dicéntes: Patres comedérunt uvam acérbam, et dentes filiórúm obstupéscunt! Vivo ego, dicit Dóminus Deus, si erit ultra vobis parábola hæc in provérbium in Israél. Ecce omnes ánimæ, meæ sunt: ut ánima patris, ita et ánima filii, mea est: ánima, quæ peccáverit, ipsa moriétur. Et vir si fúerit justus, et fécerit iudiciúm, et justítiam, in móntibus non coméderit, et óculos suos non leváverit ad idóla domus Israél: et uxórem próximi sui non violáverit, et ad mulierem menstruátam non accésserit: et hómínem non contristáverit: pignus debitóri reddiderit, per vim nihil rapúerit: panem suum esuriénti déderit, et nudum operúerit vestiménto: ad usúram non commodáverit, et amplius non accéperit: ab iniquitáte avérterit manum suam, et iudiciúm verum fécerit inter virum et virum: in præcéptis meis ambuláverit, et iudicia mea custodierit, ut fáciat veritátem: hic justus

IN THOSE days, the word of the Lord came to me, saying, What is the meaning that you use among you this parable as a proverb in the land of Israel, saying, The fathers have eaten sour grapes, and the teeth of the children are set on edge? As I live, saith the Lord, this parable shall be no more to you a proverb in Israel. Behold all souls are Mine: as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, the same shall die. And if a man be just, and do justice, and hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel; and hath not defiled his neighbor's wife, nor come near to a menstruous woman; and hath not wronged any man, but hath restored the pledge to the debtor; hath taken nothing away by violence; hath given his bread to the hungry, and hath covered the naked with a garment; hath not lent upon usury, nor taken any increase; hath withdrawn his hand from iniquity, and hath executed true judgment between man and man; hath walked in My commandments, and kept My judgments,

to do truth; he is just, he shall surely live, saith the Lord almighty. est, vita vivet, ait Dóminus omnípotens.

Gradual. Ps. 16, 8, 2

Keep me, O Lord, as the apple of Thy eye; protect me under the shadow of Thy wings. *Custódi me, Dómine, ut pupillam óculi: sub umbra alárum tuárum prótege me.*
 ¶ Let my judgment come forth from Thy countenance; let Thy eyes behold the things that are equitable. *¶ De vultu tuo iudícium meum pródeat: óculi tui vídeant aequitátem.*

Munda Cor Meum, page 763.

Gospel. Matt. 15, 21-28

✠ Continuation of the holy Gospel according to St. Matthew. ✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time, Jesus went forth, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to Him, Have mercy on me, O Lord, Thou son of David: my daughter is grievously troubled by a devil. Who answered her not a word. And His disciples came and besought Him, saying, Send her away, for she crieth after us: and He answering, said, I was not sent but to the sheep that are lost of the house of Israel. But she came and adored Him, saying, Lord, help me. Who answering, said, It is not good to take the bread of the children, and to cast it to the dogs. But she said, Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her, O woman, great is thy faith; be it done to thee as thou wilt: and her daughter was cured from that hour.

IN ILLO témpore: Egréssus Jesus secéssit in partes Tyri et Sidónis. Et ecce múlíer Chananæa a finibus illis egréssa clamávit, dicens ei: Misérere mei, Dómine, fili David: filia meá male a dæmónio vexátur. Qui non respóndit ei verbum. Et accedéntes discípuli ejus rogábant eum, dicéntes: Dimitte eam; quia clamat post nos. Ipse autem respóndens, ait: Non sum missus nisi ad oves, quæ periérunt domus Israël. At illa venit, et adorávit eum, dicens: Dómine, ádjuva me. Qui respóndens, ait: Non est bonum súmere panem filiórum, et mittere cánibus. At illa dixit: Etiam Dómine: nam et catélli edunt de micis, quæ cadunt de mensa domínórum suórum. Tunc respóndens Jesus, ait illi: O múlíer, magna est fides tua: fiat tibi sicut vis: Et sanáta est filia ejus ex illa hora.

Offertory. Ps. 33, 8, 9

Immíttet Angelus, Dómini
in circúitu timéntium eum, et
erípiet eos: gustáte, et vidéte,
quóniam suávis est Dóminus.

The angel of the Lord shall
encamp round about them that
fear Him, and shall deliver
them: taste and see that the
Lord is sweet

Offertory Prayers, page 767.

Secret

SACRIFICIA, Dómine, quæ-
sumus propénsius ista
nos salvent, quæ medicináli-
bus sunt institúta jejúniis.
Per Dóminum.

MERCIFULLY grant, we be-
seech Thee, O Lord, that
these sacrifices, offered up with
wholesome fasting, may insure
our salvation. Through our
Lord.

Second Secret. Graciously hear us, page 828; *third Secret,*
O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 6, 52

Panis, quem ego dédero,
caro mea est pro sæculi vita.

The bread that I will give, is
My flesh for the life of the
world.

Postcommunion

IUORUM nos Dómine
largitáte donórum, et
temporálibus attólle præsídiis,
et rénova sempitérnis. Per
Dóminum.

BY THE plenteous bestowal
of Thy gifts, O Lord, sus-
tain us by temporal aids and
renew us by those that are
eternal. Through our Lord.

Second Postcommunion, May the gift, page 828; *third Post-*
communion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra
Deo.

Da, quæsumus, Dómine,
pópulis cristiánis; et quæ
profiténtur agnóscere, et cal-
éste munus diligere, quod
frequéntant. Per Dóminum.

Bow down your heads to
God.

Grant unto the Christian
peoples, we beseech Thee, O
Lord, both to acknowledge the
things they profess and to love
heavenly mysteries which they
frequent. Through our Lord.

Concluding Prayers, page 793.

Friday, First Week of Lent (Purple)

STATION AT THE TWELVE HOLY APOSTLES

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 24, 17, 18

DELIVER me from my necessities O Lord: see my abjection and my labor, and forgive me all my sins. *Ps. 24, 1, 2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed. *V. Glory.*

DE NECESSITATIBUS meis eripe me, Dómine: vide humilitátem meam et labórem meum, et dimitte ómnia peccáta mea. *Ps. 24, 1-2.* Ad te, Dómine, levávi ánimam meam Deus meus, in te confido, non erubescam. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

BE THOU, O Lord, gracious to Thy people, and as Thou dost make them devoted to Thee, mercifully cherish them with Thy benign assistance. Through our Lord.

ESTO, Dómine, propitius, plebi tuæ: et, quam tibi facis esse devótam, benígno réfove miserátus auxílio. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Ezech. 18, 20-28

Lesson from Ezechiel the Prophet. Lécitio Ezechiells Prophétæ.

THUS saith the Lord God: The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked do penance for all his sins which he hath committed, and keep all My commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live. Is it My

HÆC dicit Dóminus Deus Anima, quæ peccáverit, ipsa moriétur: filius non portábit iniquitátem patris, et pater non portábit iniquitátem filii: justítia justí super eum erit, et impietas impij erit super eum. Si autem impius égerit pœniténtiam ab ómnibus peccátis suis, quæ operátus est, et custodierit ómnia præcépta mea, et fécerit judícium et justítiam: vita vivet, et non moriétur. Omnium iniquitátum ejus, quas operátus est, non recordábor: in justítia sua, quam operátus est, vivet. Numquid voluntátis meæ, est mors impij, dicit Dó-

minus Deus, et non ut convertatur a viis suis, et vivat? Si autem avérterit se justus a justitia sua, et fécerit iniquitatem secúndum omnes abominatiónes, quas operári solet impius, numquid vivet? omnes justitiæ ejus, quas fécerat non recordabúntur: in prævaricatióne, qua prævaricátus est, et in peccáta suo, quod peccávit, in ipsis moriétur. Et dixistis: Non est æqua via Dómini. Audíte ergo domus Israël: Numquid via mea non est æqua, et non magis viæ vestræ pravæ sunt? Cum enim avérterit se justus a justitia sua, et fécerit iniquitatem, moriétur in eis: in injustitia, quam operátus est moriétur. Et cum avérterit se impius ab impietáte sua, quam operátus est, et fécerit judícium et justitiam: ipse ánimam suam vivificábit. Consíderans enim, et avértens se ab ómnibus iniquitatibus suis, quas operátus est, vita vivet, et non moriétur, ait Dóminus omnípotens.

considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die, saith the Lord almighty.

Gradual. Ps. 85, 2, 6

Salvum fac servum tuum,
Deus meus sperántem in te.
V. Auribus pèrcipe, Dómine,
oratiónem meam.

Save Thy servant, O my God,
that trusteth in Thee. V. Give
ear, O Lord, to my prayer.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 5, 1-15

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

✠ Continuation of the holy
Gospel according to St. John.

IN ILLO témpore: Erat dies
festus Judæórum, et as-

AT THAT time there was a
festival-day of the Jews,

and Jesus went up to Jerusalem. Now there is at Jerusalem a pond called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond, and the water was moved: and he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, He saith to him, Wilt thou be made whole? The infirm man answered Him, Sir, I have no man, when the water is troubled, to put me into the pond; for whilst I am coming, another goeth down before me. Jesus saith to him, Arise, take up thy bed and walk: and immediately the man was made whole, and he took up his bed and walked. And it was the sabbath that day. The Jews therefore said to him that was healed, It is the sabbath; it is not lawful for thee to take up thy bed. He answered them, He that made me whole, He said to me, Take up thy bed and walk. They asked him therefore, Who is that man who said to thee, Take up thy bed and walk? But he who was healed knew not who it was: for Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him, Be-

céndit Jesus Jerosólymam. Est autem Jerosólymis Probática piscína, quæ cognominátur hebráice Bethsáida quinque pórticus habens. In his jacébat multitúdo magna languéntium, cæcórum, claudórum, aridórum exspectántium aquæ motum. Angelus autem Dómini descendébat secúndum tempus in piscínam, et movebátur aqua. Et qui prior descendísset in piscínam post motiónem aquæ, sanus fiebat a quacúmque detinebátur infirmitáte. Erat autem quidam homo ibi, triginta et octo annos habens in infirmitáte sua. Hunc cum vidísset Jesus jacéntem, et cognovísset quia jam multum tempus habéret, dicit ei: Vis sanus fieri? Respóndit ei lánguidus: Domine, hóminem non hábeo, ut cum turbáta fúerit aqua mittat me in piscínam: dum vénio enim ego, álius ante me descendit. Dicit ei Jesus: Surge, tolle grabátum tuum, et ámbula. Et statim sanus factus est homo ille: et sústulit grabátum suum, et ambulábat. Erat autem sábbatum in die illo. Dicébant ergo Judæi illi qui sanátus fúerat: Sábbatum est, non licet tibi tóllere grabátum tuum. Respóndit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabátum tuum, et ámbula. Interrogavérunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabátum tuum et ámbula? Is autem, qui sanus fúerit effectus nesciábat quis esset. Jesus enim declinávit a turba constitúta in loco. Póstea invénit eum Jesus in templo et dixit illi: Ecce sanus factus es: jam

noli peccare, ne detéribus tibi aliquid. Contingat abiit ille homo, et nuntiávit Judæis, quia Jesus esset, qui fecit eum sanum.

hold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way, and told the Jews that it was Jesus Who had made him whole.

Offertory. Ps. 102, 2, 5

Bénédic, ánima mea, Dómino, et noli oblivisci, omnes retributiónes ejus: et renovábitúr, sicut áquilæ. juvéntus tua.

Bless the Lord, O my soul, and never forget all He hath done for thee, and thy youth shall be renewed like the eagle's.

Offertory Prayers, page 767.

Secret

SÚSCIBE, quæsumus, Dómine, múnera nostris oblata servitiis: et tua propítius dona sanctífica. Per Dóminum nostrum.

RÉCEIVE, we beseech Thee, O Lord, the offerings of our homage, and graciously sanctify our gifts. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 6, 11

Erubéscant, et conturbéntur omnes inimíci mei: avertántur retrórsum, et erubéscant valde velóciter.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

Postcommunion

PER HUIUS, Dómine, operatióem mystérii, et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

BY THE operation of this mystery, O Lord, may our sins be purged, and our righteous desires be accomplished. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo. Exáudi nos, miséricors Deus: et méntibus nostris grátia tuæ lumen osténde. Per Dóminum.

BOW down your heads to God. Harken unto us, O merciful God, and show to our minds the light of Thy grace. Through our Lord.

Concluding Prayers, page 793.

Saturday, First Week of Lent (Purple)

STATION AT ST. PETER

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 87, 3

LET my prayer come in before Thee: incline Thy ear to my petition, O Lord. Ps. 87, 2. O Lord, the God of my salvation: I have cried in the day, and in the night before Thee. *V.* Glory.

INTRET oratio mea in conspectu tuo: inclina aurem tuam ad precem meam, Domine. Ps. 87, 2. Domine, Deus salutis meae: in die clamavi, et nocte coram te. *V.* Gloria Patri.

Kyrie, page 761.

After the Kyrie eleison is said:

Let us pray.
Let us kneel.
R. Arise.

Orémus.
Flectamus genua.
R. Leváte.

LOOK favorably upon Thy people, we beseech Thee, O Lord, and of Thy mercy turn aside from it the scourges of Thy wrath. Through our Lord.

PÓPULUM tuum, quæsumus. Domine, propitius respice: atque ab eo flagella tuæ iracundiæ clementer averte. Per Dóminum.

Lesson. Deut. 26, 12-19

Lesson from the Book of Deuteronomy.

Lectio libri Deuteronomii.

IN THOSE days, Moses spoke to the people, saying, When thou hast made an end of tithing all thy fruits, thou shalt speak thus in the sight of the Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the levite and to the stranger, and to the fatherless and to the widow, as Thou hast commanded me: I have not transgressed Thy commandments, nor forgotten Thy precepts. I have obeyed the voice of the Lord my God, and have done all things as Thou hast commanded me. Look from Thy sanctuary, and

IN DIEBUS illis: Locutus est Móyses ad pópulum, dicens: Quando compléveris decimam cunctarum frugum tuarum, loqueris in conspectu Dómini Dei tui: Abstuli quod sanctificatum est de domo mea, et dedi illud levitæ, et advenæ, et pupillo, ac viduæ et sicut jussisti mihi: non præterivi mandata tua, nec sum oblitus imperii tui. Obedivi voci Dómini Dei mei, et feci omnia sicut præcepisti mihi. Respice de sanctuario tuo, et de excélsis cælorum habitáculo, et benedic pópulo tuo Israël, et terræ, quam dedisti nobis, sicut jurasti

pátribus nostris, terræ lacte et melle manánti. Hódie Dóminus Deus tuus præcepit tibi, ut fácias mandáta hæc atque iudícia: et custódias, et impleas ex toto corde tuo, et ex tota ánima tua. Dóminum elegisti hódie, ut sit tibi Deus, et ámbules in viis ejus, et custódias ceremónias illius, et mandáta atque iudícia, et obédias ejus império. Et Dóminus elégit te hódie, ut sis ei pópulus peculiáris, sicut locútus est tibi, et custódias ómnia præcepta illius: et fáciat te excelsiórurum cunctis géntibus, quas creávit in laudem, et nomen, et glóriam suam: ut sis pópulus sanctus Dómini Dei tui, sicut locútus est.

all nations which He hath created, to His own praise, and name, and glory: that thou mayest be a holy people of the Lord thy God; as He hath spoken.

Gradual. Ps. 78, 9, 10

Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *V.* Ádjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libéra nos.

Orémus.

Fléctamus génua.

Rj. Leváte.

Protéctor noster áspice, Deus: ut, qui malórum nostrórum póndere prémimur, percépta misericórdia, libera tibi mente famulémur. Per Dóminum.

Forgive us our sins, O Lord: Lest the gentiles should say, Where is their God? *V.* Help us, O God our Saviour; and, for the honor of Thy name, O Lord, deliver us.

Let us pray.

Let us kneel.

Rj. Arise.

Look upon us, O God, our protector; that we, who are weighed down by the burden of our own sins, having received Thy mercy with free minds may serve Thee. Through our Lord.

Lesson. Deut. 11, 22-25

Léctio libri Deuteronomii.

Lesson from the Book of Deuteronomy.

IN THOSE days, Moses said to the children of Israel, if you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all His ways, cleaving unto Him; the Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you. Every place that your foot shall tread upon, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea shall be your borders. None shall stand against you: The Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as He hath spoken to you: the Lord your God.

IN DIÉBUS illis: Dixit Móyses filiis Israël: Si custodiéritis mandáta, quæ ego præcipio vobis, et fecéritis ea, ut dilligátis Dóminum Deum vestrum, et ambulétis in ómnibus viis ejus, adhæréntes ei, dispédet Dóminus omnes gentes istas ante fáciem vestram, et possidébitis eas, quæ majóres et fortióres vobis sunt. Omnis locus quem calcáverit pes vester, vester erit. A desérto, et a Líbano, a flúmine magno Euphráte usque ad mare Occidentále erunt términi vestri. Nullus stabit contra vos: terrórem vestrum et formídinem dabit Dóminus Deus vester super ómnem terram, quam calcatúri estis, sicut locútus est vobis Dóminus Deus vester.

Gradual. Ps. 83, 10, 9

Behold, O God, our protector, and look upon Thy servants. O Lord God of hosts, graciously hear the prayers of Thy servants.

Let us pray.
Let us kneel.
R. Arise.

Give ear to our supplications, we beseech Thee, O Lord, that we may have the grace to be humble in prosperity and calm in adversity. Through our Lord.

Protéctor noster áspice, Deus, et réspice super servos tuos. *V.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Orémus.
Flectámus génua.
R. Leváte.

Adéstó, quæsumus, Dómine, supplicationibus nostris ut esse, te largiénte, mereámur et inter próspera húmiles, et inter advérsa secúri. Per Dóminum.

Lesson. 2 Mach. 1, 23-27

Lesson from the Book of Machabees.

IN THOSE days all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest

IN DIÉBUS illis: Oratiónem faciébant omnes sacerdótes, dum consummarétur sacrificium, Jónatha incho-

ante, ceteris autem respondentibus. Et Nehemiæ erat oratio hunc habens modum: Domine, Deus omnium creator, terribilis, et fortis, justus et misericors, qui solus es bonus rex, solus prestans, solus justus, et omnipotens, et æternus, qui liberasti Israël de omni malo, qui fecisti patres electos, et sanctificasti eos: accipe sacrificium pro universo populo tuo Israël, et custodi partem tuam, et sanctifica: ut sciant gentes, quia tu es Deus noster.

answering. And the prayer of Nehemias was after this manner: O Lord God, creator of all things, dreadful and strong, just and merciful, Who alone art the good King, Who alone art gracious, Who alone art just, and almighty, and eternal, Who deliverest Israel from all evil, Who didst choose the fathers, and didst sanctify them; receive the sacrifice for all Thy people Israel, and preserve Thy own portion, and sanctify it; that the gentiles may know that Thou art our God.

Gradual. Ps. 89, 13, 1

Convertere, Domine, aliquantulum, et deprecare super servos tuos. V. Domine, refugium factus es nobis, a generatione et progenie.

Orémus.

Flectamus genua.

R. Leváte.

Preces populi tui, quesumus Domine, clementer exaudi: ut, qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum.

Return, O Lord, how long? and be entreated in favor of Thy servants. V. Lord, Thou hast been our refuge from generation to generation.

Let us pray.

Let us kneel.

R. Arise.

Of Thy clemency, O Lord, we beseech Thee, harken to the prayers of Thy people, that we, who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy name. Through our Lord.

Lesson. Eccclus. 36, 1-10

Lectio libri Sapientiae.

Lesson from the Book of Wisdom.

MISERERE nostri Deus omnium, et respice nos, et ostende nobis lucem miserationum tuarum: et immitte timorem tuum super gentes, quæ non exquisierunt te, ut cognoscant, quia non est Deus nisi tu, et enarrant magnalia tua. Alleva manum tuam super gentes alienas, ut videant

HAVE mercy upon us, O God of all, and behold us, and show us the light of Thy mercies: and send Thy fear upon the nations, that have not sought after Thee; that they may know that there is no God beside Thee, and that they may show forth Thy wonders. Lift up Thy hand over the

strange nations, that they may see Thy power. For as Thou hast been sanctified in us in their sight, so Thou shalt be magnified among them in our presence, that they may know Thee, as we also have known that there is no God beside Thee, O Lord. Renew Thy signs, and work new miracles. Glorify Thy hand, and Thy right arm. Raise up indignation, and pour out wrath. Take away the adversary, and crush the enemy. Hasten the time, and remember the end, that they may declare Thy wonderful works, O Lord our God.

poténtiam tuam. Sicut enim in conspéctu eórum sanctificátus es in nobis, sic in conspéctu nostro magnificáberis in eis, ut cognóscant te, sicut et nos cognóvimus, quóniam non est Deus præter te, Dómine. Innova signa, et immúta mirabilia. Glorífica manum, et bráchium dextrum. Excita furórem, et effúnde iram. Tolle adversárium, et afflige inimicum. Festína tempus, et meménto finis, ut enarrent mirabilia tua, Dómine Deus noster.

Gradual. Ps. 140, 2

Let my prayer be directed as incense in Thy sight, O Lord. *V.* The lifting up of my hands as even sacrifice.

Dirigátur orátio mea sicut incénsum in conspéctu tuo, Dómine. *V.* Elevátio mánuum meárum sacrificium vespertinum.

Let us pray.

Let us kneel.

R. Arise.

Orémus.

Flectámus génua.

R. Leváte.

Be at hand, O Lord, we beseech Thee, before our actions with the movements of Thy grace and in their doing follow them with Thy help, that every prayer and wish of ours may begin in Thee, and begun in Thee, through Thee we may finish them. Through our Lord.

Actiões nostras, quæsumus, Dómine, aspirando præveni, et adjuvando proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cæpta finiatúr. Per Dóminum.

Lesson, Dan. 3, 47-51; Canticle, Dan. 3, 52-56: *Saturday in Ember-week of Advent, pages 125, 126.*

Prayer, O God Who didst subdue, page 127.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Epistle. 1 Thess. 5, 14-23

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

FRATRES: Rogámus vos, corripite inquietos, consolámini pusillánimes, suscípite infirmos, patiéntes estóte ad omnes. Vidéte ne quis malum pro malo alicui reddat: sed semper quod bonum est sectámini in invicem, et in omnes. Semper gaudéte. Sine intermissióne oráte. In ómnibus grátias ágite: hæc est enim volúntas Dei in Christo Jesu in ómnibus vobis. Spíritum nolíte exstinguere. Prophetías nolíte spérnere. Omnia autem probáte: quod bonum est tenéte. Ab omni specie mala abstinéte vos. Ipse autem Deus pacis sanctificet vos per ómnia: ut integer spíritus vester, et ánima, et corpus sine queréla, in advéntu Dómini nostri Jesu Christi servétur.

BRETHREN, we beseech you, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil to any man; but ever follow that which is good toward each other, and toward all men. Always rejoice. Pray without ceasing. In all things give thanks: for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things; hold fast that which is good. From all appearance of evil refrain yourselves. And may the God of peace Himself sanctify you in all things that your whole spirit, and soul, and body, may be preserved blameless, for the coming of Our Lord Jesus Christ.

Tract. Ps. 116, 1, 2

Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *V.* Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

O praise the Lord, all ye nations: and praise Him together, all ye people. *V.* For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Munda Cor Meum, page 763.

Gospel, Matt. 17, 1-9. *Second Sunday of Lent, page 266.*

Offertory. Ps. 87, 2, 3

Dómine, Deus salutis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo. Dómine.

O Lord, the God of my salvation, I have cried in the day, and in the night before Thee: let my prayer come in before Thee, O Lord.

Offertory Prayers, page 767.

Secret

PRÆSENTIBUS sacrificiis, quæsumus, Dómine, júnia nostra sanctifica: ut

SANCTIFY our fasts by the sacrifices here before Thee, we beseech Thee, O Lord,

that what our observance doth quod, observántia nostra pro-
outwardly profess may be in- fitétur extrinsecus, intélius
wardly accomplished. Through operétur. Per Dóminum.
our Lord.

*Second Secret, Graciously hear us, page 828; third Secret,
O God to Whom alone, page 829.*

Preface No. 3, page 802.

Communion. Ps. 7, 2

O Lord, my God, in Thee Dómine Deus meus, in te
have I put my trust; save me sperávi: libera me ab ómnibus
from all them that persecute persequéntibus me, et éripe
me, and deliver me. me.

Postcommunion

BY THY sanctifying power, **S**ANCTIFICATIÓNIBUS tuis,
O almighty God, let our **S**omnípotens Deus, et
evil dispositions be cured, and vítia nostra curéntur, et remé-
let the eternal remedies profit dia nobis ætérna provéniant.
us. Through our Lord. Per Dóminum.

*Second Postcommunion, May the gift, page 828; third Post-
communion, Almighty and merciful God, page 829.*

Prayer over the people.

Let us pray

Bow down your heads to **H**UMILIÁTE cápita vestra
God. Deo.

May the desired blessing Fidéles tuos, Deus, benedic-
strengthen Thy faithful, O tio desideráta confirmet: quæ
God. May it keep them from eos et, a tua voluntáte num-
sinful transgressions and grant quam fáciat discrepáre, et tuis
them ever to rejoice in thy semper indúlgeat beneficiis
gifts. Through our Lord. gratulári. Per Dóminum.

Concluding Prayers, page 793.

Second Sunday of Lent (Purple)

STATION AT ST. MARY'S IN DOMINICA

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 24, 6, 3, 22

REMEMBER, O Lord, Thy **R**EMINISCERE miseration-
bowels of compassion, um tuárum, Dómine,
and Thy mercies that are from et misericórdiæ tuæ, quæ a
the beginning of the world, sæculo sunt: ne umquam do-
lest at any time our enemies minéntur nobis inimíci no-
rule over us: deliver us, O God stri: libera nos, Deus Israël,
of Israel, from all our tribula- ex ómnibus angústiiis nostris.

Ps. 24, 1-2. Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam. V. Glória Patri.

tions. Ps. 24, 1-2. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

DEUS, qui cónspicis omni nos virtúte destitui: intérius exteriúsque custódi; ut ab ómnibus adversitatibus muniámur in corpore, et a pravis cogitationibus mundémur in mente. Per Dóminum.

O GOD, Who seest how we are destitute of all strength, keep us inwardly and outwardly, that in body we may be defended from all adversities, and in mind cleansed of evil thoughts. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Epistle. 1 Thess. 4, 1-7

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Rogámus vos, et obsecrámus in Dómino Jesu: ut, quemadmodum accepístis a nobis, quómodo opórteat vos ambuláre et placére Deo, sic et ambulétis, ut abundétis magis. Scitis enim quæ præcepta déderim vobis per Dóminum Jesum. Hæc est enim volúntas Dei, sanctificatio vestra: ut abstineátis vos a fornicatióne, ut sciat unusquisque vestrum vas suum possidere in sanctificatióne, et honóre: non in passióne desidérii, sicut et gentes, quæ ignórant Deum: et ne quis supergrediátur neque circumvéniat in negótio fratrem suum: quóniam vindex est Dóminus de his ómnibus, sicut prædiximus vobis, et testificáti sumus. Non enim vocavit nos Deus in im-

BRETHREN, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor; not in the passion of lust, like the gentiles that know not God: and that no man overreach, nor deceive his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but

unto sanctification; in Christ
Jesus our Lord.

munditiam, sed in sanctifi-
cationem in Christo Jesu Dó-
mino nostro.

Gradual. Ps. 24, 17, 18

The troubles of my heart are
multiplied; deliver me from
my necessities, O Lord. *V.* See
my abjection and my labor,
and forgive all my sins.

Tribulatiões cordis mei
dilatatae sunt: de necessi-
tātibus meis eripe me, Dómi-
ne. *V.* Vide humilitatem
meam, et laborem meum: et
dimitte omnia peccata mea.

Tract. Ps. 105, 1-4

Give glory to the Lord, for
He is good: for His mercy en-
dureth forever. *V.* Who shall
declare the powers of the Lord?
Who shall set forth all His
praises? *V.* Blessed are they
that keep judgment, and do
justice at all times. *V.* Remem-
ber us, O Lord, in the favor of
Thy people: visit us with Thy
salvation.

Confitemini Dómino, quó-
niam bonus: quóniam in
sæculum misericórdia ejus. *V.*
Quis loquétur poténtias Dó-
mini: auditas faciet omnes
laudes ejus? *V.* Beáti qui
custodiunt judícium, et fá-
ciunt justitiam in omni tem-
pore. *V.* Meménto nostri, Dó-
mine, in beneplácito pópuli
tui: visita nos in salutári tuo.

Munda Cor Meum, page 763.

Gospel. Matt. 17, 1-9

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

AT THAT time, Jesus took
Peter and James, and
John his brother, and bringeth
them up into a high mountain
apart: and He was trans-
figured before them. And His
face did shine as the sun, and
His garments became white as
snow. And behold there ap-
peared to them Moses and
Elias talking with Him. And
Peter answering, said to Jesus,
Lord, it is good for us to be
here: if Thou wilt, let us make
here three tabernacles, one for
Thee, and one for Moses, and
one for Elias. And as he was

IN ILLO témpore: Assumpsit
Jesus Petrum, et Jacób-
um, et Joánnem fratrem ejus,
et duxit illos in montem ex-
celsum seórsum: et trans-
figurátus est ante eos. Et re-
splénduit fácies ejus sicut sol:
vestiménta autem ejus facta
sunt alba sicut nix. Ecce ap-
paruérunt illis Móyses, et
Eliás cum eo loquéntes. Re-
spóndens autem Petrus, dixit
ad Jesum: Dómine, bonum
est nos hic esse: si vis, facia-
mus hic tria tabernácula, tibi
unum, Móysi unum, et Eliæ
unum. Adhuc eo loquente, ec-

ce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Filius meus diléctus, in quo mihi bene complácut: ipsum audíte. Et audiéntes discípuli ceciderunt in fáciem suam et timuérunt valde. Et accéssit Jesus, et tétigit eos, dixitque eis: Súr-gite, et nolíte timére. Levántes autem oculos suos, néminem vidérunt, nisi solum Jesum. Et descendéntibus illis de monte, præcépit eis Jesus, dicens: Némini dixéritis visionem, donec Filius hó-minis a mórtuis resúrgat.

yet speaking, behold a bright cloud overshadowed them; and lo, a voice out of the cloud, saying, This is My beloved Son, in Whom I am well pleased; hear ye Him. And the disciples hearing, fell upon their face and were very much afraid. And Jesus came and touched them, and said to them, Arise and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead.

Creed, page 765.

Offertory. Ps. 118, 47, 48

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

Offertory Prayers, page 767.

Secret

SACRIFICIIS præsentibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant, et salúti. Per Dóminum.

LOOK graciously, we beg, O Lord, upon the sacrifices here before Thee, that they may profit both our devotion and our salvation. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 5, 2, 4

Intéllige clamórem meum: inténde voci oratiónis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Understand my cry: harken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Postcommunion

SÚPLICES te rogámus, omnipotens Deus: ut quos

GRANT, we beseech Thee, O almighty God, that we,

whom Thou refreshest with tuis réfcis Sacraméntis, tibi Thy sacraments, may also étiam plácitis móribus dig- serve Thee worthily with con- nánter deservíre concédas. duct to Thy liking. Through Per Dóminum. our Lord.

Second Postcommunion, May the gift, page 828; *third Postcommunion*, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Monday, Second Week of Lent (Purple)

STATION AT ST. CLEMENT

The Beginning of Mass, page 756.

Introit. Ps. 25, 11, 12

REDEEM me, O Lord, and have mercy on me; for my foot hath stood in the direct way: in the churches I will bless the Lord. *Ps. 25, 1.* Judge me, O Lord, for I have walked in my innocence; and hoping in the Lord, I shall not be weakened. *V.* Glory.

RÉDIME me, Dómine, et miserére mei: pes enim meus stetit in via recta: in ecclésiis benedicam Dóminum. *Ps. 25, 1.* Júdica me, Dómine, quóniam ego in innocentia mea ingressus sum: et in Dómino sperans, non infirmabor. *V.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

GRANT, we beseech Thee, O almighty God, that Thy household, which, to afflict the flesh, abstains from food, may, by following justice, fast from sin. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut familia tua, quæ se, affligendo carnem, ab alimentis abstinet; sectando justitiam, a culpa jejúnet. Per Dóminum.

Second Prayer, A cunctis, page 827; *third Prayer*, Omnipotens, page 828.

Lesson. Dan. 9, 15-19

Lesson from Daniel the Lécitio Daniélis Prophætæ. Prophet.

IN THOSE days, Daniel prayed to the Lord, saying, O Lord, our God, Who hast brought forth Thy people out of the land of Egypt with a strong hand, and hast made Thee a name as at this day; we have sinned, we have com-

IN DIÉBUS illis: Orávit Dániel Dóminum, dicens: Dómine, Deus noster, qui eduxisti pópulum tuum de terra Ægypti in manu forti, et fecisti tibi nomen secúndum diem hanc: peccávimus, iniquitátem féclimus, Dómine,

in omnem justitiam tuam: avertatur, obsecro, ira tua, et furor tuus a civitate tua. Jerúsalem, in monte sancto tuo. Propter peccata enim nostra, et iniquitates patrum nostrorum, Jerúsalem, et populus tuus in opprobrium sunt omnibus per circuitum nostrum. Nunc ergo exaudi, Deus noster, orationem servi tui, et preces ejus: et ostende faciem tuam super sanctuarium tuum, quod desertum est, propter temetipsum. Inclina, Deus meus, aurem tuam, et audi: aperi oculos tuos, et vide desolationem nostram, et civitatem, super quam invocatum est nomen tuum: neque enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis. Exaudi, Domine, placare, Domine: attende et fac: ne moreris propter temetipsum Deus meus: quia nomen tuum invocatum est super civitatem, et super populum tuum Domine Deus noster.

mitted iniquity, O Lord, against all Thy justice: let Thy wrath and Thy indignation be turned away, I beseech Thee, from Thy city Jerusalem, and from Thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem and Thy people are a reproach to all that are round about us. Now, therefore, O our God, hear the supplication of Thy servant, and his prayers; and show Thy face upon Thy sanctuary which is desolate, for Thy own sake. Incline, O my God, Thy ear, and hear; open Thine eyes, and see our desolation, and the city upon which Thy name is called: for it is not for our justifications that we present our prayers before Thy face, but for the multitude of Thy tender mercies. O Lord, hear; O Lord, be appeased; harken and do; delay not for Thy own sake, O my God: because Thy name is invoked upon Thy city and upon Thy people, O Lord our God.

Gradual. Ps. 69, 6, 3

Adjutor meus, et liberator meus esto: Domine, ne tardaveris. *V.* Confundantur, et revereantur inimici mei, qui quaerunt animam meam.

Be Thou my helper and my deliverer; O Lord, make no delay. Let my enemies be confounded and ashamed, that seek my soul.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 8, 21-29

✠ Sequentia sancti Evangelii secundum Joannem.

IN ILLO tempore: Dixit Jesus turbis Judaeorum: Ego vado, et quaeratis me, et

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to the multitudes of the Jews, I go and you shall seek

me, and you shall die in your sin. Whither I go, you can not come. The Jews therefore said, Will He kill Himself? because He said, Whither I go, you can not come. And He said to them, You are from beneath, I am from above; you are of this world, I am not of this world. Therefore I say to you, that you shall die in your sins; for if you believe not that I am He, you shall die in your sin. They said therefore to Him, Who art thou? Jesus said to them, The beginning, Who also speak to you. Many things I have to speak and judge of you; but he that sent Me is true, and the things I have heard of him, these same I speak in the world. And they understood not that He called God His Father. Jesus therefore said to them, When you shall have lifted up the Son of man, then shall you know that I am He, and that I do nothing of Myself, but as the Father hath taught Me, these things I speak: and He that sent Me is with Me, and He hath not left Me alone: for I do always the things that please Him.

in peccato vestro moriémmini. Quo ego vado, vos non potéstis veníre. Dicébant ergo Judæi: Numquid interficiet semetípsum, quia dixit: Quo ego vado, vos non potéstis veníre? Et dicébat eis: Vos de deórsum estis, ego de supérnis sum. Vos de mundo hos estis, ego non sum de hoc mundo. Dixit ergo vobis quia moriémmini in peccátis vestris: si enim non credidérítis quia ego sum, moriémmini in peccato vestro. Dicébant ergo ei: Tu quis es? Dixit eis Jesus: Principium, qui et loquor vobis. Multa hábeo de vobis loqui, et judicáre. Sed qui me misit, verax est: et ego quæ audívi ab eo, hæc loquor in mundo. Et non cognovérunt quia Patrem ejus dicébat Deum. Dixit ergo eis Jesus: Cum exaltavérítis Fílium hóminis, tunc cognoscétis quia ego sum, et a mēipso fácio nihil: sed sicut dócuit me Pater, hæc loquor: et qui me misit, mecum est, et non reliquit me solum: quia ego quæ plácita sunt ei, fácio semper.

Offertory. Ps. 15, 7, 8

I will bless the Lord Who hath given me understanding: I set the Lord always in my sight; for He is at my right hand, that I be not moved.

Benedícam Dóminum, qui tríbuit mihi intelléctum: providébam Dóminum in conspéctu meo semper: quóniam a dextris est mihi, ne commóvear.

Offertory Prayers, page 767.

Secret

MAY this sacrifice of reconciliation and praise, O Lord, render us worthy of Thy protection. Through our Lord.

HÆC hóstia, Dómine, placatiónis et laudis, tua nos protectiône dignos efficiat. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 8, 2

Dómine, Dóminus noster, O Lord, our Lord, how wonderful is Thy name in all the earth!
quam admirabile est nomen tuum in univérſa terra!

Postcommunion

HEC nos commúnio, Dómine, purget a crimine: **M**AY this communion, O Lord, purge us of guilt et cæléstis remédii fáciat esse and make us to be the partakers of Him Who is our consórtes. Per Dóminum. heavenly healing. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra **B**ow down your heads to Deo. God.

Ad ésto supplicatió nibus Be present to our supplications, O almighty God, and nostris, omnípotens Deus: et, kindly grant the effect of Thy quibus fidúciám sperándæ and wanted mercy to those whom pietátis indúlges: consuétæ Thou dost permit confidently effectum. Per Dóminum. to rely on Thy goodness. Through our Lord.

Concluding Prayers, page 793.

Tuesday, Second Week of Lent (Purple)

STATION AT ST. BALBINA

The Beginning of Mass, page 756.

Introit. Ps. 26, 8, 9

MIBI dixit cor meum, quæ- **M**Y HEART hath said to sívi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a mē. Ps. 26, 1. Dóminus from me. Ps. 26, 1. The Lord is illuminátio mea, et salus mea: quem timébo? V. Glória whom shall I fear? V. Glory. Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

OF THY kindness, we beseech Thee, O Lord, to perfect the support of Thy holy observance in us, that what we know by Thy authority should be done, may be fulfilled by Thy operation. Through our Lord.

PERFICE, quæsumus, Dómine, benígnus in nobis observántiæ sanctæ subsidium: ut, quæ te auctóre faciéndā cognóvimus, te operánte impleámus. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 3 Kings 17, 8-16

Lesson from the Book of Kings. Lécitio libri Regum.

IN THOSE days the word of the Lord came to Elias the Thesbite, saying, Arise and go to Sarephta of the Sidonians, and dwell there; for I have commanded a widow-woman there to feed thee. He arose, and went to Sarephta: and when he was come to the gate of the city, he saw the widow-woman gathering sticks, and he called her, and said to her, Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her, saying, Bring me also, I beseech thee, a morsel of bread in thy hand; and she answered, As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse; behold I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it, and die. And Elias said to her, Fear not, but go and do as thou hast said; but first make for me of the same meal a little hearth-cake, and bring it to me; and after make for thyself and thy son. For thus saith the Lord

IN DIÉBUS illis: Factus est sermo Dómini ad Eliam Thesbítē, dicens: Surge et vade in Saréphta Sidoniórum, et manébis ibi: præcépi enim ibi mulieri víduæ, ut pascat te. Surréxit, et ábiit in Saréphta. Cumque venísset ad portam civitátis, apparuit ei mullier vídua colligens ligna, et vocávit eam, dixitque ei: Da mihi páululum aquæ in vase, ut bibam. Cumque illa pérgeret ut afférret, clamávit post tergum ejus, dicens: Affer mihi, óbsecro, et buccellam panis in manu tua. Quæ respóndit: Vivit Dóminus Deus tuus, quia non hábeo panem, nisi quantum pugillus cápere potest farínæ in hydria, et páululum ólei in lécytho: en colligo duo ligna, ut ingrédiam, et fáciam illum mihi, et filio meo, ut comedámus, et moriámur. Ad quam Elias ait: Noli timére, sed vade, et fac sicut dixisti: verúm tamen mihi primum fac de ipsa farínula subcinerícium panem párvulum, et affer ad me: tibi autem et filio tuo fácies póstea. Hæc

autem dicit Dóminus Deus Israél: Hydria farinæ non deficiet, nec lécythus ólei minuétur usque ad diem, in qua Dóminus datúrus est plúviam super fáciem terræ. Quæ ábiit, et fecit juxta verbum Eliæ: et comédit ipse, et illa, et domus ejus: et ex illa die hydria farinæ non defécit, et lécythus ólei non est imminútus, juxta verbum Dómini, quod locútus fúerat in manu Eliæ.

the God of Israel, The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. She went, and did according to the word of Elias; and he ate, and she, and her house; and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which He spoke in the hand of Elias.

Gradual. Ps. 54, 23, 17, 18, 19

Jacta cogitátum tuum in Dómino, et ipse te enútriet. *V.* Dum clamárem ad Dóminum, exaudivit vocem meam ab his, qui appropínquant míhi.

Cast thy care upon the Lord, and He shall sustain thee. *V.* When I cried to the Lord, He heard my voice from them that draw near to me.

Munda Cor Meum, page 763.

Gospel. Matt. 23, 1-12

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Locútus est Jesus ad turbas, et ad discipulos suos, dicens: Super cáthedram Móysi sedérunt scribæ, et pharisæi. Omnia ergo quæcúmque dixerint vobis, serváte, et fácite: secúndum ópera vero eórum nolite fácere: dicunt enim, et non faciunt. Alligant enim ónera grávia, et importabília, et impónunt in húmeros hóminum: dígitó autem suo nolunt ea movére. Omnia vero ópera sua faciunt, ut videántur ab homínibus: dilatant enim phylactéria sua, et magnificant fimbrias. Amant autem primos recúbi-

AT THAT time, Jesus spoke to the multitudes and to His disciples, saying, The scribes and the pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not: for they say and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do for to be seen of men; for they make their phylacteries broad, and enlarge their fringes; and they love the first

places at feasts, and the first chairs in the synagogues and salutations in the marketplace, and to be called by men Rabbi. But be not you called Rabbi; for one is your master, and all you are brethren; and call none your father upon earth, for one is your Father, Who is in heaven; neither be ye called masters; for one is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

tus in cœnis, et primas cathedras in synagógis, et salutaciones in foro, et vocári ab hominibus Rabbi. Vos autem nolite vocári Rabbi: unus enim Magister vester, omnes autem vos fratres estis. Et patrem nolite vocáre vobis super terram, unus est enim Pater vester, qui in cælis est. Nec vocémini magistri: quia Magister vester unus est, Christus. Qui major est vestrum, erit mínister vester. Qui autem se exaltáverit, humiliábitur: et qui se humiliáverit, exaltábitur.

Offertory. Ps. 50, 3

Have mercy on me, O Lord, according to Thy great mercy: O Lord, blot out my iniquity.

Miserére mei, Dómine, secundum magnam misericórdiam tuam: dele, Dómine, iniquitátem meam.

Offertory Prayers, page 767.

Secret

GRACIOUSLY work Thy sanctification in us, O Lord, by these mysteries, both to purge us of earthly wickedness and to bring us to heavenly gifts. Through our Lord.

SANCTIFICATIÓNEM tuam nobis, Dómine, his mystériis operáre placátus: quæ nos et a terrénis purget vitiis, et ad cæléstia dona perdúcat. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 9, 2, 3

I will relate all Thy wonders: I will be glad and rejoice in Thee: I will sing praise to Thy name, O Thou Most High.

Narrábo ómnia mirabília tua: lætabor, et exsultábo in te: psallam nómini tuo, Altíssime.

Postcommunion

WHAT we, O Lord, may be made worthy of Thy

AT SACRIS, Dómine, reddá-mur digni munéribus.

fac nos tuis, quæsumus, semper obedire mandâtis. Per Dóminum nostrum. sacred gifts, make us, we beseech Thee, ever to obey Thy commandments. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo.

Propitiáre Dómine, supplicationibus nostris et animárum nostrárum medére languóribus: ut, remissióne percépta, in tua semper benedictióne lætémur. Per Dóminum.

Concluding Prayers, page 793.

Bow down you heads to God.

Mercifully listen to our supplications, O Lord, and heal the maladies of our souls, that, having received remission, we may ever rejoice in Thy blessing. Through our Lord.

Wednesday, Second Week of Lent (Purple)

STATION AT ST. CECILIA

The Beginning of Mass, page 756.

Introit. Ps. 37, 22, 23

NE DERELÍNGUAS mé, Dómine, Deus meus, ne discédas a me: inténde in adiutórium meum, Dómine, virtus salútis meæ. Ps. 29, 2. Dómine, ne in furóre tuo árguas me: neque in ira tua corripias me. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

FORSAKE me not, O Lord my God, do not Thou depart from me; attend unto my help, O Lord, the power of my salvation. Ps. 29, 2. Rebuke me not, O Lord, in Thy indignation: nor chastise me in Thy wrath. *V. Glory.*

Prayer

PÓPULUM tuum, quæsumus, Dómine, propítius réspice: et quos ab escis carnálibus præcipis abstinére, a nóxiis quoque vítis cessáre concéde. Per Dóminum.

LOOK upon Thy people with favor, we beseech Thee, O Lord, and grant that they whom Thou dost command to abstain from food may also cease from baneful vices. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Esther 13, 8-11; 15-17

Léctio libri Esther.

Lesson from the Book of Esther.

IN DÍEBUS illis: Orávit Mardocheus ad Dóminum,

IN THOSE days Mardochai prayed to the Lord, saying,

O Lord, Lord, almighty King, for all things are in Thy power; and there is none that can resist Thy will, if Thou determine to save Israel. Thou hast made heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all, and there is none that can resist Thy majesty. And now, O Lord, O King, O God of Abraham, have mercy on Thy people, because our enemies resolve to destroy us, and extinguish Thy inheritance. Despise not Thy portion, which Thou hast redeemed for Thyself out of Egypt. Hear my supplication and be merciful to Thy lot and inheritance, and turn our mourning into joy, that we may live and praise Thy name, O Lord: and shut not the mouths of them that sing to Thee, O Lord our God.

dicens: Dómine, Dómine rex omnipotens, in ditíone enim tua cuncta sunt pósito, et non est qui possit tuæ resistere voluntáti, si decréveris salváre Israël. Tu fecisti cælum et terram, et quidquid cæli ámbitu continétur. Dóminus ómnium es, nec est qui resistat majestáti tuæ. Et nunc, Dómine rex, Deus Abraham, miserére pópuli tui, quia volunt nos inimíci nostri pérdere, et hereditátem tuam delére. Ne despicias partem tuam, quam redemisti tibi de Ægypto. Exáudi deprecationem meam, et propítius esto sorti et funiculo tuo, et convérte luctum nostrum in gáudium, ut vivéntes laudémus nomen tuum, Dómine, et ne claudas ora te canéntium, Dómine, Deus noster.

Gradual. Ps. 27, 9, 1

Save Thy people, O Lord, and bless thy inheritance. *V.* Unto Thee have I cried, O Lord my God; be not Thou silent to me, lest I become like to them that go down into the pit.

Salvum fac pópulum tuum, Dómine, et bénedic hereditáti tuæ. *V.* Ad te, Dómine, clamávi, Deus meus, ne sileas a me, et ero similis descendéntibus in lacum.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 20, 17-28

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus going up to Jerusalem, took the twelve disciples apart, and said to them, Behold, we go up to Jerusalem, and the Son of man

IN ILLO témpore: Ascéndens Jesus Jerosólymam, assúmpsit duódecim discipulos secréto, et ait illis: Ecce ascéndimus Jerosólymam, et

Filius hóminis tradétur princípibus sacerdotum, et scribis, et condemnábunt eum morte, et tradent eum géntibus ad illudéndum, et flagellándum, et crucifigéndum, et tértia die resúrget. Tunc accéssit ad eum mater filiórum Zebedæi cum filiis suis, adórans et petens áliquíd ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sédeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinistram in regno tuo. Respóndens autem Jesus, dixit: Nescítis quid petátis. Potéstis bíbere cálicem quem ego bibitúrus sum? Dicunt ei: Póssumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad dexteram meam vel sinistram, non est meum dare vobis, sed quibus parátum est a Patre meo. Et audiéntes decem, indignáti sunt de duóbus frátribus. Jesus autem vocávit eos ad se, et ait: Scítis quia príncipes géntium dominántur eórum: et qui majóres sunt, potestátem exercent in eos. Non ita erit inter vos: sed quicúmque volúerit inter vos major fieri, sit vester mínister: et qui volúerit inter vos primus esse, erit vester servus. Sicut Filius hóminis non venit ministrári, sed ministráre, et dare ánimam suam, redemptiónem pro multis.

shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him to the gentiles to be mocked, and scourged, and crucified: and the third day He shall rise again. Then came to Him the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her, What wilt thou? She saith to Him, Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. And Jesus answering, said, You know not what you ask. Can you drink the chalice that I shall drink? They say to Him, We can. He saith to them, My chalice indeed you shall drink: but to sit on My right or left hand, is not Mine to give to you, but to them for whom it is prepared by My Father. And the ten hearing it, were moved with indignation against the two brethren. But Jesus called them to Him, and said, You know that the princes of the gentiles lord it over them; and they that are the greater, exercise power upon them. It shall not be so among you: but whosoever will be the greater among you, let him be your minister; and he that will be first among you, shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give His life a redemption for many.

Offertory. Ps. 24, 1-3

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam:

To Thee, O Lord, have I lifted up my soul; in Thee, O my God, I put my trust, let me

not be ashamed: neither let my enemies laugh at me; for none of them that wait on Thee shall be confounded.

neque irrideant me inimici mei: etenim universi qui te exspectant, non confundentur.

Offertory Prayers, page 767.

Secret

LOOK propitiously, O Lord, upon the sacrifices we offer Thee, and through these holy dealings loose the bonds of our sins. Through our Lord.

HÓSTIAS, Dómine, quas tibi offerimus, propítius respice: et per hæc sancta commércia, víncula peccatórum nostrórum absólve. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 10, 8

The Lord is just, and hath loved justice: His countenance hath beheld righteousness.

Justus Dóminus, et justitiam diléxit: æquitátem vidit vultus ejus.

Postcommunion

MAY we derive profit unto the increase of our everlasting salvation, O Lord, from Thy sacrament which we have received. Through our Lord.

SUMPTIS, Dómine, sacraméntis: ad redemptiónis æternæ, quæsumus, proficiámus augméntum. Per Dóminum nostrum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

HUMILIÁTE cápita vestra Deo.

O God, the restorer and lover of innocence, direct the hearts of Thy servants unto Thee, that, being filled with the fervor of Thy spirit, they may be found steadfast in faith and efficacious in works. Through our Lord.

Deus, innocentíæ restitútor et amátor, dirige ad te tuórum corda servórum: ut, spíritus tui fervóre concépto, et in fide inveniántur stábiles, et in ópere effícaces. Per Dóminum.

Concluding Prayers, page 793.

Thursday, Second Week of Lent (Purple)

STATION AT ST. MARY IN TRASTEVERE

The Beginning of Mass, page 756.

Introit. Ps. 69, 2, 3

DEUS in adiutorium meum intende, Domine ad adjuvandum me festina: confundantur et revereantur inimici mei, qui quaerunt animam meam. Ps. 69. Avertantur retrorsum et erubescant, qui cogitant mihi mala. V. Glória.

O GOD, come to my assistance; O Lord, make haste to help me: let my enemies be confounded and ashamed that seek my soul. Ps. 69. Let them be turned backward and blush for shame, that desire evils to me. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA nobis, quæsumus, Domine, auxilium gratiæ tuæ: ut jejuniis et orationibus convenienter intenti, liberemur ab hostibus mentis et corporis. Per Dominum.

GRANT US, we beseech Thee, O Lord, the assistance of Thy grace, that, being intent, as becometh us, upon fasting and prayer, we may be delivered from the enemies of soul and of body. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Jer. 17, 5-10

Lectio Jeremiæ Prophætæ.

Lesson from Jeremiah the Prophet.

HÆC dicit Dominus Deus: Maledictus homo, qui confidit in homine, et ponit carnem brachium suum, et a Domino recedit cor ejus. Erit enim quasi myrica in deserto, et non videbit cum venerit bonum: sed habitabit in siccitate in deserto, in terra saluginis, et inhabitabili. Benedictus vir, qui confidit in Domino, et erit Dominus fiducia ejus. Et erit quasi lignum quod transplantatur super aquas, quod ad humorem mittit radices suas: et non

IHUS saith the Lord God: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert, in a salt land, and not inhabited. Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its

roots towards moisture; and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit. The heart is perverse above all things, and unsearchable; who can know it? I am the Lord Who search the heart, and prove the reins: Who give to every one according to his way, and according to the fruit of his devices: saith the Lord almighty.

timébit cum vénerit æstus. Et erit fólium ejus vírde, et in témpore siccitátis non erit sollicitum, nec aliquándo désinet fácere fructum. Prævum est cor ómnium, et inscrutábile: quis cognóscet illud? Ego Dóminus scrutans cor, et probans renes: qui do unicuique juxta viam suam, et juxta fructum adinventiónem suárum: dicit Dóminus omnípotens.

Gradual. Ps. 78, 9, 10

Forgive us our sins, O Lord, lest the Gentiles should say, Where is their God? *V.* Help us, O God, our Saviour; and for the honor of Thy name, O Lord, deliver us.

Propítius esto, Dómine, peccátis nostris, ne quando dicant gentes: Ubi est Deus eórum? *V.* Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos.

Munda Cor Meum, page 763.

Gospel. Luke 16, 19-31

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to the pharisees, There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate full of sores; desiring to be filled with the crumbs that fell from the rich man's table: and no one did give him: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Dixit Jesus pharisæis: Homo quidam erat dives, qui induébatur púrpura et bysso: et epulabátur quotidie spléndide. Et erat quidam mendícus, nómine Lázarus, qui jacébat ad jánuam ejus, ulcéribus plenus, cúpiens saturári de micis, quæ cadébant de mensa dívitis, et nemo illi dabat: sed et canes veniébant, et lingébant úlcera ejus. Factum est autem ut morerétur mendícus, et portarétur ab Angelis in sinum Abrahæ. Mórtuus est autem et dives, et sepúltus est in inférno.

Elevans autem oculos suos, cum esset in tormentis, vidit Abraham a longe, et Lazarum in sinu ejus: et ipse clamans, dixit: Pater Abraham, miserere mei, et mitte Lazarum ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma. Et dixit illi Abraham: Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala: nunc autem hic consolatur, tu vero cruciaris. Et in his omnibus, inter nos et vos chaos magnum firmatum est: ut hi, qui volunt hinc transire ad vos, non possint, neque inde huc transmeare. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei. Habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in hunc locum tormentorum. Et ait illi Abraham: Fili, recordare prophetas: audiant illos. At ille dixit: Non, pater Abraham: sed si quis ex mortuis lerit ad eos, penitentiam agent. Ait autem illi: Si Moysen et prophetas non audiant, neque si quis ex mortuis resurrexerit, credent.

buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame. And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither. And he said; Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him, They have Moses and the prophets: let them hear them. But he said, No, father Abraham, but if one shall go to them from the dead, they will do penance. And he said to him, if they hear not Moses and the prophets, neither will they believe if one rose again from the dead.

Offertory. Ex. 32, 11, 13, 14

Precatus est Moyses in conspectu Domini Dei sui, et dixit: Quare, Domine, irasceris in populo tuo? parce irae animae tuae: memento Abraham, Isaac, et Jacob, quibus jurasti dare terram fluentem lac et mel. Et placatus est

Moses prayed in the sight of the Lord his God, and said: Why, O Lord, art Thou angry with Thy people? let the anger of Thy soul be appeased: remember Abraham, Isaac, and Jacob, to whom Thou swore that Thou wouldst give the

land flowing with milk and honey. And the Lord was appeased from the evil which He had threatened to do to His people.

Offertory Prayers, page 767.

Secret

BY THE sacrifice here before Thee, O Lord, may the fasts dedicated to Thy name sanctify us, and inwardly effect that which it outwardly professeth. Through our Lord.

PRÆSENTI sacrificio, nōmini tuo nos, Dōmine, jejūnia dicāta sanctificent: ut, quod observātia nostra profitētur extērius, intērius operētur effēctu. Per Dōminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 6, 57

He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him, saith the Lord.

Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo, dicit Dōminus.

Postcommunion

MAY Thy grace, we beseech Thee, O Lord, not depart from us, but render us devoted to Thy sacred service and ever obtain for us Thine aid. Through our Lord.

GRATIA tua nos, quæsumus, Dōmine, non derelinquat: quæ et sacræ nos deditos faciat servitūti, et tuam nobis opem semper acquirat. Per Dōminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray.

Bow down your heads to God.

HUMILIATE cāpita vestra Deo.

Be present with Thy servants, O Lord, and shower perpetual kindness upon those who ask it; that to those, who glory in Thee, their creator and ruler, Thou mayest restore good things heaped up, and preserve what Thou dost restore. Through our Lord.

Adesto, Dōmine, fāmulis tuis, et perpētuum benignitatem largire poscētibz: ut iis, qui te auctōre et gubernatōre gloriāntur, et congregāta restāures, et restaurāta cōserves. Per Dōminum.

Concluding Prayers, page 793.

Friday, Second Week of Lent (Purple)

STATION AT ST. VITALIS

The Beginning of Mass, page 756.

Introit. Ps. 16, 15

Ego autem cum justitia
apparébo in conspécto
tuo: satiabor dum manifestá-
bitur glória tua. Ps. 16, 1.
Exáudi, Dómine, justítiam
meam: inténde depreca-
tióni meæ. V. Glória Patri.

BUT as for me, I will ap-
pear before Thy sight in
justice: I shall be satisfied
when Thy glory shall appear.
Ps. 16, 1. Hear, O Lord, my
justice: attend to my suppli-
cation. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

DA, QUÆSUMUS, omnípo-
tens Deus: ut, sacro nos
purificánte jejúnio, sincéris
mentibus ad sancta ventúra
fácias perveníre. Per Dó-
minum.

GRANT, we beseech Thee, O
almighty God, that, with
the sacred fast to purify us,
Thou mayest cause us to come
with sincere minds to the holy
things that are before us.
Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Gen. 37, 6-22

Léctio libri Génesis.

Lesson from the Book of Genesis.

IN DIEBUS illis: Dixit Jos-
eph frátribus suis: Au-
díte sómnum meum, quod
vidi: Putábam nos ligáre
manípulos in agro: et quasi
consurgere manipulum me-
um, et stare, vestrosque ma-
nipulos circumstántes ador-
áre manipulum meum. Re-
spondérunt fratres ejus:
Numquid rex noster eris? aut
subjiciémur ditióni tuæ? Hæc
ergo causa somniórum atque
sermónum, invidiæ et ódii fó-
mitem ministrávit. Aliud
quoque vidit sómnum, quod
narrans frátribus, ait: Vidi
per sómnum quasi solem,

IN THOSE days Joseph said
to his brethren: Hear my
dream which I dreamed. I
thought we were binding
sheaves in the field: and my
sheaf rose as it were, and
stood, and your sheaves stand-
ing about, bowed down before
my sheaf. His brethren an-
swered: Shalt thou be our
king? or shall we be subject to
thy dominion? Therefore this
matter of his dreams and
words ministered nourishment
to their envy and hatred. He
dreamed also another dream,
which he told to his brethren,
saying: I saw in a dream, as it

were the sun, and the moon, and eleven stars worshipping me. And when he had told this to his father, and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth? His brethren therefore envied him: but his father considered the thing with himself. And when his brethren abode in Sichem, feeding their father's flocks, Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he had answered: I am ready; he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem: and a man found him there wandering in the field, and asked what he sought. But he answered: I seek my brethren, tell me where they feed the flocks. And the man said to him: They are departed from this place: for I heard them say: Let us go down to Dothain. And Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him. And said one to another: Behold the dreamer cometh. Come, let us kill him, and cast him into some old pit; and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams shall avail him: and Ruben hearing this, endeavored to deliver him out of their hands,

et lunam, et stellas undecim adorare me. Quod cum patri suo et fratribus retulisset, increpavit eum pater suus, et dixit: Quid sibi vult hoc somnium, quod vidisti? Num ego et mater tua et fratres tui adorabimus te super terram? Invidabant et igitur fratres sui: pater vero rem tacitus considerabat. Cumque fratres illius in pascendis gregibus patris morarentur in Sichem, dixit ad eum Israël: Fratres tui pascunt oves in Sichimis: veni, mittam te ad eos. Quo respondente: Præsto sum, ait ei: Vade, et vide si cuncta prospera sint erga fratres tuos, et pecora: et renuntia mihi quid agatur. Missus de valle Hebron, venit in Sichem: invenitque eum vir errantem in agro, et interrogavit quid quæreret. At ille respondit: Fratres meos quæro: indica mihi ubi pascant greges. Dixitque ei vir: Recesserunt de loco isto: audivi autem eos dicentes: Eamus in Dóthain. Perréxit ergo Joseph post fratres suos, et invenit eos in Dóthain. Qui cum vidissent eum procul, antequam accederet ad eos, cogitaverunt illum occidere: et mutuo loquebantur: Ecce somniator venit: venite, occidamus eum, et mittamus in cisternam veterem, dicemusque: Fera pessima devoravit eum: et tunc apparebit quid illi prosint somnia sua. Audiens autem hoc Ruben, nitebatur liberare eum de manibus eorum, et dicebat: Non interficiatis animam ejus, nec effundatis sanguinem: sed projicite eum in

cisternam hanc, quæ est in solitudine, manusque vestras servate innoxias: hoc autem dicebat, volens eripere eum de manibus eorum, et reddere patri suo.

and said: Do not take away his life, nor shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father.

Gradual. Ps. 119, 1, 2

Ad Dóminum cum tribulárer clamávi, et exaudivit me. *V.* Dómine, libera ánimam meam a lábiis iníquis, et a lingua dolósa.

In my trouble I cried to the Lord: and He heard me. *V.* O Lord, deliver my soul from wicked lips, and a deceitful tongue.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763:

Gospel. Matt. 21, 33-46

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus turbis Judæorum, et principibus sacerdotum parabolam hanc: Homo erat paterfamilias, qui plantávit vineam, et sepem circúmdedit ei, et fodit in ea tórcular, et ædificávit turrin, et locávit eam agricolis, et pégre profectus est. Cum autem tempus fructuum appropinquásset, misit servos suos ad agricolas, ut acciperent fructus ejus. Et agricolæ, apprehénsis servis ejus, álium cecidérunt, álium occidérunt, álium vero lapidavérunt. Iterum misit álios servos plures prióribus, et fecérunt illis similiter. Novissime autem misit ad eos filium suum, dicens: Verebúntur filium meum. Agricolæ autem videntes filium, dixerunt intra se: Hic est heres, veníte, occi-

AT THAT time, Jesus spoke this parable to the multitude of the Jews and the chief priests: There was a certain householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof: and the husbandmen laying hands on the servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former, and they did to them in like manner; and last of all he sent to them his son, saying, They will reverence my son. But the husbandmen seeing the son, said

among themselves, This is the heir: come, let us kill him, and we shall have his inheritance; and taking him, they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to Him, He will bring those evil men to an evil end, and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them, Have you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? By the Lord this hath been done, and it is wonderful in our eyes. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and pharisees had heard His parables, they knew that He spoke of them; and seeking to lay hands on Him, they feared the multitudes, because they held Him as a prophet.

dámus eum, et habébimus hereditátem ejus. Et apprehénsus eum ejecérunt extra vineam, et occidérunt. Cum ergo vénerit dóminus vineæ, quid fáciét agrícólis illis? Aíunt illi: Malos male perdet: et vineam suam locábit álíis agrícólis, qui reddant ei fructum tempóribus suis. Dicit illis Jesus: Numquam legístis in Scriptúris: Lápídem, quem reprobavérunt ædificántes, hic factus est in caput ánguli? A Dómino factum est istud, et est mirá-bíle in óculis nostris. Ideo dico vobis, quia auferétur a vobis regnum Del, et dábitur genti faciénti fructus ejus. Et qui ceciderit super lápídem istum, confringétur: super quem vero ceciderit, cónteret eum. Et cum audíssent príncipes sacerdótum, et pharisæi parábolas ejus, cognovérunt quod de ipsis díceret. Et quæréntes eum tenére, timuérunt turbas: quóniam sicut prophétam eum habébant.

Offertory. Ps. 39, 14, 15

Look down, O Lord, to help me: let them be confounded and ashamed together, that seek after my soul to take it away: look down, O Lord, to help me.

Dómine, in auxílium meum réspice: confundántur et reve-reántur, qui quærun-t áni-mam meam, ut áu-ferant eam: Dómine, in auxílium meum réspice.

Offertory Prayers, page 767.

Secret

MAY this sacrifice, O God, both remain in us by its **H**ÆC in nobis sacrificia, Deus, et actióne per-

máneant, et operatióne fir- action and be made strong in
méntur. Per Dóminum. operation. Through our Lord.

Second Secret, Graciously hear us, page 828; *third Secret*,
O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 11, 8

Tu Dómine, servábis nos, Thou, O Lord, wilt preserve
et custódies nos a genera- us: and keep us from this
tióne hac in ætérnum. generation for ever.

Postcommunion

EAC NOS, quæsumus, Dó- **M**AKE us, we beseech Thee,
mine: accépto pignore O Lord, direct our course
salútis æternæ, sic téndere so that we who have received
congruenter; ut ad eam per- the pledge of eternal salvation
veníre possimus. Per Dó- may be able to attain it.
minum. Through our Lord.

Second Postcommunion, May the gift, page 828; *third Post-*
communion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra **B**ow down your heads to
Deo. God.

Da, quæsumus, Dómine, Grant unto Thy people, we
pópulo tuo salútem mentis et beseech Thee, O Lord, health
córporis: ut bonis opéribus in- of soul and body, that, by per-
hæréndo, tuæ semper virtútis severing in good works, we may
mereátur protectiόne de- deserve to be defended by the
féndi. Per Dóminum. protection of Thy power.
Through our Lord.

Concluding Prayers, page 793.

Saturday, Second Week of Lent (Purple)

STATION AT STS. MARCELLINUS AND PETER

The Beginning of Mass, page 756.

Introit. Ps. 18, 8

LEX Dómini irreprehensi- **T**HE law of the Lord is un-
bilis, convértens áni- spotted, converting souls;
mas: testimónium Dómini the testimony of the Lord is
fidéle, sapiéntiam præstans faithful, giving wisdom to little
párvulis. Ps. 18, 2. Cæli en- ones. Ps. 82, 2. The heavens
árrant glóriam Dei: et ópera show forth the glory of God;

and the firmament declareth *mánuum ejus annúntiat* the work of His hands. *V. firmaméntum. V. Glória Patri. Glory.*

Kyrie, page 761: Gloria is omitted.

Prayer

GRANT salutary effect to our fasts, we beseech Thee, O Lord, that the chastising of our bodies which we have undertaken may be transformed into the growth of our souls. Through our Lord.

DA, *QUÆSUMUS*, Dómine, nostris effectum jejúniis salutárem: ut castigatio carnis assumpta, ad nostrárum vegetatióem transeat animárum. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Gen. 27, 6-40

Lesson from the Book of *Léctio libri Génesis.*
Genesis.

IN THOSE days, Rebecca said to her son Jacob, I heard thy father talking with Esau thy brother, and saying to him, Bring me of thy hunting, and make me meats, that I may eat, and bless thee in the sight of the Lord, before I die. Now, therefore, my son, follow my counsel; and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth; which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her, Thou knowest that Esau my brother is a hairy man, and I am smooth: if my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him, Upon me be this curse, my son: only hear thou my

IN DIEBUS illis: Dixit Rebecca filio suo Jacob: Audivi patrem tuum loquentem cum Esau fratre tuo, et dicentem ei: Affere mihi de venatione tua, et fac cibos ut comedam, et benedicam tibi coram Dómino ántequam moriar. Nunc ergo, fili mi, acquiesce consiliis meis: et pergens ad gregem, affer mihi duos hædos óptimos, ut faciam ex eis escas patri tuo, quibus libenter véscitur: quas cum intúleris, et coméderit, benedicat tibi priúsqvam moriáthur. Cui ille respóndit: Nosti quod Esau frater meus homo pilósus sit, et ego lenis: si attrectáverit me pater meus, et sénserit, timeo ne putet me sibi voluisse illúdere, et indúcam super me maledictiónem pro benedictióe. Ad quem mater: In me sit, ait, ista maledictio, fili mi: tantum audi vocem meam, et pergens affer quæ dixi. Abiit,

et attulit, deditque matri. Paravit illa cibos, sicut velle noverat patrem illius. Et vestibus Esau valde bonis, quas apud se habebat domi, induit eum: pelliculasque hædorum circumdedit manibus, et colli nuda protexit. Deditque pulmentum, et panes, quos coxerat, tradidit. Quibus illatis, dixit: Pater mi! At ille respondit: Audio. Quis es tu, fili mi? Dixitque Jacob: Ego sum primogenitus tuus Esau: feci sicut præcepisti mihi: surge, sede, et comedere venatione mea, ut benedicat mihi anima tua. Rursusque Isaac ad filium suum: Quomodo, inquit, tam cito invenire potuisti, fili mi? Qui respondit: Voluntas Dei fuit, ut cito occurreret mihi quod volebam. Dixitque Isaac: Accede huc, ut tangam te, fili mi, et probem utrum tu sis filius meus Esau, an non. Accessit ille ad patrem, et palpato eo, dixit Isaac: Vox quidem, vox Jacob est, sed manus, manus sunt Esau. Et non cognovit eum, quia pilosæ manus similitudinem majoris expresserant. Benedicens ergo illi, ait: Tu es filius meus Esau? Respondit: Ego sum. At ille: Affer mihi, inquit, cibos de venatione tua, fili mi, ut benedicat tibi anima mea. Quos cum oblatos comedisset obtulit ei etiam vinum. Quo hausto, dixit ad eum: Accede ad me, et da mihi osculum, fili mi. Accessit, et osculatus est eum. Statimque ut sensit vestimentorum illius fragrantiam, benedicens illi, ait: Ecce odor filii mei sicut odor agri pleni,

voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked; and she put on him very good garments of Esau, which she had at home with her; and the little skins of the kids she put about his hands, and covered the bare of his neck; and she gave him the savory meat, and delivered him bread, that she had baked. Which when he had carried in, he said, My father! But he answered, I hear. Who art thou, my son? And Jacob said, I am Esau thy first-born: I have done as thou didst command me: arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son, How couldst thou find it so quickly, my son? He answered, It was the will of God, that what I sought came quickly in my way: and Isaac said, Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau or not. He came near to his father, and when he had felt him, Isaac said, The voice indeed is the voice of Jacob, but the hands are the hands of Esau; and he knew him not, because his hairy hands made him like to the elder; then blessing him, he said, Art thou my son Esau? He answered, I am. Then he said, Bring me the meats of thy hunting, my son, that my soul may bless thee: and when they were brought, and he had eaten, he offered him wine also, which after he had drunk, he said to him, Come near me, and give

me a kiss, my son. He came near, and kissed him; and immediately as he smelled the fragrant smell of his garments, blessing him, he said, Behold the smell of my son is as the smell of a plentiful field which the Lord hath blessed. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine; and let people serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee, and let him that blesseth thee be filled with blessings. Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came, and brought in to his father meats made of what he had taken in hunting, saying, Arise, my father, and eat of thy son's venison, that thy soul may bless me. And Isaac said to him, Why! who art thou? He answered, I am thy first-born son, Esau. Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said, Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed. Esau having heard his father's words, roared out with a great cry; and being in a great consternation, said, Bless me also, my father: and he said, Thy brother came deceitfully, and got thy blessing. But he said again, Rightly is his name called Jacob, for he hath supplanted me to this second time;

cui benedixit Dóminus. Det tibi Deus de rore cæli, et de pinguédine terræ abundantiā fruménti et vini. Et sérviant tibi pópuli, et adórent te tribus: esto dóminus fratrum tuórum, et incurvén-tur ante te filii matris tuæ. Qui maledíxerit tibi, sit ille maledíctus: et qui benedíxerit tibi, benedictiónibus repleátur. Vix Isaac sermónem impléverat: et egresso Jacob foras, venit Esau, coctósque de venatióne cibos intulit patri, dicens: Surge, pater mi, et cómede de venatióne filii tui, ut benedicat mihi ánima tua. Dixitque illi Isaac: Quis enim es tu? Qui respóndit: Ego sum filius tuus primogénitus Esau. Expávit Isaac stupóre veheménti, et ultra quam credi potest, admirans, ait: Quis igitur ille est, qui dudum captam venatiónem áttulit mihi, et comédi ex ómnibus priúsqum tu veníres? Benedixíque ei, et erit benedíctus. Audítis Esau sermónibus patris, irrúgit clamóre magno, et consternátus, ait: Bénedic étiam, et mihi pater mi. Qui ait: Venit germánus tuus fraudulénter, et accépit benedictiónem tuam. At ille subjúnxit: Juste vocátus est nomen ejus Jacob: supplantávit enim me in áltera vice: primogénita mea ante tulit, et nunc secúndo surripuit benedictiónem meam. Rur-súmque ad patrem: Numquid non reservásti, ait, et mihi benedictiónem? Respóndit Isaac: Dóminum tuum illum constitút, et omnes fratres ejus servitúti illíus subjugávi: fruménto et vino stablívi

eum, et tibi post hæc, fili mi, ultra quid faciám? Cui Esau: Num unam, inquit, tantum benedictionem habes, pater? mihi quoque obsecro ut benedicas. Cumque ejulátu magno fieret, motus Isaac, dixit ad eum: In pinguédine terræ, et in rore cæli désuper erit benedictio tua.

thee, my son? And Esau said to him, Hast thou only one blessing, father? I beseech thee, bless me also; and when he wept with a loud cry, Isaac being moved, said to him, In the fat of the earth, and in the dew of heaven from above, shall thy blessing be.

my first birthright he took away before, and now this second time he hath stolen away my blessing. And again he said to his father, Hast thou not reserved me also a blessing? Isaac answered, I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for

Gradual. Ps. 91, 2, 3

Bonum est confitèri Dómino, et psállere nómini tuo Altíssime. *V.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

It is good to give praise to the Lord, and to sing to Thy name, O Most High. *V.* To show forth Thy mercy in the morning, and Thy truth in the night.

Munda Cor Meum, page 763.

Gospel. Luke 15, 11-32

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Dixit Jesus pharisæis, et scribis parábolam ístam: Homo quidam hábuit duos filios: et dixit adolescéntior ex illis patri: Pater, da mihi portiónem substántiæ, quæ me contingit. Et divisit illis substántiam. Et non post multos dies, congregátis ómnibus, adolescéntior filius péregre proférus est in regiónem longínquam, et ibi dissipávit substántiam suam vivéndo luxurióse. Et postquam ómnia consummáset, facta est fames válida in regione illa.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus spoke to the pharisees and scribes this parable: A certain man had two sons; and the younger of them said to his father, Father, give me the portion of substance that falleth to me: and he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country, and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be

in want; and he went, and cleaved to one of the citizens of that country, and he sent him into his farm to feed swine; and he would fain have filled his belly with the husks the swine did eat, and no man gave unto him. And returning to himself, he said, How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him, Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son, make me as one of thy hired servants. And rising up, he came to his father: and when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him; and the son said to him, Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. And the father said to his servants, Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet; bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again; he was lost, and is found, And they began to be merry. Now his elder son was in the field; and when he came, and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, be-

et ipse cepit egere. Et abiit, et adhæsit uni civium regionis illius. Et misit illum in villam suam, ut pasceret porcos. Et cupiebat implere ventrem suum de siliquis, quas porci manducabant: et nemo illi dabat. In se autem reversus, dixit: Quanti mercenarii in domo patris mei abundant panibus, ego autem hic fame pereo! Surgam, et ibo ad patrem meum, et dicam ei: Pater, peccavi in cælum, et coram te: jam non sum dignus vocari filius tuus: fac me sicut unum de mercenariis tuis. Et surgens venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipsius, et misericordia motus est, et accurrens cecidit super collum ejus, et osculatus est eum. Dixitque ei filius: Pater, peccavi in cælum, et coram te, jam non sum dignus vocari filius tuus. Dixit autem pater ad servos suos: Cito proferte stolam primam, et induite illum, et date annulum in manum ejus, et calceamenta in pedes ejus: et adducite vitulum saginatum, et occidite, et manducemus, et epulemur, quia hic filius meus mortuus erat, et revixit: perierat, et inventus est. Et cœperunt epulari. Erat autem filius ejus senior in agro: et cum veniret, et appropinquaret domui, audivit symphoniam, et chorum: et vocavit unum de servis, et interrogavit, quid hæc essent. Isque dixit illi: Frater tuus venit, et occidit pater tuus vitulum saginatum, quia salvum illum recepit. Indignatus est autem.

et nolébat introíre. Pater ergo illíus egréssus, cœpit rogáre illum. At ille respóndens, dixit patri suo: Ecce tot annis sérvio tibi, et numquam mandátum tuum præterivi. et numquam dedísti mihi hædum, ut cum amicis meis epulárer: sed postquam fílius tuus hic, qui devorávit substántiam suam cum meretricibus, venit, occidísti illi vítulum saginátum. At ipse dixit illi: Fíli, tu semper mecum es, et ómnia mea tua sunt: epulári autem, et gaudére oportébat, quia frater tuus hic mórtuus erat, et revíxit: perierat, et invéntus est.

cause he hath received him safe. And he was angry, and would not go in. His father therefore coming out, began to entreat him: and he answering, said to his father, Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends. But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him, Son, thou art always with me, and all I have is thine; but it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

Offertory. Ps. 12, 4, 5

Illúmina óculos meos, ne umquam obdórmiam in morte: ne quando dicat inimícus meus: Præválui advérsus eum.

Enlighten my eyes, that I never sleep in death: lest at any time my enemy say, I have prevailed against him.

Offertory Prayers, page 767.

Secret

HIS sacrificiis, Dómine, concéde placátus: ut, qui própriis orámus absólvi delictis, non gravémur externis. Per Dóminum.

BE APPEASED, O Lord with this sacrifice and grant that we, who pray to be pardoned our own sins, may not suffer for those of others. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Luke 15, 32

Opórtet te, fíli, gaudére, quia frater tuus mórtuus fúerat, et revíxit: perierat, et invéntus est.

Thou oughtest to rejoice, my son, because thy brother was dead, and is come to life again: he was lost, and is found.

Postcommunion

MAY the divine outpouring of Thy sacrament, O Lord, flow unto the recesses of our hearts and make us sharers thereof in strength. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Keep Thy household, we beseech Thee, O Lord, with continual loving-kindness that, as it leans only on the hope of heavenly grace, it may also be fortified by heavenly protection. Through our Lord.

Concluding Prayers, page 793.

Third Sunday of Lent (Purple)

STATION AT ST. LAWRENCE WITHOUT THE WALLS

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 24, 15, 16

MY EYES are ever towards the Lord: for He shall pluck my feet out of the snare: look Thou upon me, and have mercy on me, for I am alone and poor. *Ps. 24, 1-2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. *V. Glory.*

OCULI mei semper ad Dóminum, quia ipse evéllat de láqueo pedes meos: respice in me, et miserere mei, quóniam únicus et pauper sum ego. *Ps. 24, 1-2.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

HAVE regard to the desires of the lowly, O almighty God, we beseech Thee, and stretch forth the right hand of

QUÆSUMUS, omnipotens Deus, vota humíllum respice: atque ad defensiónem nostram, dexteram tuæ

majestátis exténde. Per Dómi- Thy majesty in our defense.
num. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Epistle. Ephes. 5, 1-9

Léctio Epístolæ beáti Pauli
Apóstoli ad Ephésios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Ephesians.

FRATRES: Estóte imita-
tóres Dei, sicut filii
caríssimi: et ambuláte in di-
lectióne, sicut et Christus
diléxit nos, et trádídít seme-
tísum pro nobis oblatiónem,
et hóstiám Deo in odórem
suavitátis. Fornicátio autem,
et omnis immundítia, aut
avarítia, nec nominétur in
vobis, sicut decet sanctos: aut
turpitúdo, aut stultilóquium,
aut scurrilitas, quæ ad rem
non pértinet: sed magis gra-
tiárum áctio. Hoc enim
scitóte intelligéntes, quod
omnis fornicátor, aut im-
múndus, aut avárus, quod est
idolórum sérvitus, non habet
hereditátem in regno Chri-
sti, et Dei. Nemo vos sedúcit
inánibus verbis: propter hæc
enim venit ira Dei in filios
diffidéntiæ. Nolíte ergo éffici
partícipes eórum. Erátis enim
aliquándo ténebræ: nunc au-
tem lux in Dómino. Ut filii
lucis ambuláte: fructus enim
lucis est in omni bonitáte, et
justítia, et veritáte.

BRETHREN, be ye followers
of God, as most dear
children; and walk in love, as
Christ also hath loved us, and
hath delivered Himself for us,
an oblation and a sacrifice to
God, for an odor of sweetness.
But fornication, and all un-
cleanness, or covetousness, let
it not so much as be named
among you, as becometh
saints; nor obscenity, nor fool-
ish talking, nor scurrility,
which is to no purpose; but
rather giving of thanks: for
know ye this, and understand,
that no fornicator, nor un-
clean, nor covetous person,
which is a serving of idols,
hath any inheritance in the
kingdom of Christ and of God.
Let no man deceive you with
vain words; for because of
these things cometh the anger
of God upon the children of
unbelief. Be ye not therefore
partakers with them. For you
were heretofore darkness; but
now light in the Lord. Walk ye
as children of the light: for the
fruit of the light is in all good-
ness, and justice, and truth.

Gradual. Ps. 9, 20, 4

Exsúrge, Dómine, non præ-
váleat homo: judicéntur
gentes in conspéctu tuo. V.
In converténdo inimicum
meum retrórsum, infirma-
búntur, et peribunt a fácie
tua.

Arise, O Lord, let not man be
strengthened; let the gentiles
be judged in Thy sight. V.
When my enemy shall be
turned back, they shall be
weakened and perish before
Thy face.

Tract. Ps. 122, 1, 3

To Thee have I lifted up my eyes, Who dwellest in heaven. *V.* Behold as the eyes of servants are on the hands of their masters. *V.* And as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until He have mercy on us. *V.* Have mercy on us, O Lord, have mercy on us.

Ad te levávi oculos meos, qui habitas in cælis. *V.* Ecce sicut óculi servórum in mánibus dominórum suórum. *V.* Et sicut óculi ancillæ in mánibus dómínæ suæ: ita óculi nostri ad Dóminum Deum nostrum, donec miseréatur nostri. *V.* Miserére nobis, Dómine, miserére nobis.

Munda Cor Meum, page 763.

Gospel. Luke 11, 14-28

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus was casting out a devil, and the same was dumb; and when He had cast out the devil the dumb spoke, and the multitude were in admiration at it, but some of them said, He casteth out devils by Beelzebub the prince of devils. And others tempting, asked of Him a sign from heaven. But He seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall; and if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace: but if a stronger than

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Erat Jesus ejiciens dæmónium, et illud erat mutum. Et cum ejecisset dæmónium, locútus est mutus, et admirátæ sunt turbæ. Quidam autem ex eis dixerunt: In Beélzebub príncipe dæmoniórum éjicit dæmónia. Et alii tentántes, signum de cælo quærébant ab eo. Ipse autem, ut vidit cogitationes eórum, dixit eis: Omne regnum in seípsum divísus desolábitur, et domus supra domum cadet. Si autem et sátanás in seípsum divísus est, quómodo stabit regnum ejus? quia dicitis, in Beélzebub me ejícere dæmónia. Si autem ego in Beélzebub ejício dæmónia: filii vestri in quo ejiciunt? Ideo ipsi júdices vestri erunt. Porro si in dígitó Dei ejício dæmónia profecto pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea, quæ póssidet. Si autem fórtior eo supervénienti vicerit eum, univérsa arma ejus áuferet, in quibus confidébat,

et spolia ejus distribuet. Qui non est mecum, contra me est: et qui non colligit mecum, dispérigit. Cum im-mundus spírítus exierit de hómine, ámbulat per loca in-aquósa, quærens réquiem: et non invéniens, dicit: Revértar in domum meam, unde exívi. Et cum vénerit, invenit eam scopis mundátam, et orná-tam. Tunc vadit, et assúmit septem álios spírítus secum nequióres se, et ingrési hábitant ibi. Et fiunt novís-sima hóminis illíus pejóra prióribus. Factum est autem, cum hæc diceret: extóllens vocem quædam mûlier de turba, dixit illi: Beátus ven-ter, qui te portávit, et úbera quæ suxisti. At ille dixit: Qui-nímmo beáti, qui áudiunt ver-bum Dei, et custódiunt illud.

he come upon him, and over-come him, he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with Me, is against Me: and he that gath-ereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith, I will return into my house whence I came out: and when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becometh worse than the first. And it came to pass, as He spoke these things, that a certain woman from the crowd, lifting up her voice, said to Him, Blessed is

the womb that bore Thee, and the breasts that gave Thee suck. But He said, Yea, rather blessed are they who hear the word of God, and keep it.

Creed, page 765.

Offertory. Ps. 18, 9-12

Justítiæ Dómini rectæ lætificántes corda, et judícia ejus dulcióra super mel et fa-vum: nam et servus tuus cus-tódit ea.

The justices of the Lord are right, rejoicing hearts, and His judgments are sweeter than honey and the honeycomb; for Thy servant keepeth them.

Offertory Prayers, page 767.

Secret

Hæc hóstia, Dómine, quæsumus, emúndet nostra delicta: et ad sacrificium celebrándum, subditórum tibi corpóra, mentésque sanctí-ficet. Per Dóminum.

MAY this offering, O Lord, we beseech Thee, wipe out our sins, and sanctify the bodies and minds of Thy ser-vants for the celebration of the sacrifice. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 83, 4, 5

The sparrow hath found herself a house, and the turtle a nest, where she may lay her young ones: Thy altars, O Lord of hosts, my King, and my God: blessed are they that dwell in Thy house, they shall praise Thee forever and ever.

Passer invénit sibi domum, et turtur nidum, ubi repónat pullos suos: altária tua, Dómine virtútum, Rex meus, et Deus meus: beáti qui hábitant in domo tua in sæculum sæculi laudábunt te.

Postcommunion

BE MERCIFUL, O Lord, we beseech Thee, and free us from all sins and dangers, as Thou dost grant us to be sharers in this great mystery. Through our Lord.

ACUNCTIS nos, quæsumus, Dómine, reátibus et perículis propitiátus absólve: quos tanti mystérii tribuis esse partícipes. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Monday, Third Week of Lent (Purple)

STATION AT ST. MARK

The Beginning of Mass, page 756.

Introit. Ps. 55, 5

IN GOD I will praise the word, in the Lord I will praise His speech: in God I will trust, I will not fear what man can do against me. *Ps. 55, 2.* Have mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. *V. Glory.*

IN DEO laudábo verbum, in Dómino laudábo sermónem: in Deo sperábo, non timébo quid fáciat mihi homo. *Ps. 55, 2.* Miserére mei. Deus, quóniam conculcávit me homo: tota die bellans tribulávit me. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

O LORD, we beseech Thee, pour Thy grace into our hearts, that, as we abstain from carnal food, so also we may withdraw our senses from harmful excesses. Through our Lord.

QUÓRDIBUS nostris, quæsumus, Dómine, grátiam tuam bénignus infúnde: ut, sicut ab escis carnálibus abstinémus; ita sensus quoque nostros a nóxiis retrahámus excéssibus. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 4 Kings 5, 1-15

Lectio libri Regum.

Lesson from the Book of Kings.

IN DIEBUS illis: Náaman princeps militiæ regis Syriæ, erat vir magnus apud dñm suum, et honorátus: per illum enim dedit Dñs salutem Syriæ: erat autem vir fortis et dives, sed leprósus. Porro de Syriá egressi fuerant latrunculi, et captivam duxerant de terra Israël puellam parvulam, quæ erat in obséquio uxoris Náaman, quæ ait ad dñam suam: Utinam fuisset dñs meus ad prophétam, qui est in Samaria: profecto curasset eum a lepra quam habet. Ingressus est itaque Náaman ad dñm suum, et nuntiávit ei, dicens: Sic et sic locuta est puella de terra Israël. Dixitque ei rex Syriæ. Vade, et mittam litteras ad regem Israël. Qui cum profectus esset, et tulisset secum decem talenta argénti, et sex millia aureos, et decem mutatoria vestimentorum, detulit litteras ad regem Israël in hæc verba: Cum accéperis epistolam hanc, scito quod miserim ad te Náaman servum meum, ut cures eum a lepra sua. Cumque legisset rex Israël litteras, scidit vestimenta sua, et ait: Numquid Deus ego sum, ut occidere possim, et vivificare, quia iste misit ad me, ut curem hominem a lepra sua? animadvertite, et videte quod occasiones quærat adversum me. Quod cum audisset Eliséus vir Dei, scidisse videlicet regem Israël vestimenta sua, misit ad eum,

IN THOSE days, Naaman, general of the army of the king of Syria, was a great man with his master, and honorable; for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife: and she said to her mistress, I wish my master had been with the prophet that is in Samaria; He would certainly have healed him of the leprosy which he hath. Then Naaman went in to his lord, and told him saying, Thus and thus said the girl from the land of Israel: and the king of Syria said to him, Go, and I will send a letter to the king of Israel; and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment; and brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his garments, and said, Am I God, to be able to kill, and give life, that this man hath sent to me, to heal a man of his leprosy? mark and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, to wit, that the king of Israel

had rent his garments, he sent to him, saying, Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus: and Eliseus sent a messenger to him, saying, Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry, and went away saying, I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana, and the Pharphar rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him, Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee, Wash, and thou shalt be clean? Then he went down, and washed in the Jordan seven times according to the word of the man of God; and his flesh was restored, like the flesh of a little child, and he was made clean: and returning to the man of God with all his train, he came, and stood before him, and said, In truth, I know there is no other God in all the earth, but only in Israel.

dicens: Quare scidisti vestimenta tua? veniat ad me, et sciat esse prophetam in Israël. Venit ergo Náaman cum equis, et curribus, et stetit ad ostium domus Eliséi: misitque ad eum Eliséus nuntium, dicens: Vade, et lavare sépties in Jordáne et recipiet sanitátem caro tua, atque mundáberis. Irátus Náaman recedébat, dicens: Putábam quod egrederétur ad me, et stans invocáret nomen Dómini Dei sui, et tangeret manu sua locum lepræ, et curáret me. Numquid non meliôres sunt Abana et Pharphar flúvii Damásci, ómnibus aquis Israël, ut laver in eis, et munder? Cum ergo vertísset se, et abíret indignans, accessérunt ad eum servi sui, et locuti sunt ei: Pater, et si rem grandem dixisset tibi prophéta, certe fácere debúeras: quanto magis quia nunc dixit tibi: Lavare, et mundáberis? Descéndit, et lavit in Jordáne sépties, juxta sermónem viri Dei, et restitúta est caro ejus, sicut caro púeri parvuli, et mundátus est. Reversúsque ad virum Dei cum univérso comitátu suo, venit, et stetit coram eo, et ait: Vere scio, quod non sit álius Deus in univérsa terra, nisi tantum in Israël.

Gradual. Ps. 55, 9, 2

O God, I have declared to Thee my life: Thou hast set my

Deus, vitam meam annuntiávi tibi: posuisti lácri-

mas meas in conspectu tuo. *V.* tears in Thy sight. *V.* Have
 Miserere mei, Dómine, quóniam conculcávit me homo: mercy on me, O Lord, for man
 tota die bellans tribulávit me. hath trodden me under foot:
 all the day long he hath afflicted me, fighting against me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Luke 4, 23-30

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Dixit Jesus pharisæis: Utique dicétis mihi hanc similitúdinem: Médice, cura teípsum: quanta aúdivimus facta in Capharnaum, fac et hic in pátria tua. Ait autem: Amen dico vobis, quia nemo prophéta accéptus est in pátria sua. In veritáte dico vobis, multæ víduæ erant in diébus Eliæ in Israël, quando clausum est cælum annis tribus, et ménsibus sex, cum facta esset fames magna in omni terra: et ad nullam illárum missus est Eliás, nisi, in Sarépta Sidóniæ, ad mulierem víduam. Et multi leprósi erant in Israël sub Eliséo prophéta: et nemo eórum mundátus est nisi Náaman Syrus. Et repléti sunt omnes in synagóga ira, hæc audiéntes. Et surrexérunt et ejecérunt illum extra civitátem et duxérunt illum usque ad supercilium montis, super quem civitas illórum erat ædificáta ut præcipitárent eum. Ipse autem tránsiens per médium illórum, ibat.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to the pharisees, Doubtless you will say to Me this similitude; Physician, heal Thyself: as great things as we have heard done in Capharnaum, do also here in Thy own country. And He said, Amen I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the land: and to none of them was Elias sent, but to a widow at Sarepta of Sidon. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian. And all they in the synagogue hearing these things were filled with anger: and they rose up and thrust Him out of the city; and they brought Him to the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way.

Offertory. Ps. 54, 2, 3

Exáudi, Deus, oratiónem, Hear, O God, my prayer, and

despise not my supplication: be attentive to me, and hear me. meam, et ne despéxeris deprecationem meam: inténde in me, et exáudi me.

Offertory Prayers, page 767.

Secret

THE gift of our homage we offer Thee, O Lord, do Thou make it unto us the sacrament of salvation. Through our Lord.

MUNUS, quod tibi, Dómine, nostræ servitútis offérimus, tu salutáre nobis pérfice sacraméntum. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 13, 7

Who shall give out of Sion the salvation of Israel: when the Lord shall have turned away the captivity of His people, Jacob shall rejoice and Israel shall be glad. Quis dabit ex Sion salutáre Israël? cum avérterit Dóminus captivitátem plebis suæ, exsultábit Jacob, et lætábitur Israël.

Postcommunion

GRANT, we beseech Thee, O almighty and merciful God, that what we touch with our mouths we may receive with minds undefiled. Through our Lord.

PRÆSTA, quæsumus, omnipotens et miséricors Deus: ut, quod ore contingimus, pura mente capiámus. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Let Thy mercy, O Lord, succor us, that we may be worthy to be snatched by Thy protection from the dangers that threaten and to be saved by Thy deliverance. Through our Lord.

HUMILIÁTE cápita vestra Deo.

Subvéniat nobis, Dómine, misericórdia tua: ut ab imminéntibus peccatórum nostrórum pérículis te mereámur protegénte éripi, et liberánte salvári. Per Dóminum.

Concluding Prayers, page 793.

Tuesday, Third Week of Lent (Purple)

STATION AT ST. PUDENTIANA

The Beginning of Mass, page 756.

Introit. Ps. 16, 6, 8

EGO clamávi, quóniam
exaudisti me, Deus:
inclína aurem tuam, et exáudi
verba mea: custódi me, Dó-
mine, ut pupíllam óculi: sub
umbra alárum tuárum pró-
tege me. Ps. 16, 1. Exáudi,
Dómine, justítiam meam: in-
téndé deprecationem meam.
V. Glória Patri.

I HAVE cried, for Thou, O
God, hast heard me: O in-
cline Thine ear and hear my
words: keep me, O Lord, as the
apple of Thy eye: protect me
under the shadow of Thy
wings. Ps. 16, 1. Hear, O Lord,
my justice: attend to my
prayer. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

EXÁUDI nos, omnipotens
et miséricors Deus: et
continéntiæ salutáris pro-
pítius nobis dona concéde.
Per Dóminum.

HARKEN unto us, O almighty
and merciful God, and
favorably grant us the gifts of
saving self-denial. Through our
Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens,
page 828.

Lesson. 4 Kings 4, 1-7

Lectio libri Regum.

Lesson from the Book of
Kings.

IN DÍEBUS illis: Múlier quæ-
dam clamábat ad Eliséum
prophétam, dicens: Servus
tuus vir meus mórtuus est,
et tu nosti, quia servus tuus
fuit timens Dóminum: et
ecce créditor venit, ut tollat
duos filios meos ad servién-
dum sibi. Cui dixit Eliséus:
Quid vis ut fáciam tibi? Dic
mihi, quid habes in domo tua?
At illa respóndit: Non hábeo
ancilla tua quidquam in do-
mo mea, nisi parum ólei, quo
ungar. Cui ait: Vade, pete
mútuo ab ómnibus vicinis tuis
vasa vácuá, non pauca. Et
ingrédere, et claude óstium

IN THOSE days, a certain wo-
man cried to the prophet
Eliseus, saying, Thy servant my
husband is dead, and thou
knowest that thy servant was
one that feared God; and be-
hold the creditor is come to
take away my two sons to serve
him: and Eliseus said to her.
What wilt thou have me do for
thee? Tell me, what hast thou
in thy house? And she an-
swered, I thy handmaid have
nothing in my house but a lit-
tle oil, to anoint me: and he
said to her, Go borrow of all
thy neighbors empty vessels not
a few: and go in and shut thy

door, when thou art within, and thy sons; and pour out thereof into all those vessels, and when they are full take them away. So the woman went, and shut the door upon her, and upon her sons; they brought her the vessels, and she poured in; and when the vessels were full, she said to her son, Bring me yet a vessel; and he answered, I have no more: and the oil stood. And she came, and told the man of God; and he said, Go, sell the oil, and pay thy creditor; and thou and thy sons live of the rest.

tuum, cum intrinsecus fueris tu, et filii tui: et mitte inde in omnia vasa hæc: et cum pleba fuerint, tolles. Ivit itaque mulier, et clausit ostium super se, et super filios suos: illi offerébant vasa, et illa infundébat. Cumque plena fuissent vasa, dixit ad filium suum: Affer mihi adhuc vas. Et ille respondit: Non habeo. Stetique oleum. Venit autem illa, et inclinavit homini Dei. Et ille: Vade, inquit, vende oleum, et redde creditorí tuo: tu autem, et filii tui vivite de reliquo.

Gradual. Ps. 18, 13, 14

From my secret sins cleanse me, O Lord; and from those of others spare Thy servant. *V.* If they shall have no dominion over me, then shall I be without spot; and I shall be cleansed from the greatest sin.

Ab occultis meis munda me, Dómine: et ab aliénis parce servo tuo. *V.* Si mei non fuerint domináti, tunc im-maculátus ero: et emundábor a delicto máximo.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 15-22

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus said to His disciples, If thy brother shall offend thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand; and if he will not hear them, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and the publican.

IN ILLO témpore: Dixit Jesus discipulis suis: Si peccáverit in te frater tuus, vade, et córripe eum inter te et ipsum solum. Si te audierit, lucrátus eris fratrem tuum. Si autem te non audierit, adhibe tecum adhuc unum, vel duos, ut in ore duórum, vel trium téstium stet omne verbum. Quod si non audierit eos: dic ecclésiæ. Si autem ecclésiám non audierit: sit tibi sicut éthnicus et publicánus. Amen dico vobis, quæ-

cúmque alligavéritis super terram, erunt ligáta et in cælo: et quæcúmque solvéritis super terram, erunt solúta et in cælo. Iterum dico vobis, quia si duo ex vobis consenserint super terram, de omni re quæcúmque petierint, fiet illis a Patre meo, qui in cælis est. Ubi enim sunt duó vel tres congregáti in nómine meo, ibi sum in médio eórum. Tunc accédens Petrus ad eum, dixit: Dómine, quóties peccábit in me frater meus, et dimittam ei? usque sépties? Dicit illi Jesus: Non dico tibi usque sépties, sed usque septuágies sépties.

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall agree upon earth, concerning anything whatsoever they shall ask, it shall be done for them by My Father Who is in heaven: for where there are two or three gathered in My name, there am I in the midst of them. Then came Peter unto Him and said, Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him, I say not to thee, till seven times; but till seventy times seven times.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtutem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Offertory Prayers, page 767.

Secret

PER hæc véniat, quæsumus, Dómine, sacraménta nostræ redemptionis effectus: qui nos et ab humánis retrahat semper excéssibus, et ad salutária dona perducát. Per Dóminum.

THROUGH this sacrament, we beg Thee, O Lord, may the effect of our redemption come, ever to withdraw us from human excesses, and to lead us on to the gifts of salvation. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 14, 1, 2

Dómine quis habitábit in tabernáculo tuo? aut quis requiescet in monte sancto tuo? Qui ingréditur sine mácula, et operátur justitiam.

Lord, who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill? He that walketh without blemish, and worketh justice.

Postcommunion

PURIFIED by these sacred mysteries, O Lord, we ask that we may obtain pardon and grace. Through our Lord.

SACRIS, Dómine, mysteriis expiáti: et véniam, quæsumus, consequámur, et grátiam. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

HUMILIÁTE cápita vestra Deo.

Defend us, O Lord, with Thy protection, and keep us forever from all iniquity. Through our Lord.

Tua nos, Dómine, protectione defénde: et ab omni semper iniquitáte custódi. Per Dóminum.

Concluding Prayers, page 793.

Wednesday, Third Week of Lent (Purple)

STATION AT ST. SIXTUS

The Beginning of Mass, page 756.

Introit. Ps. 30, 7, 8

BUT I will hope in the Lord: I will be glad, and rejoice in Thy mercy; for Thou hast regarded my humility. Ps. 30, 2. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and rescue me. V. libera me, et éripe me. V. Glory.

Ego autem in Dómino sperábo: exsultábo, et latábor in tua misericórdia: quia respexisti humilitátem meam. Ps. 30, 2. In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua libera me, et éripe me. V. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

GRANT US, we beseech Thee, O Lord, that, being taught by salutary fasts, abstaining also from baneful vices, we may the more easily obtain Thy merciful forgiveness. Through our Lord.

PRÆSTA nobis quæsumus, Dómine: ut salutáribus jejúniis erudítí, a nóxiis quoque vitiis abstinéntes, propitiatiónem tuam facílius impetrémus. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Ex. 20, 12-24

Lectio libri Exodi.

Lesson from the Book of Exodus.

HÆC dicit Dóminus Deus: Honóra patrem tuum et matrem tuam, ut sis longævus super terram, quam Dóminus Deus tuus dabit tibi. Non occídes. Non mæcháberis. Non furtum fácies. Non loquéris contra próximum tuum falsum testimónium. Non concupísces domum próximi tui: nec desiderábis uxórem ejus, non servum, non ancíllam, non bovem, non ásinum, nec ómnia, quæ illius sunt. Cunctus autem pópulus vídebat voces, et lámpades, et sónitum búccinæ, montémque fumántem: et pertérriti ac pavóre concússi, steterunt procul, dicéntes Móysi: Lóquere tu nobis, et audiémus: non loquátur nobis Dóminus, ne forte moriámur. Et ait Móyses ad pópulum: Nolíte timére: ut enim probáret vos, venit Deus, et ut terror illius esset in vobis, et non peccaré-tis. Stetitque pópulus de longe, Móyses autem accéssit ad caliginem, in qua erat Deus. Dixit prætérea Dóminus ad Móysen: Hæc dices fillis Israél: Vos vidistis, quod de cælo locútus sim vobis. Non faciétis deos argénteos, nec deos áureos faciétis vobis. Altáre de terra faciétis mihi, et offerétis super eo holocáusta et pacífica vestra, oves vestras, et boves in omni loco, in quo memória fúerit nómi-nis mei.

THUS saith the Lord God, Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house; neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his. And all the people saw the voices, and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear, they stood afar off, saying to Moses, Speak thou to us, and we will hear; let not the Lord speak to us, lest we die. And Moses said to the people, Fear not, for God is come to prove you, and that the dread of Him might be in you, and you should not sin. And the people stood afar off, but Moses went to the dark cloud wherein God was: and the Lord said to Moses, Thus shalt thou say to the children of Israel, You have seen that I have spoken to you from heaven. You shall not make gods of silver, nor shall you make to yourselves gods of gold. You shall make an altar of earth unto Me, and you shall offer upon it your holocausts and peace offerings, your sheep and oxen, in every place where the memory of My name shall be.

Gradual. Ps. 6, 3, 4

Have mercy on me, O Lord, Miserere mei, Dómine,
for I am weak: heal me, O quóniam infirmus sum: sana
Lord. *V.* All my bones are trou- me, Dómine. *V.* Conturbata
bled: and my soul is troubled sunt ómnia ossa mea: et
exceedingly. ánima mea turbata est valde.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 15, 1-20

✠ Continuation of the holy ✠ Sequéntia sancti Evan-
gospel according to St. Mat- gélii secúndum Matthæum.
thew.

IN THAT time, the scribes and pharisees came to Jesus from Jerusalem, saying, Why do Thy disciples transgress the tradition of the ancients? for they wash not their hands when they eat bread. But He answering, said to them, Why do you also transgress the commandment of God for your tradition? For God said, Honor thy father and mother; and he that shall curse father or mother, let him die the death. But you say, Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee; and he shall not honor his father or his mother: and you have made void the commandment of God for your tradition. Ye hypocrites, well hath Isaias prophesied of you, saying, This people honoreth Me with their lips, but their heart is far from Me; and in vain do they worship Me, teaching doctrines and commandments of men. And having called together the multitudes unto Him, He said to them, Hear ye and understand: not that which goeth into the mouth defileth a man,

IN ILLO témpore: Acceserunt ad Jesum ab Jerosólymis scribæ et pharisei, dicentes: Quare discipuli tui transgrediuntur traditióem seniórurum? Non enim lavant manus suas, cum panem mandúcant. Ipse autem respóndens, ait illis: Quare et vos transgredimini mandátum Dei propter traditióem vestram? Nam Deus dixit: Honóra patrem, et matrem. Et: Qui maledixerit patri, vel matri, morte moriátur. Vos autem dicitis: Quicúmque dixerit patri, vel matri: munus quodcúmque est ex me, tibi próderit: et non honorificábit patrem suum, aut matrem suam: et irritum fecistis mandátum Dei propter traditióem vestram. Hypócritæ, bene prophetauit de vobis Isaias, dicens: Pópulus hic lábilis me honórat: cor autem eórum longe est a me. Sine causa autem colunt me, docéntes doctrinas et mandáta hóminum. Et convocátis ad se turbis, dixit eis: Audíte, et intelligite. Non quod intrat in os, coinquinat hóminem: sed quod

procédit ex ore, hoc coïnquinat hóminem. Tunc accedentes discipuli ejus, dixerunt ei: Scis quia pharisæi, audito verbo hoc, scandalizáti sunt? At ille respondens, ait: Omnis plantatio, quam non plantávit Pater meus cælestis eradicábitur. Sinite illos: cæci sunt, et duces cæcorum. Cæcus autem si cæco ducátum præstet, ambo in fóveam cadunt. Respondens autem Petrus, dixit ei: Edissere nobis parábolam istam. At ille dixit: Adhuc et vos sine intelléctu estis? Non intelligitis, quia omne, quod in os intrat, in ventrem vadit, et in secéssum emittitur? Quæ autem procedunt de ore, de corde éxeunt, et ea coïnquant hóminem: de corde enim éxeunt cogitationes malæ, homicidia, adulteria, fornicationes, furta, falsa testimónia, blasphemiæ. Hæc sunt, quæ coïnquant hóminem. Non lotis autem manibus manducáre, non coïnquinat hóminem.

but what cometh out of the mouth, this defileth a man. Then came His disciples and said to Him, Dost Thou know that the pharisees, when they heard this word were scandalized? But He answering, said, Every plant which My heavenly Father hath not planted shall be rooted up. Let them alone, they are blind and leaders of the blind; and if the blind lead the blind, both fall into the pit. And Peter answering, said to Him, Expound to us this parable. But He said, Are you also yet without understanding? do you not understand, that whatsoever entereth into the mouth goeth into the belly, and is cast into the privy? but the things which proceed out of the mouth come forth from the heart, and those things defile a man: for from the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man: but to eat with unwashed hands doth not defile a man.

Offertory. Ps. 108, 21

Dómine, fac mecum misericórdiam tuam, propter nomen tuum: quia suávis est misericórdia tua.

O Lord, be merciful to me for Thy name's sake, because Thy mercy is sweet.

Offertory Prayers, page 767.

Secret

SUSCIPE, quæsumus, Dómine, preces pópuli tui cum oblatiónibus hostiárum: et tua mystéria celebrántes, ab ómnibus nos defende periculis. Per Dóminum.

RECEIVE, we beseech Thee, O Lord, the prayers of Thy people, with offerings of sacrifices, and defend from all dangers them that celebrate Thy mysteries. Through our Lord.

Second Secret, Graciously hear us, *page 828*; *third Secret*, O God to Whom alone, *page 829*.
Preface No. 3, *page 802*.

Communion. *Ps. 15, 10*

Thou hast made known to me the ways of life: Thou shalt fill me with joy with Thy countenance, O Lord.

Notas mihi fecisti vias vitæ: adimplébis me lætitia cum vultu tuo, Dómine.

Postcommunion

MAY the heavenly banquet, with which we have been regaled, sanctify us, O Lord, and render us, forgiven all our errors, fit subjects for the promises of heaven. Through our Lord.

SANCTÍFICET nos, Dómine, qua pasti sumus, mensa cælestis: et a cunctis erróribus expiátos, supérnis promissionibus reddat accéptos. Per Dóminum.

Second Postcommunion, May the gift, *page 828*; *third Postcommunion*, Almighty and merciful God, *page 829*.

Prayer over the people.

Let us pray

Bow down your heads to God.

Grant, we beseech Thee, O almighty God, that we, who seek the favor of Thy protection, may be delivered from all evil and serve Thee with a quiet mind. Through our Lord.

INCLINÁTE cápita vestra Deo.

Concéde, quæsumus, omnipotens Deus: ut, qui protectionis tuæ grátiam quærimus, liberáti a malis ómnibus, secúra tibi mente serviámus. Per Dóminum.

Concluding Prayers, *page 793*.

Thursday, Third Week of Lent (Purple)

STATION AT STS. COSMAS AND DAMIAN

The Beginning of Mass, *page 756*.

Introit

I AM the salvation of the people, saith the Lord: from whatever tribulation they shall cry to Me, I will hear them; and I will be their Lord forever. *Ps. 77, 1*. Attend, O My people, to My law; incline your ear to the words of My mouth. *V. Glory.*

SALUS pópuli ego sum, dicit Dóminus: de quacúmque tribulatione clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpetuum. *Ps. 77, 1*. Atténdite, pópule meus legem meam: inclináte aurem vestram in verba oris mei. *V. Glória Patri.*

Kyrie, *page 761*. *Gloria* is omitted.

Prayer

MAGNIFICET te, Dómine, sanctórum tuórum Cosmæ et Damiáni beáta solémnitas: qua et illis glóriam sempitérnam, et opem nobis ineffábili providéntia contulisti. Per Dóminum.

LET the blessed feast of Thy saints, Cosmas and Damian, magnify Thee, O Lord, for on this day Thou didst, in Thine ineffable providence, confer on them everlasting glory, and on us the resource of their help. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Jer. 7, 1-7

Léctio Jeremiæ Prophétæ.

Lesson from Jeremias the Prophet.

IN DIÉBUS illis: Factum est verbum Dómini ad me, dicens: Sta in porta domus Dómini: et prædica ibi verbum istud, et dic: Audíte verbum Dómini omnis Juda, qui ingredimini, per portas has, ut adorétis Dóminum. Hæc dicit Dóminus exercituum Deus Israël: Bonas fácite vias vestras, et stúdia vestra: et habitábo vobiscum in loco isto. Nolíte confidere in verbis mendácii, dicétes: Templum Dómini, templum Dómini, templum Dómini est. Quóniam si bene direxéritis vias vestras, et stúdia vestra: si fecéritis iudiciu inter virum et próximum ejus, ádvenæ, et pupillo, et viduæ non fecéritis calúmniam, nec sánguinem innocentem effuderitis in loco hoc et post deos aliénos non ambulavéritis in malum vobismetipsis: habitábo vobiscum in loco isto: in terra, quam dedi patribus vestris a sæculo et usque in sæculum: ait Dóminus omnipotens.

IN THOSE days, the word of the Lord came to me, saying, Stand in the gate of the house of the Lord; and proclaim there this word, and say, Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord. Thus saith the Lord of hosts, the God of Israel, Make your ways and your doings good; and I will dwell with you in this place. Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For if you will order well your ways and your doings; if you will execute judgment between a man and his neighbor; if you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt; I will dwell with you in this place; in the land which I gave to your fathers from the beginning, and forevermore: saith the Lord almighty.

Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. *V.* Thou openest Thy hand, and fillest every living creature with blessing.

Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. *V.* Aperis tu manum tuam: et imples omne ánimál benedictióne.

Munda Cor Meum, page 763.

Gospel. Luke 4, 38-44

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus, rising up out of the synagogue, went into Simon's house: and Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her: and immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him: but He laying His hands on every one of them, healed them. And devils went out from many, crying out, and saying, Thou art the Son of God. And rebuking them, He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place; and the multitudes sought Him, and came unto Him; and they stayed Him that He should not depart from them. To whom He said, To other cities also I must preach the kingdom of God, for therefore am I sent. And He was preaching in the synagogues of Galilee.

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Surgens Jesus de synagóga introívit in domum Simónis. Sócrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febri: et dimísit illam. Et continuo surgens, ministrábat illis. Cum autem sol occidisset, omnes, qui habébant infirmos váriis languóribus, ducébant illos ad eum. At ille singulis manus impónens, curábat eos. Exibant autem dæmónia a multis clamántia, et dicéntia: Quia tu es Filius Dei: et increpans non sinébat ea loqui, quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in désértum locum, et turbæ requirébant eum, et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: Quia et áliis civitátibus opórtet me évangelizáre regnum Dei: quia ideo missus sum. Et erat prædicans in synagógis Galilææ.

Offertory. Ps. 137, 7

If I shall walk in the midst of tribulation, Thou wilt Si ambulávero in média tribulatiónis, vivificábis me.

Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me faciet dextera tua. quicken me, O Lord: and Thou wilt stretch forth Thy hand against the wrath of my enemies; and Thy right hand shall save me.

Offertory Prayers, page 767.

Secret

IN TUÓRUM, Dómine, pretiosa morte justórum sacrificium illud offérimus, de quo martyrium sumpsit omne princípium. Per Dóminum. **W**E OFFER Thee, O Lord, in the meritorious death of Thy saints, this sacrifice, from which alone martyrdom hath sprung. Through our Lord.

Second Secret, Graciously hear us, page 828; *third Secret*, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 118, 4, 5

Tu mandásti, mandáta tua custodiri nimis: útinam dirigántur viæ meæ, ad custodiéndas justificatiónes tuas. Thou hast commanded Thy commandments to be kept exceedingly: O that my ways may be directed to keep Thy justifications.

Postcommunion

SIT nobis, Dómine, sacraménti tui certa salvátio: quæ cum beatórum Mártyrum tuórum Cosmæ et Damiani méritis implorátur. Per Dóminum. **M**AY we be allotted, O Lord, the salvation pledged by Thy sacrament, which we implore by the merits of Thy blessed martyrs Cosmas and Damian. Through our Lord.

Second Postcommunion, May the gift, page 828; *third Postcommunion*, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo. **B**ow down your heads to God. Subjéctum tibi pópulum, quæsumus, Dómine, propitiátio cæléstis amplifícet: et tuis semper fáciat servíre mandátis. Per Dóminum. May heavenly favor increase the people that is subject to Thee, O Lord, and ever make it to serve Thy bidding. Through our Lord.

Concluding Prayers, page 793.

Friday, Third Week of Lent (Purple)

STATION AT ST. LAWRENCE IN LUCINA

The Beginning of Mass, page 756.

Introit. Ps. 85, 17

SHOW me, O Lord, a token for good: that they who hate me may see, and be confounded because Thou, O Lord, hast helped me and hast comforted me. *Ps. 85, 1.* Incline Thy ear, O Lord, and hear me: for I am needy and poor. *V. Glory.*

FAC mecum, Dómine, signum in bonum: ut videant, qui me odérunt, et confundántur: quóniam tu, Dómine, adjuvísti me, et consolátus es me. *Ps. 85, 1.* Inclina, Dómine, aurem tuam, et exáudi me: quóniam inops et pauper sum ego. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

ACCOMPANY our fasts, we beseech, O Lord, with Thy benignant favor, that, as in the body we abstain from food, so in spirit we may refrain from sin. Through our Lord.

JEJÚNIA nostra, quæsumus, Dómine, bénigno favóre proséquere: ut, sicut ab ali-méntis abstinémus in corpore; ita a vítiis jejunémus in mente. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Numbers 20, 1, 3; 6-13

Lesson from the Book of *Léctio libri Númeri.*
Numbers.

IN THOSE days: The children of Israel came together against Moses and Aaron and making a sedition, said: Give us water that we may drink. And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said: O Lord God, hear the cry of this people, and open to them Thy treasure, a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them. And the Lord spoke to Moses saying: Take the rod, and assemble the people together, thou and

IN DIÉBUS illis: Convenérunt filii Israël advérsus Móysen et Aaron: et versí in seditiónem, dixerunt: Date nobis aquam, ut bibámus. Ingressúsque Móyses et Aaron, dimíssa multitúdine, tabernáculum, fæderis, corruérunt, proni in terram, clamaverúntque ad Dóminum, atque dixerunt: Dómine Deus, audi clamórem hujus pópuli, et áperi eis thesáurum tuum, fontem aquæ vivæ, ut satiáti, cesset murmurátio eórum. Et apparuit glória Dómini super eos. Locutúsque est Dóminus ad Móysen, dicens: Tolle virgam et cóngrega pópulum, tu et Aaron frater tuus, et loquimini ad petram

coram eis, et illa dabit aquas. Cumque eduxeris aquam de petra, bibet omnis multitudo et iumenta ejus. Tulit igitur Moyses virgam, quæ erat in conspectu Domini, sicut præcéperat ei, congregata multitudine ante petram dixitque eis: Audite, rebelles et increduli: Num de petra hac vobis aquam poterimus ejicere? Cumque elevasset Moyses manum, percütens virga bis silicem, egressæ sunt aquæ largissimæ, ita ut populus biberet, et iumenta. Dixitque Dominus ad Moysen et Aaron: Quia non credidistis mihi, ut sanctificaretis me coram filiis Israël, non introducetis hos populos in terram, quam dabo eis. Hæc est aqua contradictionis, ubi iurgati sunt filii Israël contra Dominum, et sanctificatus est in eis.

Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitudes and their cattle shall drink. Moses therefore took the rod, which was before the Lord, as He had commanded him, and having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank, and the Lord said to Moses and Aaron: Because you have not believed me, to sanctify Me before the children of Israel, you shall not bring these people into the land, which I will give them. This is the water of contradiction, where the children of Israel strove with words against the Lord, and He was sanctified in them.

Gradual. Ps. 27, 7, 1

In Deo speravit cor meum, et adjutus sum: et refloruit caro mea, et ex voluntate mea confitebor illi. *V.* Ad te, Domine, clamavi: Deus meus, ne sis leas, ne discedas a me.

In God hath my heart confided and I have been helped: and my flesh hath flourished again, and with my will I will give praise to Him. *V.* Unto Thee will I cry, O Lord: O my God, be not Thou silent to me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 4, 5-42

¶ Sequentia sancti Evangelii secundum Joannem.

IN ILLO tempore: Venit Jesus in civitatem Samariæ, quæ dicitur Sichar: juxta prædium, quod dedit

¶ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus came to a city of Samaria which is called Sichar, near the land which Jacob gave to his

son Joseph. Now Jacob's well was there. Jesus therefore being wearied with His journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus said to her, Give Me to drink. (For His disciples were gone into the city to buy meats). Then that Samaritan woman saith to Him, How dost Thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered and said to her, If thou didst know the gift of God, and Who He is that saith to thee, Give Me to drink; thou perhaps wouldst have asked of Him, and He would have given thee living water. The woman saith to Him, Sir, Thou hast nothing wherein to draw, and the well is deep; from whence then hast Thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said to her, Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst forever; but the water that I will give him shall become in him a fountain of water, springing up into life everlasting. The woman saith to him, Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her, Go, call thy husband and come hither. The woman answered and said, I have no husband. Jesus said to her, Thou hast said well, I have no husband,

Jacob Joseph filio suo. Erat autem ibi fons Jacob. Jesus ergo fatigatus ex itinere, sedebat sic supra fontem. Hora erat quasi sexta. Venit mulier de Samaria haurire aquam. Dicit ei Jesus: Da mihi bibere. (Discipuli enim ejus abierant in civitatem, ut cibos emerent). Dicit ergo ei mulier illa Samaritana: Quomodo tu, Judæus cum sis, bibere a me poscis, quæ sum mulier Samaritana? non enim coutuntur Judæi Samaritanis. Respondit Jesus, et dixit ei: Si scires donum Dei, et quis est, qui dicit tibi: Da mihi bibere: tu forsitan petisses ab eo, et dedisset tibi aquam vivam. Dicit ei mulier: Domine, neque in quo haurias habes, et puteus altus est: unde ergo habes aquam vivam? Numquid tu major es patre nostro Jacob, qui dedit nobis puteum, et ipse ex eo bibit, et filii ejus, et pecora ejus? Respondit Jesus, et dixit ei: Omnis, qui bibit ex aqua hac, sitiet iterum: qui autem biberit ex aqua quam ego dabo ei, non sitiet in æternum: sed aqua, quam ego dabo ei, fiet in eo fons aquæ salientis in vitam æternam. Dicit ad eum mulier: Domine, da mihi hanc aquam, ut non sitiam, neque veniam huc haurire. Dicit ei Jesus: Vade, voca virum tuum, et veni huc. Respondit mulier, et dixit: Non habeo virum. Dicit ei Jesus: Bene dixisti, quia non habeo virum: quinque enim viros habuisti, et nunc, quem habes, non est tuus vir: hoc vere dixisti. Dicit ei mulier: Domine, video quia propheta

es tu. Patres nostri in monte hoc adoravérunt, et vos dicitis, quia Jerosólymis est locus, ubi adoráre oportet. Dicit ei Jesus: Múlier, crede mihi, quia venit hora, quando neque in monte hoc, neque in Jerosólymis adorábitis Patrem. Vos adorátis quod nescitis: nos adorámus quod scimus, quia salus ex Judæis est. Sed venit hora, et nunc est, quando veri adoratóres adorábunt Patrem in spiritu et veritatē. Nam et Pater tales quærit, qui adorēt eum. Spiritus est Deus: et eos, qui adorant eum, in spiritu et veritatē oportet adoráre. Dicit ei mûlier: Scio, quia Messias venit (qui dicitur Christus). Cum ergo vénérit ille, nobis annuntiábit ómnia. Dicit ei Jesus: Ego sum, qui loquor tecum. Et continuo venérunt discipuli ejus: et mirabántur quia cum muliere loquebátur. Nemo tamen dixit: Quid quæris, aut quid lóqueris cum ea? Reliquit ergo hydriam suam mûlier, et ábiit in civitatē, et dicit illis homínibus: Venite, et vidéte hominem, qui dixit mihi ómnia quæcúmque feci: numquid ipse est Christus? Exiérunt ergo de civitatē, et veniébant ad eum. Intérea rogábanteum discipuli, dicéntes: Rabbi, mandúca. Ille autem dicit eis: Ego cibum hábeo manducáre, quem vos nescitis. Dicébant ergo discipuli ad invicem: Numquid áliquis áttulit ei manducáre? Dicit eis Jesus: Meus cibus est, ut fáciam voluntatē ejus, qui misit me, ut perficiam opus ejus. Nonne vos dicitis, quod adhuc

for thou hast had five husbands and he whom thou now hast is not thy husband. This thou hast said truly. The woman said to Him, Sir, I perceive that Thou art a prophet. Our fathers adored on this mountain; and You say that at Jerusalem is the place where men must adore. Jesus saith to her, Woman, believe Me, that the hour cometh, when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not; we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a spirit; and they that adore Him, must adore Him in spirit and in truth. The woman saith to Him, I know that the Messias cometh (Who is called Christ); therefore when He is come, He will tell us all things. Jesus saith to her, I am He Who am speaking with thee. And immediately His disciples came: and they wondered that He talked with the woman; yet no man said, What seekest Thou, or why talkest Thou with her? The woman therefore left her waterpot and went her way into the city, and saith to the men there, Come, and see a man who has told me all things whatsoever I have done: Is not He the Christ? They went therefore out of the city, and came unto Him. In the meantime, the disciples prayed Him saying, Rabbi, eat. But He said to them, I have meat to eat

which you know not. The disciples therefore said one to another, Hath any man brought Him to eat? Jesus saith to them, My meat is to do the will of him that sent me, that I may perfect His work. Do you not say, there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting; that both he that soweth and he that reapeth may rejoice together. For in this is the saying true, that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labor: others have labored, and you have entered into their labors. Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony, He told me all things whatsoever I have done. So when the Samaritans were come to Him, they desired Him that He would tarry there. And He abode there two days. And many more believed in Him, because of His own word. And they said to the woman, We now believe, not for thy saying: for we ourselves have heard Him, and know that this is indeed the Saviour of the world.

Offertory. Ps. 5, 3, 4

Harken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Intende voci orationis meæ, Rex meus, et Deus meus: quoniam ad te orabo, Domine.

Offertory Prayers, page 767.

Secret

REGARD with favor, we beseech Thee, O Lord, the

RÉSPICE quæsumus, Domine, propitius ad

múnera, quæ sacramus: ut gifts which we consecrate, that
tibi grata sint, et nobis salu- they may be pleasing to Thee,
tária semper existant. Per and ever continue conducive to
Dóminum. our salvation. Through our
Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 4, 13, 14

Qui biberit aquam, quam He that shall drink of the
ego dabo ei, dicit Dóminus, water that I will give him, it
fiet in eo fons aquæ salientis shall become in him a fountain
in vitam æternam. of water springing up into life
everlasting.

Postcommunion

HUJUS nos, Dómine, per- **M**AY the receiving of this
ceptio sacraménti sacrament, O Lord, puri-
mundet a crimine: et ad fy us from sin and bring us to
cælestia regna perdúcat. Per the heavenly realms. Through
Dóminum. our Lord.

*Second Postcommunion, May the gift, page 828; third Post-
communion, Almighty and merciful God, page 829.*

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra **B**ow down your heads to
Deo. God.

Præsta, quæsumus, omni- Grant, we beseech Thee, O
potens Deus: ut, qui in tua almighty God, that we, who
protectióne confidimus trust in Thy protection, may
cuncta nobis adversántia, te overcome by Thine assistance
adjuvánte, vincámus. Per all those things which contend
Dóminum. against us. Through our Lord.

Concluding Prayers, page 793.

Saturday, Third Week of Lent (Purple)

STATION AT ST. SUSANNA

The Beginning of Mass, page 756.

Introit. Ps. 5, 2, 3

VERBA mea áuribus pér- **G**IVE ear, O Lord, to my
cipe, Dómine, intéllige words, understand my
clamórem meum: inténde voci cry: harken to the voice of my

prayer. O my King and my orationis meæ, Rex meus, et
 God. Ps. 5, 4. For to Thee will Deus meus. Ps. 5, 4. Quón-
 I pray: O Lord, in the morning iam ad te orábo, Dómine:
 Thou shalt hear my voice. V. mane exáudies vocem meam.
 Glory. V. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

GRANT, we beseech Thee, O **P**RÆSTA, quæsumus, omni-
 almighty God, that we, potens Deus: ut, qui se,
 who, afflicting ourselves, ab affligendo carnem, ab ali-
 stain from food, may, observing méntis ábstinent; sectando
 justice, refrain from sin. justitiam, a culpa jejúnent.
 Through our Lord. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Dan. 13, 1-9; 15-17; 19-30; 33-62

Lesson from Daniel the Læctio Daniélis Prophætæ.
 Prophet.

IN THOSE days, there was a **I**N DIÉBUS illis: Erat vir
 man that dwelt in Baby- hábitans in Babylóne, et
 lon, and his name was Joakim: nomen ejus Jóakim: et accep-
 and he took a wife whose name it uxórem nómine Susánnam,
 was Susanna, the daughter of filiam Helciæ, pulchram
 Helcias, a very beautiful wo- nimis, et tíméntem Deum:
 man, and one that feared God: paréntes enim illius, cum es-
 for her parents, being just, had sent justi, erudiérunt filiam
 instructed their daughter ac- suam secúndum legem Móysi.
 cording to the law of Moses. Erat autem Jóakim dívés
 Now Joakim was very rich, and valde, et erat ei pomárium,
 had an orchard near his house; vicínium dómui suæ: et ad ip-
 and the Jews resorted to him, sum confuébant Judæi, eo
 because he was the most hon- quod esset honorabílior ómni-
 orable of them all. And there um. Et constitúti sunt de
 were two of the ancients of the pópulo duo senes júdices in
 people appointed judges that illo anno: de quibus locútus
 year, of whom the Lord said, est Dóminus: Quia egréssa
 Iniquity came out from Baby- est iníquitas de Babylóne a
 lon from the ancient judges, senióribus júdicibus, qui
 that seemed to govern the peo- videbántur régere pópulum.
 ple. These men frequented the Isti frequentábant domum
 house of Joakim, and all that Jóakim, et veniébant ad eos
 had any matters of judgment omnes, qui habébant júdicia.
 came to them. And when the Cum autem pópulus revertís-
 people departed away at noon, set per meridiem, ingrediebá-
 Susanna went in and walked in tur Susánnam, et deambulábat

in pomário viri sui. Et vidébant eam senes quotidie ingredientem, et deambulantem: et exarsérunt in concupiscéntiam ejus: et everterunt sensum suum, et declinaverunt óculos suos, ut non vidérent cælum, neque recordaréntur judiciórum justórum. Factum est autem, cum observárent diem aptum, ingressa est aliquándo sicut heri et nudiustertius, cum duabus solis puéllis, voluitque lavári in pomário: æstus quippe erat, et non erat ibi quisquam, præter duos senes absconditos, et contemplantes eam. Dixit ergo puéllis: Afférte mihi óleum et smígmata, et óstia pomárii cláudite, ut laver. Cum autem egressæ essent puéllæ, surrexérunt duo senes, et accurrérunt ad eam, et dixerunt: Ecce óstia pomárii clausa sunt, et nemo nos videt, et nos in concupiscéntia tui sumus: quam obrem assentire nobis, et commiscére nobíscum. Quod si nolúeris, dicémus contra te testimónium, quod fúerit tecum júvenis, et ob hanc causam emiseris puéllas a te. Ingémuit Susánna, et ait: Angústia sunt mihi úndique: si enim hoc égero, mors mihi est: si autem non égero, non effúgiam manus vestras. Sed mélius est mihi absque ópere incidere in manus vestras, quam peccáre in conspéctu Dómini. Et exclamávit voce magna Susánna: exclamaverunt autem et senes adversus eam. Et cucúrrit unus ad óstia pomárii, et aperíuit. Cum ergo audissent clamórem her husband's orchard. And the old men saw her going in every day, and walking; and they were inflamed with lust towards her: and they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard, for it was hot weather. And there was nobody there, but the two old men that had hid themselves and were beholding her. So she said to the maids, bring me oil and washing-balls, and shut the doors of the orchard, that I may wash me. Now when the maids were gone forth, the two elders arose and ran to her and said, Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee; wherefore consent to us and lie with us. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee. Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death to me; and if I do it not, I shall not escape your hands. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord. With that Susanna cried out with a loud voice; and the elders also cried out against her. And one of them ran to the door of the orchard and opened it. So when the servants of the

house heard the cry in the orchard, they rushed in by the back door to see what was the matter. But after the old men had spoken, the servants were greatly ashamed; for never had there been any such word said of Susanna. And on the next day, when the people were come to Joakim her husband, the two elders, also came full of wicked device against Susanna, to put her to death. And they said before the people: Send to Susanna, daughter of Helcias the wife of Joakim. And presently they sent; and she came with her parents, and children, and all her kindred. Now her friends and all her acquaintance wept. But the two elders rising up in the midst of the people, laid their hands upon her head; and she weeping looked up to heaven, for her heart had confidence in the Lord. And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid came to her, and lay with her. But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together; and him indeed we could not take, because he was stronger than we, and opening the doors he leaped out; but having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses. The multitude believed them as being the elders and the judges of the people, and they condemned her to

fámuli domus in pomário, irruerunt per posticum, ut viderent quidnam esset. Postquam autem senes locuti sunt, erubuérunt servi vehementer: quia numquam dictus fúerat sermo hujuscemodi de Susanna. Et facta est dies crástina. Et cumque venisset pópulus ad Joakim virum ejus, venerunt et duo senióres pleni iniqua cogitatione advérsus Susannam, ut interficerent eam. Et dixerunt coram pópulo: Mittite ad Susannam filiam Helciæ, uxórem Jóakim. Et statim miserunt. Et venit cum parentibus, et filiis, et univérsis cognátis suis. Flebant igitur sui, et omnes qui nóverant eam. Consurgéntes autem duo senióres in médio pópuli, posuerunt manus suas super caput ejus. Quæ flens suscepit ad cælum: erat enim cor ejus fidúciam habens in Dómino. Et dixerunt senióres: Cum deambularémus in pomário soli, ingressa est hæc cum duábus puéllis: et clausit óstia pomárii, et dimisit a se puéllas. Venitque ad eam adoléscent, qui erat absconditus, et concubuit cum ea. Porro nos, cum essémus in ángulo pomárii, vidéntes iniquitatem, cucúrrimus ad eos, et vidimus eos páriter commiscéri. Et illum quidem non quívimus comprehendere, quia fórtior nobis erat, et apértis óstis exsilívit: hanc autem cum apprehendissémus, interrogávimus, quisnam esset adoléscent, et nóluit indicáre nobis: hujus rei testes sumus. Crédidit eis multitúdo quasi sénibus, et

judicibus pópuli, et condemnáverunt eam ad mortem. Exclamávit autem voce magna Susánna, et dixit: Deus ætérne, qui absconditórum es cógnotor, qui nosti ómnia ántequam fiant, tu scis quóniam falsum testimónium tulérunt contra me: et ecce mórior, cum nihil horum fécerim, quæ isti malitióse composuerunt advérsus me. Exaudivit autem Dóminus vocem ejus. Cumque ducerétur ad mortem, suscitávit Dóminus spíritum sanctum púeri junióris, cujus nomen Dániel. Et exclamávit voce magna: Mundus ego sum a sáanguine hujus. Et convérsus omnis pópulus ad eum, dixit: Quis est iste sermo, quem tu locútus es? Qui cum staret in médio eórum, ait: Sic fátui, filii Israël, non judicántes, neque quod verum est cognoscéntes, condemnástis filiam Israël? Revertímini ad judícium, quia falsum testimónium locúti sunt advérsus eam. Revérsus est ergo pópulus cum festinatóne. Et dixit ad eos Dániel: Separáte illos ab ínvicem procul, et dijudicábo eos. Cum ergo divisí essent alter ab áltero, vocávit unum de eis, et dixit ad eum: Inveteráte diérum malórum, nunc venérunt peccáta tua, quæ operabáris prius: júdicans júdicia injústa, innocéntes ópprimens, et dimítteus nóxios, dicénte Dómino: Innocéntem et justum non interficies. Nunc ergo si vídisti eam, dic sub qua árbore víderis eos colloquéntes sibi. Qui ait: Sub schino. Dixit autem Dániel: Recte mentí-

death. Then Susanna cried out with a loud voice, and said: O eternal God, Who knowest hidden things, Who knowest all things before they come to pass: Thou knowest that they have borne false witness against me, and behold I must die, whereas I have done none of these things which these men have maliciously forged against me. And the Lord heard her voice. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel. And he cried out with a loud voice, I am clear from the blood of this woman. Then the people turning themselves towards him, said, What meaneth this word that thou hast spoken? But he standing in the midst of them, said, Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel? Return to judgment; for they have borne false witness against her. So all the people turned again in haste. And Daniel said to them, Separate these two far from one another, and I will examine them. So when they were put asunder one from the other, he called one of them, and said to him, O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before, in judging unjust judgments, oppressing the innocent; and letting the guilty to go free, whereas the Lord saith, The innocent and the just, thou shalt not kill. Now then, if thou sawest her.

tell me under what tree thou sawest them conversing together. He said: Under a mastie-tree. And Daniel said, Well hast thou lied against thy own head, for behold the angel of God having received the sentence of Him, shall cut thee in two. And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart. Thus did you to the daughters of Israel, and they for fear conversed with you; but a daughter of Juda would not abide your wickedness. Now therefore tell me, under what tree didst thou take them conversing together? And he answered, Under a holm-tree. And Daniel said to him, Well hast thou also lied against thy own head, for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you. With that all the assembly cried out with a loud voice, and they blessed God, Who saveth them that trust in Him. And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth), and they did to them as they had maliciously dealt with their neighbor, to fulfill the law of Moses; and they put them to death, and innocent blood was saved in that day.

Gradual. Ps. 22, 4

If I should walk in the midst of the shadow of death I will fear no evils; for Thou art with me, O Lord. *V.* Thy rod and Thy staff they have comforted me.

Si ámbulem in médio umbræ mortis, non timebo mala: quóniam tu mecum es, Dómine. V. Virga tua, et báculus tuus, ipsa me consoláta sunt.

Munda Cor Meum, page 763.

Gospel. John 8, 1-11

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Perréxit Jesus in montem Olivéti: et dilúculo íterum venit in templum, et omnis pópulus venit ad eum, et sedens docébat eos. Addúcunt autem scribæ, et pharisæi mulierem in adultério deprehénsam: et statuérunt eam in médio, et dixerunt ei: Magister hæc mûlier modo deprehénsa est in adultério. In lege autem Móyses mandávit nobis hujúsmodi lapidáre. Tu ergo quid dicis? Hoc autem dicébant tentántes eum, ut possent accusáre eum. Jesus autem inclínans se deórsum, dígitó scribébat in terra. Cum ergo perseverárent interrogántes eum, eréxit se, et dixit eis: Qui sine peccáto est vestrum, primus in illam lápidem mittat. Et íterum se inclínans, scribébat in terra. Audiéntes autem unus post unum exhibant, incipiéntes a senióribus: et remánsit solus Jesus, et mûlier in médio stans. Erigens autem se Jesus, dixit ei: Mûlier, ubi sunt, qui te accusábant? nemo te condemnávit? Quæ dixit: Nemo, Dómine. Dixit autem Jesus: Nec ego te condemnábo: Vade, et jam ámplius noli peccáre.

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus went to Mount Olivet; and early in the morning He came again into the temple, and all the people came to Him, and sitting down He taught them. And the scribes and pharisees bring unto Him a woman taken in adultery; and they set her in the midst, and said to Him, Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such an one. But what sayest Thou? And this they said tempting Him, that they might accuse Him. But Jesus bowing Himself down, wrote with His finger on the ground. When therefore they continued asking Him, He lifted up Himself, and said to them, He that is without sin among you, let him first cast a stone at her; and again stooping down, He wrote on the ground. But they hearing this, went out one by one, beginning at the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up Himself, said to her, Woman, where are they that accuse thee? Hath no man condemned thee? Who said, No man, Lord. And Jesus said, Neither will I condemn thee. Go, and now sin no more.

Offertory. Ps. 118, 133

Gressus meos dírige secúndum elóquium tuum: ut non dominétur mei omnis injustítia, Dómine.

Direct my steps according to Thy word: that no iniquity may have dominion over me, O Lord.

Offertory Prayers, page 767.

Secret

GRANT, we beseech thee, O almighty God, that the gift of this sacrifice, offered to Thee, may ever purge us of all evil and fortify us. Through our Lord.

QUONCEDE, quæsumus, omnipotens Deus: ut huius sacrificii munus oblatum, fragilitatem nostram ab omni malo purget semper, et muniat. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 8, 10, 11

Hath no man condemned thee, woman? No man, Lord: Nemo te condemnávit, mú-
 Neither will I condemn thee: ego te condemnábo: Jam ámp-
 now sin no more. plus noli peccáre.

Postcommunion

WE BESEECH Thee, O almighty God, that we may be numbered among the members of Him with whose body and blood we enjoy communion. Who with Thee liveth.

QUÆSUMUS, omnipotens Deus: ut inter ejus membra numerémur, cujus corpore communicámus, et sanguini. Qui tecum vivit.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

HUMILIÁTE cápita vestra Deo.

Stretch forth to Thy faithful, O Lord, the right hand of Thy heavenly aid, that they may seek Thee with all their hearts, and may be worthy to obtain what they ask. Through our Lord.

Prætende, Dómine, fidélibus tuis dexteram cælestis auxilii: ut te toto corde perquirant; et quæ digne postulant, consequi mereántur. Per Dóminum.

Concluding Prayers, page 793.

Fourth Sunday of Lent (Purple or Rose)

STATION AT HOLY CROSS IN JERUSALEM

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Is. 66, 10, 11

REJOICE, O Jerusalem, and come together all you

LÆTARE, Jerúsalem: et convéntum fácite. om-

nes qui diligitis eam: gaudéte that love her; rejoice with joy,
 cum lætitiā, qui in tristitiā you that have been in sorrow:
 fuistis: ut exsultétis, et satié- that you may exult and be
 mini ab ubéribus consola- filled from the breasts of your
 tionis vestræ. Ps. 121, 1. Læ- consolation. Ps. 121, 1. I re-
 tatus sum in his, quæ dicta joiced at the things that were
 sunt mihi: in domum Dó- said to me: We shall go into
 mini ibimus. V. Glória Patri. the house of the Lord. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

QUONCEDE, quæsumus, om-
 nipotens Deus: ut, qui
 ex mérito nostræ actiōnis
 affligimur, tuæ grátiae conso-
 latiōne respirémus. Per Dó-
 minum.

GRANT, we beseech Thee, O
 almighty God, that we,
 who justly suffer for our deeds,
 may be relieved by the conso-
 lation of Thy grace. Through
 our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Epistle. Gal. 4, 22-31

Léctio Epístolæ beáti Pauli
 Apóstoli ad Gálatas.

Lesson from the Epistle of
 blessed Paul the Apostle to the
 Galatians.

FRATRES: Scriptum est:
 Quóniam Abraham du-
 os filios hábuit; unum de
 ancilla, et unum de libera.
 Sed qui de ancilla, secúndum
 carnem natus est: qui autem
 de libera, per repromissiōn-
 em: quæ sunt per allegoriā
 dicta. Hæc enim sunt duo
 testaménta. Unum quidem
 in monte Sina, in servitútem
 génerans: quæ est Agar: Sina
 enim mons est in Arábia, qui
 conjúctus est ei, quæ hunc
 est Jerúsalem, et servit cum
 filiis suis. Illa autem, quæ
 sursum est Jerúsalem, libera
 est, quæ est mater nostra.
 Scriptum est enim: Lætáre,
 stérilis, quæ non paris: erúm-
 pe, et clama, quæ non pár-
 turis: quia multi filii desértæ,
 magis quam ejus, quæ habet

BRETHREN: It is written
 that Abraham had two
 sons; the one by a bond-wo-
 man, and the other by a free-
 woman. But he who was of the
 bond-woman was born accord-
 ing to the flesh; but he of the
 free-woman was by promise.
 Which things are said by an
 allegory. For these are the two
 testaments: the one from
 Mount Sina, engendering unto
 bondage, which is Agar: for
 Sina is a mountain in Arabia,
 which hath affinity to that Je-
 rusalem which now is, and is
 in bondage with her children:
 but that Jerusalem which is
 above is free, which is our
 mother. For it is written, Re-
 joice, thou barren that bearest
 not; break forth and cry, thou
 that travailest not; for many

are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

virum. Nos autem, fratres, secúndum, Isaac promissiónis filii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequébatur eum, qui secúndum spíritum: ita et nunc. Sed quid dicit Scriptúra? Ejice ancíllam, et fílium ejus: non enim heres erit fílius ancíllæ cum fílio liberæ. Itaque, fratres, non sumus ancíllæ fílii, sed liberæ: qua libertáte Christus nos liberávit.

Gradual. Ps. 121, 1, 7

I rejoiced at the things that were said to me: We shall go into the house of the Lord. *V.* Let peace be in thy strength, and abundance in thy towers.

Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. *V.* Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Tract. Ps. 124, 1, 2

They that trust in the Lord shall be as Mount Sion: he shall not be moved forever that dwelleth in Jerusalem. *V.* Mountains are round about it: so the Lord is round about His people, from henceforth now and for ever.

Qui confidunt in Dómino, sicut mons Sion: non commovébitur in ætérnum, qui hábitat in Jerúsalem. *V.* Montes in circúitu ejus: et Dóminus in circúitu pópuli sui ex hoc nunc, et usque in sæculum.

Munda Cor Meum, page 763.

Gospel. John 6, 1-15

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus went over the Sea of Galilee, which is that of Tiberias; and a great multitude followed Him, because they saw the miracles which He did on them that

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Abiit Jesus trans mare Galilææ, quod est Tiberíadis: et sequebátur eum multitúdo magna, quia vidébant signa, quæ faciebat super his, qui infirma-

bántur. Súblit ergo in montem Jesus: et ibi sedébat cum discipulis suis. Erat autem próximum Pascha, dies festus Judæorum. Cum sublevásset ergo oculos Jesus, et vidísset quia multitúdo máxima venit ad eum, dixit ad Philíppum: Unde emémus panes, ut mandúcent hi? Hoc autem dicébat tentans eum: ipse enim sciébat quid esset factúrus. Respóndit ei Philíppus: Ducentórum denariorum panes non sufficiunt eis, ut unusquisque módicum quid accípiat. Dicit ei unus ex discipulis ejus, Andréas frater Simónis Petri: Est puer unus híc, qui habet quinque panes hordeáceos, et duos pisces: sed hæc quid sunt inter tantos? Dixit ergo Jesus: Fácite hómines discúmbere. Erat autem fœnum multum in loco. Discubuérunt ergo viri, número quasi quinque millia. Accépit ergo Jesus panes: et cum grátias egísset, distribuit discumbéntibus: similiter et ex piscibus quantum volébant. Ut autem impléti sunt, dixit discipulis suis: Collígite quæ superavérunt fragmenta, ne péreant. Collegérunt ergo, et implevérunt duódecim cóphinos fragmentórum ex quinque pámbus hordeáceis, quæ superfuérunt his, qui manducáverant. Illi ergo hómines cum vidísset quod Jesus fécerat signum, dicébant: Quia híc est vere Prophéta, qui ventúrus est in mundum. Jesus ergo cum cognovísset quia ventúri essent ut ráperent eum, et fácerent eum regem,

were diseased. Jesus therefore went up into a mountain, and there He sat with His disciples. Now the pasch, the festival-day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to Him, He said to Philip, Whence shall we buy bread that these may eat? And this He said to try him; for He Himself knew what He would do. Philip answered, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said, Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples, Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore, when He knew that they would come to take

Him by force and make Him fugit iterum in montem ipse
king, fled again into the moun- solus.
tain Himself alone.

Creed, page 765.

Offertory. Ps. 134, 3, 6

Praise ye the Lord, for He	Laudáte Dóminum, quia
is good: sing ye to His name,	benignus est: psállite nómini
for He is sweet: whatsoever He	ejus, quóniam suávis est: óm-
pleased He hath done in	nia quæcúmque vóluit, fecit
heaven and in earth.	in cælo et in terra.

Offertory Prayers, page 767.

Secret

W E BESEECH Thee, O Lord,	S ACRIFICIIS præsentibus,
look favorably upon the	Dómine, quæsumus, in-
sacrifices here before Thee,	ténde placátus: et devotióni
that they may profit us both	nostræ proficiant, et salúti.
for devotion and for salvation.	Per Dóminum.
Through our Lord.	

Second Secret, Graciously hear us, page 828; third Secret, Almighty and merciful God, page 829.

Preface No. 3, page 802.

Communion. Ps. 121, 3, 4

Jerusalem, which is built as	Jerúsalem, quæ ædificátur
a city, which is compact to-	ut civitas, cujus participátio
gether; for thither did the	ejus in idípsum: illuc enim
tribes go up, the tribes of the	ascendérunt tribus, tribus Dó-
Lord, to praise Thy name, O	mini, ad confiténdum nómi-
Lord.	ni tuo, Dómine.

Postcommunion

G RANT US, we beseech Thee,	D A NOBIS, quæsumus, mis-
O merciful God, that we	éricors Deus: ut sancta
may treat with unfeigned ven-	tua, quibus incessánter explé-
eration and ever receive with	mur, sincéris tractémus obse-
heartfelt faith Thy holy rites	quils, et fidéli semper mente
which we constantly celebrate.	sumámus. Per Dóminum.
Through our Lord.	

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Monday, Fourth Week of Lent (Purple)

STATION AT THE FOUR HOLY CROWNED MARTYRS

The Beginning of Mass, page 756.

Introit. Ps. 53, 3, 4

DEUS, in nómine tuo sal-
vum me fac, et in vir-
túte tua libera me: Deus, ex-
áudi oratiónem meam: áuri-
bus pèrcipe verba oris mei.
Ps. 53, 5. Quóniam aliéni in-
surrexérunt in me: et fortes
quæsiérunt ánimam meam.
V. Glória Patri.

SAVE me, O God, by Thy
name, and in Thy
strength deliver me: O God,
hear my prayer, give ear to the
words of my mouth. Ps. 53, 5.
For strangers have risen up
against me: and the mighty
have sought after my soul. V.
Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, quæsumus, omni-
potens Deus: ut ob-
servatiónes sacras ánnua de-
votiónè recoléntes, et córpore
tibi placeámus, et mente. Per
Dóminum.

GRANT, we beseech Thee, O
almighty God, that, keep-
ing the sacred observances with
devotion year by year, we may,
both in body and soul, be pleas-
ing to Thee. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 3 Kings 3, 16-28

Léctio líbri Regum.

Lesson from the Book of Kings.

IN DÍEBUS illis: Venérunt
duæ mulieres meretrices
ad regem Salomónem, stet-
erúntque coram eo, quarum
una ait: Obsecro, mi dómíne:
ego et múlíer hæc habitabá-
mus in domo una, et péperi
apud eam in cubiculo. Tértia
autem die postquam ego pé-
pri, péperit et hæc: et erámus
simul, nullúsque álius nobís-
cum in domo, excéptis nobis
duábús. Mórtuus est autem
filius mulieris hujus nocte:
dórmíens quippe oppréssit
eum. Et consúrgens intem-
péstæ noctis siléntio, tulit fil-
ium meum de látere meo an-
cillæ tuæ dormiéntis, et col-

IN THOSE days, there came
two women that were har-
lots, to King Solomon, and stood
before him: and one of them
said, I beseech thee, my lord, I
and this woman dwelt in one
house and I was delivered of a
child with her in the chamber;
and the third day after that I
was delivered, she also was de-
livered: and we were together,
and no other person with us in
the house, only we two; and
this woman's child died in the
night, for in her sleep she over-
laid him; and rising in the dead
time of the night, she took my
child from my side, while I thy
handmaid was asleep, and laid

it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it was not mine which I bore. And the other woman answered, It is not so as thou sayest, but thy child is dead and mine is alive. On the contrary, she said, Thou liest, for my child liveth and thy child is dead: and in this manner they strove before the king. Then said the king, the one saith, My child is alive, and thy child is dead; and the other answereth, Nay, but thy child is dead and mine liveth. The king therefore said, Bring me a sword; and when they had brought a sword before the king, Divide, said he, the living child in two, and give half to the one, and half to the other. But the woman whose child was alive said to the king (for her bowels were moved upon her child), I beseech thee, my lord, give her the child alive, and do not kill it. But the other said, Let it be neither mine nor thine, but divide it. The king answered and said, Give the living child to this woman, and let it not be killed; for she is the mother thereof. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

locavit in sinu suo: suum autem filium, qui erat mortuus, posuit in sinu meo. Cumque surrexissem mane, ut darem lac filio meo, apparuit mortuus: quem diligentius intuens clara luce, deprehendi non esse meum, quem genueram. Responditque altera mulier: Non est ita ut dicis, sed filius tuus mortuus est, meus autem vivit. E contrario illa dicebat: Mentiris: filius quippe meus vivit, et filius tuus mortuus est. Atque in hunc modum contendebant coram rege. Tunc rex ait: Hæc dicit: Filius meus vivit, et filius tuus mortuus est. Et ista respondit: Non, sed filius tuus mortuus est, meus autem vivit. Dixit ergo rex: Afferte mihi gladium. Cumque attulissent gladium coram rege: Dividite, inquit, infanтем vivum in duas partes, et date dimidiam partem uni, et dimidiam partem alteri. Dixit autem mulier, cujus filius erat vivus, ad regem (commota sunt quippe viscera ejus super filio suo): Obsecro, domine, date illi infanтем vivum, et nolite interficere eum. Et contrario illa dicebat: Nec mihi, nec tibi sit, sed dividatur. Respondit rex, et ait: Date huic infanтем vivum, et non occidatur: hæc est enim mater ejus. Audivit itaque omnis Israël judicium quod judicasset rex, et timuerunt regem, videntes sapientiam Dei esse in eo ad faciendum judicium.

Gradual. Ps. 30, 3

Be Thou unto me a God, a protector, and a place of refuge,

Esto mihi in Deum protectorem, et in locum refugii: ut

salvum me fácias. *V. Ps. 70.* to save me. *V. Ps. 70.* O God,
Deus, in te sperávi: Dómine, I have hoped in Thee: O Lord,
non confúndar in æternum. let me never be confounded.

Munda Cor Meum, page 763.

Tract as on Ash Wednesday, page 220.

Gospel. John 2, 13-25

✠ Sequéntia sancti Evan-
gélíi secúndum Joánnem.

IN ILLO témpore: Prope erat Pascha Judæórum et ascéndit Jesus Jerosólymam: et invénit in templo vendén-tes boves, et oves, et colúm-bas, et nummulários sedéntes. Et cum fecísset quasi flagél-lum de funículis, omnes, ejécit de templo, oves quoque, et boves, et nummulariórum effúdit æs, et mensas sub-vértit. Et his, qui colúmbas vendébant, dixit: Auférte ista hinc, et nolíte fácere domum Patris mei, domum negotia-tiónis. Recordáti sunt vero discípuli ejus, quia scriptum est: Zelus domus tuæ comédit me. Respondérunt ergo Judæi, et dixérunt ei: Quod signum osténdis nobis quia hæc facis? Respóndit Jesus, et dixit eis: Sóluite templum hoc, et in tribus diébus excitábo illud. Dixérunt ergo Judæi: Quad-ragínta et sex annis ædificá-tum est templum hoc, et tu in tribus diébus excitábis il-lud? Ille autem dicébat de templo córporis sui. Cum ergo resurrexisset a mórtuis, re-cordáti sint discípuli ejus, quia hoc dicébat, et credid-érunt. Scriptúra, et sermóni, quem dixit Jesus. Cum autem esset Jerosólymis in Pascha in die festo, multi credidérunt in nómine ejus, vidéntes signa ejus, quæ faciébat. Ipse

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, the pasch of the Jews was at hand, and Jesus went up to Jerusa-lem: and He found in the tem-ple them that sold oxen and sheep and doves, and the changers of money sitting; and when He had made as it were a scourge of little cords, He drove them all out of the tem-ple, the sheep also and the oxen, and the money of the changers He poured out, and the tables He overthrew; and to them that sold doves He said, Take these things hence, and make not the house of My Father a house of traffic. And His disciples remembered that it was written, The zeal of Thy house hath eaten Me up. The Jews therefore answered and said to Him, What sign dost Thou show unto us, seeing Thou dost these things? Jesus answered and said to them, De-stroy this temple, and in three days I will raise it up. The Jews then said, Six and forty years was this temple in building; and wilt Thou raise it up in three days? But He spoke of the temple of His body. When therefore He was risen again from the dead, His disciples re-remembered that He had said this and they believed the Scripture, and the word that Jesus had said. Now when He

was at Jerusalem at the pasch, upon the festival-day, many believed in His name, seeing His signs which He did. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any should give testimony of man, for He knew what was in man.

autem Jesus non credébat semetípsum eis, eo quod ipse nosset omnes, et quia opus ei non erat, ut quis testimónium perhibéret de hómine: ipse enim sciébat, quid esset in hómine.

Offertory. Ps. 99, 1, 2

Sing joyfully to God, all the earth, serve ye the Lord with gladness: come in before His presence with exceeding great joy: for the Lord He is God.

Jubiláte Deo, omnis terra, servíte Dómino in lætítia: intráte in conspéctu ejus in exultatióne: quia Dóminus ipse est Deus.

Offertory Prayers, page 767.

Secret

MAY the sacrifice offered to Thee, O Lord, ever vivify and fortify us. Through our Lord.

O BLÁTUM tibi, Dómine, sacrificium vivíficet nos semper, et múniat. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 18, 13, 14

From my secret sins cleanse me, O Lord and from those of others spare Thy servant.

Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo.

Postcommunion

HAVING received the sacrament of salvation, O Lord, may we be profited unto the increase of our everlasting redemption. Through our Lord.

SUMPTIS, Dómine, salutáribus sacraméntis: ad redemptiónis æternæ, quæsumus, proficiámus augméntum. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

HUMILIÁTE cápita vestra Deo.

Graciously harken to our

Deprecatióne nostram,

quæsumus, Dómine, benígnus supplication, we beseech Thee, exáudi: et quibus supplicándi O Lord, and grant the help of præstas afféctum, tribue de Thy defence to those to whom fensiónis auxilium. Per Dó Thou dost give the spirit of minum. prayer. Through our Lord.

Concluding Prayers, page 793.

Tuesday, Fourth Week of Lent (Purple)

STATION AT ST. LAWRENCE IN DAMASO

The Beginning of Mass, page 756.

Introit. Ps. 54, 2, 3

EXÁUDI, Deus, orationem **H**EAR, O God, my prayer, meam, et ne despéxeris and despise not my supplication: deprecationem meam: in- be attentive to me, ténde in me et exáudi me. Ps. and hear me. Ps. 54, 3, 4. I am 54, 3, 4. Contristátus sum in grieved in my exercise; and am exercitátione mea, et contur- troubled at the voice of the en- batus sum a voce inimíci, et a emy, and at the tribulation of tribulatione peccatóris. V. the sinner. V. Glory. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

SACRÆ nobis, quæsumus, **M**AY the fasts of the sacred Dómine, observatiónis observance, we beseech jejúnia: et piæ conversatiónis Thee, O Lord, make us to grow augméntum, et tuæ propitia- in holiness and procure for us tiónis contínuum præsent the continual help of Thy auxilium. Per Dóminum. favor. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Ex. 32, 7-14

Léctio libri Exodi.

Lesson from the Book of Exodus.

IN DIÉBUS illis: Locústus est **I**N THOSE days, the Lord Dóminus ad Móysen, di- spoke to Moses, saying, Ge- cens: Descénde de monte: down from the mountain; thy peccávit pópulus tuus, quem people, which thou hast eduxísti de terra Ægypti. Re- brought out of the land of cessérunt cito de via, quam Egypt, hath sinned. They have ostendísti eis: fecerúntque quickly strayed from the way

which thou didst show them; and they have made to themselves a molten calf, and have adored it, and, sacrificing victims to it, have said, These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses, I see that this people is stiffnecked: let Me alone, that My wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying, Why, O Lord, is Thy indignation enkindled against Thy people, whom Thou hast brought out of the land of Egypt, with great power and with a mighty hand? Let not the Egyptians say, I beseech Thee, He craftily brought them out, that He might kill them in the mountains and destroy them from the earth; let Thy anger cease, and be appeased upon the wickedness of Thy people: remember Abraham, Isaac, and Israel, Thy servants, to whom Thou sworest by Thy own self, saying, I will multiply your seed as the stars of heaven, and this whole land that I have spoken of I will give to your seed, and you shall possess it forever. And the Lord was appeased from doing the evil which He had spoken against His people.

sibi vitulum conflatilem, et adoraverunt, atque immolantes ei hostias, dixerunt: Isti sunt dii tui Israël, qui te eduxerunt de terra Ægypti. Rursúmque ait Dóminus ad Móysen: Cerno quod pópulus iste duræ cervicis sit: dimitte me, ut irascátur furor meus contra eos, et déleam eos, faciámque te in gentem magnam. Móyses autem orábat Dóminum Deum suum, dicens: Cur, Dómine, iráscitur furor tuus contra pópulum tuum, quem eduxisti de terra Ægypti, in fortitúdine magna, et in manu robústa? Ne quæso, dicant Ægypti: Cállide edúxit eos, ut interficeret in móntibus, et deléret e terra: quiescat ira tua, et esto placábilis super nequitia pópuli tui. Recordáre Abraham, Isaac, et Israël servórum tuórum, quibus jurásti per temetípsum, dicens: Multiplicábo semen vestrum sicut stellas cæli; et univérsam terram hanc, de qua locútus sum, dabo sémini vestro, et possidébitis eam semper. Placátusque est Dóminus ne fáceret malum quod locútus fúerat advérsus pópulum suum.

Gradual. Ps. 43, 26, 2

Arise, O Lord, bring help to us, and deliver us for Thy name's sake. *V.* O God, we have heard with our ears; and our fathers have declared to us the work which Thou didst

Exsurge, Dómine, fer opem nobis: et libera nos propter nomen tuum. *V.* Deus, áuribus nostris audívimus: et patres nostri annuntiavérunt nobis opus, quod opératus es

in diébus eórum, et in diébus work in their days, in the days
antíquis. of old.

Munda Cor Meum, page 763.

Gospel. John 7, 14-31

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Jam die festo mediánte, ascéndit Jesus in templum, et docébat. Et mirabántur Judæi, dicéntes: Quómodo hic litéras scit, cum non didicerit? Respóndit eis Jesus, et dixit: Mea doctrína non est mea, sed ejus, qui misit me. Si quis volúerit voluntátem ejus fácere, cognóscet de doctrína, utrum ex Deo sit, an ego a meípso loquar. Qui a semetípso lóquitur, glóriam própriam quærit. Qui autem quærit glóriam ejus, qui misit eum, hic verax est, et injustítia in illo non est. Nonne Móyses dedit vobis legem: et nemo ex vobis facit legem? quid me quæritis interficere? Respóndit turba, et dixit: Dæmónium habes: quis te quærit interficere? Respóndit Jesus, et dixit eis: Unum opus feci, et omnes mirámini. Proptérea Móyses dedit vobis circumcisiónem (non quia ex Móyse est, sed ex pátribus): et in sábbato circumciditis hóminem. Si circumcisiónem áccipit homo in sabbáto, ut non solvátur lex Móysi: mihi indignámini, quia totum hóminem sanum feci in sábbato? Nolíte judicáre secúndum fáciem, sed justum júdicium judicáte. Dicébant ergo quidam ex Jerosólymis: Nonne

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, about the middle of the feast, Jesus went up into the temple, and taught. And the Jews wondered, saying, How doth this man know letters, having never learned? Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will do the will of Him, He shall know of the doctrine, whether it be of God, or whether I speak of Myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of Him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek you to kill Me? The multitude answered and said, Thou hast a devil: who seeketh to kill Thee? Jesus answered and said to them, One work I have done, and you all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers), and on the sabbath-day you circumcise a man. If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken, are you angry at Me because I have healed the whole man on the sabbath-day? Judge not according to the appearance, but judge just judgment. Some

therefore of Jerusalem said, Is not this He whom they seek to kill? and behold He speaketh openly, and they say nothing to Him. Have the rulers known for a truth that this is the Christ? But we know this man whence He is; but when the Christ cometh, no man knoweth whence He is. Jesus therefore cried out in the temple, teaching, and saying, You both know Me, and you know whence I am: and I am not come of Myself, but He that sent Me is true, Whom you know not. I know Him, because I am from Him, and He hath sent Me. They sought therefore to apprehend Him: and no man laid hands on Him because His hour was not yet come. But of the people many believed in Him.

hic est, quem quærunt interficere? Et ecce palam loquitur, et nihil ei dicunt. Numquid vere cognoverunt principes quia hic est Christus? Sed hunc scimus, unde sit: Christus autem, cum venerit, nemo scit unde sit. Clamabat ergo Jesus in templo docens, et dicens: Et me scitis, et unde sim, scitis, et a meipso non veni, sed est verus, qui misit me, quem vos nescitis. Ego scio eum: quia ab ipso sum, et ipse me misit. Quærebant ergo eum apprehendere: et nemo misit in illum manus, quia nondum venerat hora ejus. De turba autem multi crediderunt in eum.

Offertory. Ps. 39, 2, 3, 4

With expectation I have waited for the Lord, and He looked upon me: and He heard my prayer: and He put a new canticle into my mouth, a song to our God.

Exspectans expectavi Dominum, et respexit me: et exaudivit deprecationem meam: et immisit in os meum canticum novum, hymnum Deo nostro.

Offertory Prayers, page 767.

Secret

WAY this offering, we beseech Thee, O Lord, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.

HÆC hostia, Dómine, quæsumus, emundet nostra delicta: et ad sacrificium celebrandum, subditorum tibi corpora mentesque sanctificet. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 19, 6

We will rejoice in thy salvation, and in the name of our God we shall be exalted.

Lætábitur in salutári tuo: et in nómine Dómini Dei nostri magnificábitur.

Postcommunion

HUJUS nos, Dómine, perceptio sacraménti mundet a crimine: et ad cælestia regna perducat. Per Dóminum.

MAY the reception of this sacrament, O Lord, cleanse us from guilt and bring us to the kingdom of heaven. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo.

Bow down your heads to God.

Miserére, Dómine, pópulo tuo: et continuis tribulatióibus laborántem, propítius respiráre concéde. Per Dóminum.

Have mercy on Thy people, O Lord, and from the unceasing tribulation under which they labor grant them relief in Thy mercy. Through our Lord.

Concluding Prayers, page 793.

Wednesday, Fourth Week of Lent (Purple)

STATION AT ST. PAUL WITHOUT THE WALLS

The Beginning of Mass, page 756.

Introit. Ezech. 36, 23-26

QUOM sanctificátus fúero in vobis, congregábo vos de univérſis terris: et effúndam super vos aquam mundam, et mundabímĭni ab ómnibus inquinaméntis vestris: et dabo vobis spiritum novum. Ps. 33, 2. Benedicam Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória Patri.

WHEN I shall be sanctified in you, I will gather you from every land: and I will pour upon you clean water, and you shall be cleansed from all your filthiness: and I will give you a new spirit. Ps. 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. *V.* Glory.

Kyrie, page 761. Gloria is omitted.

After Kyrie eleison, is said:

Orémus.

Let us pray.

Flectámus génua.

Let us kneel.

Rf. Leváte.

Rf. Arise.

Deus qui et justis præmia meritórum, et peccatóribus per jejunium véniam præbes: miserére supplicibus tuis; ut reátus nostri conféssio, indulgéntiam váleat percípere

O God, Who dost vouchsafe to the just the reward of their merits, and to sinners pardon through fasting, have mercy upon Thy suppliants, that the confession of our guilt may

have power to obtain for us forgiveness of our misdoings. Through our Lord. delictórum. Per Dóminum.

Lesson. Ezech. 36, 23-28

Lesson from Ezechiel the Prophet. Lécitio Ezechiélis Prophétæ.

IHUS saith the Lord God, I will sanctify My great name, which was profaned among the gentiles which you have profaned in the midst of them; that the gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes. For I will take you from among the gentiles, and will gather you together out of all countries, and will bring you into your own land; and I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols, and will give you a new heart, and put a new spirit within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put My spirit in the midst of you, and I will cause you to walk in My commandments, and to keep My judgments, and do them, and you shall dwell in the land which I gave to your fathers, and you shall be My people, and I will be your God; saith the Lord almighty.

HÆC dicit Dóminus Deus: Sanctificábo nomen meum magnum, quod pollútum est inter gentes, quod polluistis in médio eárum: ut sciant gentes quia ego Dóminus, cum sanctificátus fúero in vobis coram eis. TOLLAM quippe vos de géntibus, et congregábo vos de univérsis terris, et addúcam vos in terram vestram. Et effúndam super vos aquam mundam, et mundabímmini ab ómnibus inquinaméntis vestris, et ab univérsis idólis vestris mundábo vos. Et dabó vobis cor novum, et spíritum novum ponam in médio vestri: et áuferam cor lapídeum de carne vestra, et dabó vobis cor cárneum. Et spíritum meum ponam in médio vestri: et fáciam ut in præcéptis meis ambulétis, et operémmini. Et habitábitis in terra, quam dedi pátribus vestris: et éritis mihi in pópulum, et ego vero vobis in Deum: dicit Dóminus omnípotens.

Gradual. Ps. 33, 12, 6

Come, children, harken to me: I will teach the fear of the Lord. V. Come ye to Him, and be enlightened; and your faces shall not be confounded.

V. The Lord be with you.

R. And with thy spirit.

Veníte, filii, audíte me: timórem Dómini docébo vos. V. Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut quos jejûnia votiva, castigant, ipsa quoque devotio sancta lætificet; ut, terrenis affectibus mitigatis, facilius cælestia capiâmus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we who have undertaken to chastise our bodies by fasting may, even in this devotion, find cause for rejoicing: forasmuch as earthly passions being thereby subdued, we are the better able to fix our hopes on the delights of heaven. Through our Lord.

Second Prayer, A cunctis, page 327; third Prayer, Omnipotens, page 328.

Lesson. Is. 1, 16-19

HÆC dicit Dóminus Deus: Lavâmini, mundi estote, auferte malum cogitationum vestrarum ab oculis meis: quiescite agere perverse, discite benefacere: quarite judicium, subvenite oppresso, judicâte pupillo, defendite viduam. Et venite, et arguite me, dicit Dóminus: si fuerint peccata vestra ut coccinum, quasi nix dealbabitur: et si fuerint rubra quasi vermiculus, velut lana alba erunt. Si volueritis, et audieritis me, bona terræ comedetis: dicit Dóminus omnipotens.

THUS saith the Lord God, Wash yourselves, be clean, take away the evil of your devices from My eyes; cease to do perversely, learn to do well; seek judgment, relieve the oppressed, judge for the fatherless, defend the widow, and then come, and accuse Me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool. If you be willing and will harken to Me, you shall eat the good things of the land; saith the Lord almighty.

Gradual. Ps. 32, 12, 6

Beâta gens, cujus est Dóminus Deus eorum: pópulus, quem elegit Dóminus in hereditatem sibi. *V.* Verbo Domini cæli firmati sunt: et spiritu oris ejus omnis virtus eorum.

Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. *V.* By the word of the Lord the heavens were established; and all the power of them by the spirit of His mouth.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 9, 1-38

✠ Sequéntia sancti Evangelii secundum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus passing by, saw a man who was blind from his birth: and His disciples asked Him, Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered, Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, whilst it is day; the night cometh when no man can work. As long as I am in the world I am the light of the world. When He had said these things, He spat on the ground, and made clay of the spittle, and spread the clay upon his eyes; and said to him, Go, wash in the pool of Siloe, (which is interpreted, Sent). Hewent therefore, and washed, and he came seeing. The neighbors therefore, and they who had seen him before that he was a beggar, said, Is not this he that sat and begged? Some said, This is he. But others said, No, but he is like him. But he said, I am he. They said therefore to him, How were thy eyes opened? He answered, That man that is called Jesus, made clay, and anointed my eyes, and said to me, Go to the pool of Siloe, and wash: and I went, I washed, and I see. And they said to him, Where is He? He saith, I know not. They bring him that had been blind to the pharisees. Now it was the Sabbath when Jesus made the clay, and opened his eyes. Again therefore the pharisees asked him how he had received his sight. But he said to them, He put clay upon my eyes, and I

IN ILLO tempore: Præteriens Jesus vidit hominem cæcum a nativitate: et interrogaverunt eum discipuli ejus: Rabbi, quis peccavit, hic, aut parentes ejus, ut cæcus nasceretur? Respondit Jesus: Neque hic peccavit, neque parentes ejus: sed ut manifestentur opera Dei in illo. Me oportet operari opera ejus, qui misit me, donec dies est: venit nox, quando nemo potest operari. Quamdiu sum in mundo, lux sum mundi. Hæc cum dixisset, exspuit in terram, et fecit lutum ex sputo, et linivit lutum super oculos ejus, et dixit ei: Vade, lava in natatoria Siloë (quod interpretatur Missus). Abiit ergo, et lavit, et venit videns. Itaque vicini, et qui viderant eum prius quia mendiculus erat, dicebant: Nonne hic est, qui sedebat, et mendicabat? Alii dicebant: Quia hic est. Alii autem: Nequâquam, sed similis est ei. Ille vero dicebat: Quia ego sum. Dicebant ergo ei: Quomodo aperti sunt tibi oculi? Respondit: Ille homo, qui dicitur Jesus, lutum fecit, et unxit oculos meos, et dixit mihi: Vade ad natatoria Siloë, et lava. Et abiit, lavi, et video. Et dixerunt ei: Ubi est ille? Ait: Nescio. Adducunt eum ad pharisæos, qui cæcus fuerat. Erat autem sabbatum quando lutum fecit Jesus, et aperuit oculos ejus. Iterum ergo interrogabant eum pharisæi, quomodo vidisset. Ille autem dixit eis: Lutum mihi posuit super oculos, et lavi, et video. Dicebant ergo ex pharisæis quidam: Non est hic

homo a Deo, qui sabbatum non custodit. Alii autem dicebant: Quomodo potest homo peccatur hæc signa facere? Et schisma erat inter eos. Dicunt ergo cæco iterum: Tu quid dicis de illo, qui aperuit oculos tuos? Ille autem dixit: Quia propheta est. Non crediderunt ergo Judæi de illo, quia cæcus fuisset, et vidisset, donec vocaverunt parentes ejus, qui viderat: et interrogaverunt eos, dicentes: Hic est filius vester, quem vos dicitis, quia cæcus natus est? Quomodo ergo nunc videt? Responderunt eis parentes ejus, et dixerunt: Scimus quia hic est filius noster, et quia cæcus natus est: quomodo autem nunc videat, nescimus: aut quis ejus aperuit oculos, nos nescimus: ipsum interrogate, ætatem habet, ipse de se loquatur. Hæc dixerunt parentes ejus, quoniam timebant Judæos: jam enim conspiraverunt Judæi, ut si quis eum confiteretur esse Christum, extra synagoram fieret. Propterea parentes ejus dixerunt: Quia ætatem habet, ipsum interrogate. Vocaverunt ergo rursum hominem, qui fuerat cæcus, et dixerunt ei: Da gloriam Deo. Nos scimus quia hic homo peccator est. Dixit ergo eis ille: Si peccator est, nescio: unum scio, quia cæcus cum essem, modo video. Dixerunt ergo illi: Quid fecit tibi? Quomodo aperuit tibi oculos? Respondit eis: Dixi vobis jam, et audistis: quid iterum vultis audire? Numquid et vos vultis discipuli ejus fieri? Maledixerunt ergo ei, et dixerunt: Tu

washed, and I see. Some therefore of the pharisees said, This man is not of God, who keepeth not the Sabbath. But others said, How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again, What sayest thou of Him that hath opened thy eyes? And he said, He is a prophet. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight and asked them, saying, Is this your son, who you say was born blind? How then doth he now see? His parents answered them and said, We know that he is our son, and that he was born blind: but how he seeth we know not, or who hath opened his eyes we know not: ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess Him to be Christ, he should be put out of the synagogue. Therefore did his parents say, He is of age, ask him. They therefore called the man again that had been blind, and said to him, Give glory to God. We know that this man is a sinner. He said therefore to them, If He be a sinner, I know not; one thing I know, that whereas I was blind, now I see. They then said to him, What did He to thee? How did He open thine eyes? He answered them, I have told you already and you

have heard; why would you hear it again? will you also become His disciples? They reviled him therefore, and said, Be thou His disciple: but we are the disciples of Moses. We know that God spoke to Moses; but as to this man, we know not from whence He is. The man answered and said to them, Why, herein is a wonderful thing that you know not from whence He is, and He hath opened my eyes. Now we know that God doth not hear sinners; but if a man be a server of God, and doth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, He could not do anything. They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said to him, Dost thou believe in the Son of God? He answered and said, Who is He, Lord, that I may believe in Him? And Jesus said to him, Thou hast both seen Him, and it is He that talketh with thee. And he said, I believe, Lord: (*Here all kneel down*) and falling down he adored Him.

discipulus illius sis: nos autem Móysi discipuli sumus. Nos scimus quia Móysi locutus est Deus: hunc autem nescimus unde sit. Respondit ille homo, et dixit eis: In hoc enim mirabile est, quia vos nescitis unde sit, et aperuit meos oculos: scimus autem quia peccatores Deus non audit: sed, si quis Dei cultor est, et voluntatem ejus facit, hunc exaudit. A sæculo non est auditum, quia quis aperuit oculos cæci nati. Nisi esset hic a Deo, non póterat fácere quidquam. Respondérunt, et dixerunt ei: In peccátis natus es totus, et tu doces nos? Et ejecérunt eum foras. Audívit Jesus quia ejecérunt eum foras, et cum invenisset eum, dixit ei: Tu credis in Fílium Dei? Respondit ille, et dixit: Quis est, Dómine, ut credam in eum? Et dixit ei Jesus: Et vidísti eum, et qui lóquitur tecum, ipse est. At ille ait: Credo Dómine. (*Hic genuflectitur*). Et prócidens adorávit eum.

Offertory. Ps. 65, 8, 9, 20

O ye gentiles, bless the Lord our God, and make the voice of His praise to be heard; Who hath set my soul to live, and hath not suffered my feet to be moved: blessed be the Lord, Who hath not turned away my prayer nor His mercy from me.

Benedícite gentes Dóminum Deum nostrum, et obaudíte vocem laudis ejus: qui pósuit ánimam meam ad vitam, et non dedit commovéri pedes meos: benedíctus Dóminus, qui non amóvit deprecationem meam, et misericórdiam suam a me.

Offertory Prayers, page 767.

Secret

SÚPPLICES te rogámus, omnípotens Deus: ut his sacrificiis peccata nostra mundéntur: quia tunc veram nobis tríbuis et mentis et corpóris sanitátem. Per Dóminum.

WE HUMBLY entreat Thee, O almighty God, that our sins may be purged by these sacrifices; for so dost Thou grant us health of body and soul. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 9, 11

Lutum fecit ex sputo Dóminus, et linivit óculos meos: abii et lavi, et vidi, et crédidi Deo.

The Lord made clay of spittle, and anointed my eyes; and I went, and I washed, and I saw, and I have believed in God.

Postcommunion

SACRAMÉNTA, quæ sumpsimus, Dómine Deus noster: et spirituálibus nos répleant aliméntis, et corporálibus tueántur auxiliis. Per Dóminum.

MAY the sacrament we have received, O Lord, our God, both fill us with spiritual nourishment and keep us with bodily assistance. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo.

Bow down your heads to God.

Páteant aures misericórdiæ tuæ, Dómine, précibus supplicántium: et, ut peténtibus desideráta concédas; fac eos quæ tibi sunt plácita postuláre. Per Dóminum.

May the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants, and, that Thou mayest grant their desires to them that seek Thee, make them to ask the things that are pleasing to Thee. Through our Lord.

Concluding Prayers, page 793.

Thursday, Fourth Week of Lent (Purple)

STATION AT THE CHURCH OF STS. SYLVESTER AND MARK

The Beginning of Mass, page 756.

Introit. Ps. 104, 3, 4

LETÉTUR cor quæréntium Dóminum: quæríte Dó-

LET the heart of them rejoice that seek the Lord:

seek the Lord, and be strengthened; seek His face evermore. Ps. 104, 1. Give glory to the Lord, and call upon His name; declare His deeds among the gentiles. V. Glory.

minum, et confirmámini: quærite faciẽm ejus semper. Ps. 104, 1. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. V. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

GRANT, we beseech Thee, O almighty God, that, chastened by the fasts of our devotion, the devotion itself may also gladden us, so that, with our earthly affections subdued, we may the more easily lay hold upon heavenly things. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut quos jejúnia votíva, castigant, ipsa quoque devótio sancta lætíficet; ut, terrénis afféctibus mitigátis, facilius cæléstia capiámus. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 4 Kings 4, 25-38

Lesson from the Book of Kings. Lécitio libri Regum.

IN THOSE days, a Sunamite woman came to Eliseus to Mount Carmel: and when the man of God saw her coming towards, he said to Giezi his servant, Behold that Sunamitess. Go therefore to meet her, and say to her, Is all well with thee, and with thy husband, and with thy son? And she answered, Well. And when she came to the man of God to the mount, she caught hold on his feet: and Giezi came to remove her. And the man of God said, Let her alone, for her soul is in anguish, and the Lord hath hid it from me and hath not told me. And she said to him, Did I ask a son of my Lord? did I not say to thee, Do not deceive me? Then he said to Giezi, Gird up thy loins, and

IN DIÉBUS illis: Venit mulier Sunamítis ad Eliséum in montem Carméli: cumque vidisset eam vir Dei e contra, ait ad Giézi púerum suum: Ecce Sunamítis illa. Vade ergo in occúrsum ejus, et dic ei: Recte ne ágitur circa te, et circa virum tuum, et circa filium tuum? Quæ respóndit: Recte. Cumque venisset ad virum Dei in montem, apprehéndit pedes ejus, et accéssit Giézi ut amovéret eam. Et ait homo Dei: Dimítte illam: ánima enim ejus in amaritúdine est, et Dóminus celávit a me, et non indicávit mihi. Quæ dixit illi: Numquid petívi filium a dómíno meo? Numquid non dixi tibi: Ne illúdas me? Et ille ait ad Giézi: Accínge lumbos

tuos, et tolle báculo meum in manu tua; et vade. Si occurrerit tibi homo, non salutes eum et si salutaverit te quispiam, non respondeas illi: et pones báculo meum super faciem pueri. Porro mater pueri ait: Vivit Dominus, et vivit anima tua, non dimittam te. Surrexit ergo, et secutus est eam. Giezi autem præcesserat ante eos, et posuerat báculo super faciem pueri, et non erat vox, neque sensus: reversusque est in occursum ejus, et nuntiavit ei, dicens: Non surrexit puer. Ingressus est ergo Elisæus domum, et ecce puer mortuus jacebat in lectulo ejus: ingressusque clausit ostium super se, et super puerum: et oravit ad Dominum. Et ascendit, et incubuit super puerum: posuitque os suum super os ejus, et oculos suos super oculos ejus, et manus suas super manus ejus: et incurvavit se super eum: et calefacta est caro pueri. At ille reversus, deambulavit in domo, semel huc atque illuc: et ascendit, et incubuit super eum: et oscitavit puer septies, aperuitque oculos. At ille vocavit Giezi, et dixit ei: Voca Sunamitidem hanc. Quæ vocata, ingressa est ad eum, Qui ait: Tolle filium tuum. Venit illa, et corruit ad pedes ejus, et adoravit super terram: tulitque filium suum, et egressa est, et Elisæus reversus est in Gálgala.

take my staff in thy hand and go. If any man meet thee, salute him not; and if any man salute thee, answer him not; and lay my staff upon the face of the child. But the mother of the child said, As the Lord liveth, and as thy soul liveth I will not leave thee. He arose, therefore, and followed her. But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense; and he returned to meet him, and told him, saying, The child is not risen. Elisæus therefore went into the house, and behold the child lay dead on his bed; and going in he shut the door upon him, and upon the child, and prayed to the Lord; and he went up and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm. Then he returned and walked in the house, once to and fro; and he went up, and lay upon him; and the child gaped seven times, and opened his eyes. And he called Giezi, and said to him, Call this Sunamitess. And she being called, went in to him, and he said, Take up thy son. She came and fell at his feet, and worshipped upon the ground; and took up her son, and went out, and Elisæus returned to Gálgal

Gradual. Ps. 73, 20, 19, 22

Réspice, Domine, in testamentum tuum: et ánimas

Have regard, O Lord, to Thy covenant, and forget not to the

end the souls of Thy poor. *V.* Arise, O Lord, judge Thy own cause: remember the reproaches of Thy servants.

*p*áuperum tuórum ne obli-
viscáris in finem. *V.* Ex-
súrge, Dómine, júdica causam
tuam: memor esto oppróbrii
servórum tuórum.

Munda Cor Meum, page 763.

Gospel. Luke 7, 11-16

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the city, behold a dead man was carried out, the only son of his mother; and she was a widow, and much people of the city were with her. And when the Lord saw her, He had compassion on her, and said to her, Weep not. And He came near, and touched the bier. (And they that carried it stood still). And He said, Young man, I say to thee arise: and he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all and they glorified God, saying, A great prophet is risen up amongst us, and God hath visited His people.

✠ Sequéntia sancti Evan-
gélii secúndum Lucam.

IN ILLO témpore: Ibat, Jesus in civitátem, quæ vocátur Naim: et ibant cum eo discipuli ejus, et turba copíosa. Cum autem appropinquáret portæ civitátis, ecce defúctus efferebátur filius únicus matris suæ: et hæc vídua erat, et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt) Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

Offertory. Ps. 69, 2, 3, 4

O Lord, make haste to help me: let all those be confounded that desire evils to Thy servants.

Dómine, ad adjuvándum me festína: confundántur omnes, qui cógitant servis tuis mala.

Offertory Prayers, page 767.

Secret

PURIFY US, O merciful God, that the prayers of Thy Church, which are pleasing to Thee, may become the more

PURIFICA nos, miséricors Deus: ut Ecclesiæ tuæ preces, quæ tibi gratæ sunt, pia múnera deferéntes, fiant

expiátis méntibus gratióres. pleasing from the purified
 Per Dóminum. hearts with which they bring
 the gifts of devotion. Through
 our Lord.

Second Secret. Graciously hear us, page 828; *third Secret.*
 O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 70, 16, 17, 18

Dómine, memorábor justí- O Lord, I will be mindful of
 tiæ tuæ solíus: Deus, docuísti Thy justice alone; Thou hast
 me a juvenútē mea: et us- taught me, O God, from my
 que in senéctam et sénium, youth; and unto old age and
 Deus, ne derelínquas me. gray hairs, O God, forsake me
 not.

Postcommunion

QUÆLÉSTIA dona capiénti- **S**UFFER not Thy heavenly
 bus, quæsumus, Dó- gifts, we pray Thee, O
 mine: non ad júdicium pro- Lord, to become the occasion
 veníre patiáris, quæ fidélibus of júdgment to those who re-
 tuis ad remédiūm providísti. ceive them, for Thou hast pro-
 Per Dóminum. vided them unto the healing of
 Thy faithful. Through our
 Lord.

Second Postcommunion. May the gift, page 828; *third Post-*
communion. Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra **B**ow down your heads to
 Deo. God.
 Pópuli tui, Deus, institútór O God, the teacher and ruler
 er rector, peccáta, quibus im- of Thy people, put to flight the
 pugnátur, expélle: ut semper sins that assail them, that they
 tibi plácitus, et tuo munímine may be pleasing to Thee and
 sit secúrus. Per Dóminum. secure in Thy protection.
 Through our Lord.

Concluding Prayers, page 793.

Friday, Fourth Week of Lent (Purple)

STATION AT ST. EUSEBIUS

The Beginning of Mass, page 756.

Introit. Ps. 18, 15

MEDITATIO cordis mei in **T**HE meditation of my heart
 conspéctu tuo semper: is always in Thy sight: O

Lord, my helper, and my redeemer. *Ps. 18, 2.* The heavens show forth the glory of God, and the firmament declareth the work of His hands. *V.* Glory.

Dómine, adjútor meus, et redemptor meus. Ps. 18, 2. Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. V. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

O GOD, Who dost renew the world with ineffable sacraments, grant, we beseech Thee, that Thy Church may both be profited by the eternal institutions and not left without temporal assistance. Through our Lord.

DEUS, qui ineffabilibus mundum renovas sacraméntis: præsta, quæsumus; ut Ecclesiá tua et ætérnis proficiat institútis, et temporalibus non destituátur auxiliis. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 3 Kings 17, 17-24

Lesson from the Book of Kings. *Lectio libri Regum.*

IN THOSE days: The son of the woman of the house fell sick, and the sickness was very grievous, so that there was no breath left in him. And she said to Elias: What have I to do with thee, thou man of God? art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord, and said: O Lord my God, hast Thou also afflicted the widow, with whom I am after a sort maintained, so as to kill her son? And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord my

IN DIÉBUS illis: Ægrotávit filius mulieris matris-famílias, et erat languor fortíssimus, ita ut non remaneret in eo hálitus. Dixit ergo ad Eliám: Quid mihi et tibi, vir Dei? Ingressus es ad me, ut rememoraréntur iniquitátes meæ, et interfíceres filium meum? Et ait ad eam Eliás: Da mihi filium tuum. Tulítque eum de sinu ejus, et portávit in cenáculum ubi ipse manébat, et pósuit super léctulum suum. Et clamávit ad Dóminum, et dixit: Dómine, Deus meus, étiam ne víduam, apud quam ego utcúmque susténtor, afflixisti, ut interfíceres filium ejus? Et expándit se atque mensus est super púerum tribus vícibus, et clamávit ad Dóminum, et ait: Dómine, Deus meus, revertátur, óbsecro, ánima

púeri hujus in víscera ejus. Et exaudivit Dóminus vocem Eliæ: et revérſa est ánima púeri intra eum, et revíxit. Tulítque Eliás púerum, et depósuit eum de cénáculo in inferiorem domum, et trádidit matri suæ, et ait illi: En vivit filius tuus. Dixítque mülíer ad Eliám: Nunc in isto cognóvi, quóniam vir Dei es tu, et verbum Dómini in ore tuo verum est.

God, let the soul of this child, I beseech Thee, return into his body. And the Lord heard the voice of Elias: and the soul of the child returned unto him, and he revived. And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth. And the woman said to Elias: Now, by this I know that thou art a man of God, and the

word of the Lord in thy mouth is true.

Gradual. Ps. 117, 8, 9

Bonum est confidere in Domino, quam confidere in hómine. *V.* Bonum est sperare in Dómino, quam sperare in princípibus.

It is good to confide in the Lord, rather than to have confidence in man: *V.* It is good to trust in the Lord rather than to trust in princes.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. 11, 1-45

✠ Sequéntia sancti Evangelii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

IN ILLO témpore: Erat quidam languens Lázarus a Bethánia, de castélló Mariæ, et Marthæ soróris ejus. (Maria autem erat, quæ unxit Dóminum unguénto et extérsit pedes ejus capillis suis: cujus frater Lázarus infirmabátur. Misérunt ergo soróres ejus ad eum, dicéntes: Dómine, ecce quem amas infirmátur. Audiens autem Jesus dixit eis: Infirmitas, hæc non est ad mortem, sed pro glória Dei, ut glorificétur Filius Dei peream. Diligébat autem Jesus Martham, et sorórem ejus Mariam, et Lázarum. Ut ergo audivit, quia infirmabátur, tunc quidem mansit in eódem loco

AT THAT time, there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped His feet with her hair; whose brother Lazarus was sick). His sisters therefore sent to Him, saying, Lord, behold he whom Thou lovest is sick. And Jesus hearing it said to them, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now, Jesus loved Martha, and her sister Mary, and Lazarus. When He had heard therefore that he was sick, He still re-

mained in the same place two days. Then after that, He said to His disciples, Let us go into Judea again. The disciples say to Him, Rabbi, the Jews but now sought to stone Thee; and goest Thou thither again? Jesus answered, Are there not twelve hours of the day? If a man walk in the day he stumbleth not, because he seeth the light of this world: but if he walk in the night he stumbleth, because the light is not in him. These things He said, and after that He said to them, Lazarus our friend sleepeth; but I go that I may awake him out of sleep. His disciples therefore said, Lord, if he sleep he shall do well; but Jesus spoke of his death, and they thought that He spoke of the repose of sleep. Then therefore Jesus said to them plainly, Lazarus is dead; and I am glad for your sakes that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to his fellow-disciples, Let us also go that we may die with Him. Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off). And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha, therefore, as soon as she heard that Jesus was come, went to meet Him: but Mary sat at home. Martha therefore said to Jesus, Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God

duóbus diébus. Deínde post hæc dixit discípu-lis suis: Eá-mus in Judæam iterum. Dicunt ei discí-puli: Rabbi, nunc quærébant te Judæi lapidá-re, et iterum vadis illuc? Respóndit Jesus: Nonne duó-decim sunt horæ diéi? Si quis ambulá-verit in die, non of-féndit, quia lucem hujus mun-di videt: si autem ambulá-verit in nocte, offendit, quia lux non est in eo. Hæc ait, et post hæc dixit eis: Lázarus amicus noster dormit: sed vado, ut a somno éxcitem eum. Dixerunt ergo discí-puli ejus: Dó-mine, si dormit, salvus erit. Díxerat autem Jesus de morte ejus: illi autem putavérunt, quia de dormitió-ne somni diceret. Tunc ergo Jesus dixit eis maniféste: Lázarus mórtuus est: et gáudeo propter vos, ut credátis, quóniam non eram ibi: sed eá-mus ad eum. Dixit ergo Thomas, qui dicitur Dí-dymus, ad condiscípulos: Eá-mus et nos, ut moriá-mur cum eo. Venit itaque Jesus: et invénit eum quá-tuor dies jam in monuménto habéntem. (Erat autem Bethánia juxta Jerosólyman quasi stádiis quíndecim). Multi autem ex Judæis vénerant ad Martham et Mariám, ut consolaréntur eas de fratre suo. Martha ergo ut audívit quia Jesus venit, oc-cúrrit illi: Mariá autem domi sedébat. Dixit ergo Martha ad Jesum: Dó-mine, si fuísses hic, frater meus non fuísset mórtuus: sed et nunc scio, quia quæcúm-que popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectiό-ne in

novíſſimo die. Dixit ei Jeſus: Ego ſum reſurrectio, et vita: qui credit in me, étiam ſi mórtuus fúerit, vivet: et omnis, qui vivit et credit in me, non moriétur in ætérnum. Credis hoc? Ait illi: Utique, Dómine, ego crédidi, quia tu es Chriſtus Fílius Dei vivi, qui in hunc mundum veníſti. Et cum hæc dixíſſet, ábiit, et vocávit Mariám ſorórem ſuam ſiléntio, dicens: Magíſter adest, et vocat te. Illa ut audivit, ſurgit cito, et venit ad eum: nondum enim vénerat Jeſus in caſtélum: ſed erat adhuc in illo loco, ubi occurrerat ei Martha. Judæi ergo, qui erant cum ea in domo et conſolabántur eam, cum viſſent Mariám, quia cito ſurréxit, et éxiit, ſecúti ſunt eam, dicéntes: Quia vadit ad monuméntum, ut ploret ibi. María ergo cum veniſſet ubi erat Jeſus, videns eum, cécidit ad pedes ejus, et dicit ei: Dómine, ſi fuíſſes hic, non eſſet mórtuus frater meus. Jeſus ergo, ut vidit eam plorántem, et Judæos, qui vénerant cum ea, plorántes, infrémuit ſpíritu, et turbávit ſeípſum, et dixit: Ubi poſuíſtis eum? Dicunt ei: Dómine, veni, et vide. Et lacrimátus eſt Jeſus. Dixérunt ergo Judæi: Ecce quómodo amábat eum. Quidam autem ex ipsis dixerunt: Non póterat hic, qui apéruit óculos cæci nati, fácere ut hic non morerétur? Jeſus ergo ruſum ad monuméntum. Erat autem ſpelúnca, et lapis ſuperpóſitus erat ei. Ait Jeſus: Tóllite lápidem. Dicit ei Martha ſoror ejus, qui mórtuus

will give it Thee. Jeſus ſaith to her, Thy brother ſhall riſe again. Martha ſaith to Him, I know that he ſhall riſe again in the reſurrection at the laſt day. Jeſus ſaid to her, I am the reſurrection and the life: he that believeth in Me, although he be dead, ſhall live; and every one that liveth and believeth in Me, ſhall not die forever. Believest thou this? She ſaith to Him, Yea, Lord, I have believed, that Thou art Chriſt, the Son of the living God, Who art come into this world. And when ſhe had ſaid theſe things ſhe went, and called her ſiſter Mary ſecretly, ſaying, The Maſter is come, and calleth for thee. She, as ſoon as ſhe heard this, riſeth quickly, and cometh to Him. For Jeſus was not yet come into the town, but He was ſtill in that place where Martha had met Him. The Jews therefore, who were with her in the houſe and comforted her, when they ſaw Mary that ſhe roſe up ſpeedily, and went out, followed her, ſaying, She goeth to the grave to weep there. When Mary therefore was come where Jeſus was, ſeeing Him, ſhe fell down at His feet, and ſaith to Him, Lord, if Thou haſt been here, my brother had not died. Jeſus therefore, when He ſaw her weeping, and the Jews that were come with her, weeping, groaned in the ſpirit, and troubled Himſelf; and ſaid, Where have you laid him? They ſay to Him, Lord, come and ſee. And Jeſus wept. The Jews therefore ſaid, Behold how He loved him! But ſome of them ſaid, Could not He that

opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in Himself, cometh to the sepulchre. Now it was a cave: and a stone was laid over it. Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to Him, Lord, by this time he stinketh; for he is now of four days. Jesus saith to her, Did not I say to thee that if thou believe, thou shalt see the glory of God? They took therefore the stone away: and Jesus lifting up His eyes, said, Father, I give Thee thanks that Thou hast heard Me; and I knew that Thou hearest Me always, but because of the people who stand about have I said it, that they may believe that Thou hast sent Me. When He had said these things, He cried with a loud voice, Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them. Loose him, and let him go. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him.

Offertory. Ps. 17, 28, 32

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud: for who is God, but Thou, O Lord?

Pópulum, húmitem saluum fácies, Dómine, et óculos superbórum humillábis: quóniam quis Deus præter te, Dómine?

Offertory Prayers, page 767.

Secret

MAY the gifts we offer purify us, O Lord, we pray, and continually appease Thee in our regard. Through our Lord.

MÚNERA nos, Dómine, quæsumus obláta purificent: et te nobis júgiter fáciant esse placátum. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 11, 33, 35, 43, 44, 39

Videns Dóminus flentes sorores Lázari ad monuméntum, lacrimátus est coram Judæis, et exclamávit: Lázare, veni foras: et pródiit ligátis máribus et pédibus, qui fúerat quatríduánuſ mórtuus.

The Lord seeing the sisters of Lazarus weeping at the tomb, wept before the Jews, and cried out, Lazarus, come forth: and he that had been dead four days came forth bound hands and feet.

Postcommunion

HÆC NOS, quæsumus, Dómine, participátio sacraménti: et a própriis reátibus indesinéter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

MAY the participation of this sacrament, we pray, O Lord, unceasingly keep us free from sins of our own and guard us from all hostile powers. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo.

Da nobis, quæsumus, omnipotens Deus: ut, qui infirmitátis nostræ cónsccii, de tua virtúte confidimus sub tua semper pietáte gaudeámus. Per Dóminum.

Bow down your heads to God.

Grant us, we beseech Thee, O almighty God, that, being conscious of our own infirmity, and confiding in Thy power, we may ever rejoice under Thy tender care. Through our Lord.

Concluding Prayers, page 793.

Saturday, Fourth Week of Lent (Purple)

STATION AT ST. NICHOLAS IN CARCERE

The Beginning of Mass, page 756.

Introit. Is. 55, 1

SITIÉNTES, veníte ad aquas, dicit Dóminus: et qui non habétis prétium, veníte, et bibite cum lætítia. Ps. 77, 1. Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. V. Glória Patri.

You that thirst come to the waters, saith the Lord; and you that have no money, come and drink with joy. Ps. 77, 1. Attend, O My people, to My law: incline your ears to the words of My mouth. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

VOUCHSAFE, O Lord, by Thy grace to make fruitful the fervor of our devotion; for the fasts we have undertaken shall profit us only if they be pleasing to Thy goodness. Through our Lord.

EIAT, Dómine, quæsumus, per grátiam tuam fructuosus nostræ devotiõnis affectus: quia tunc nobis pröderunt suscepta jejúnia, si tuæ sint plácita pietáti. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Is. 49, 8-15

Lesson from Isaias the Prophet.

Léctio Isaíæ Prophétæ.

ITHUS saith the Lord, In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people that thou mightest raise up the earth, and possess the inheritances that were destroyed; that thou mightest say to them that are bound. Come forth; and to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in every plain. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them; for He that is merciful to them shall be their shepherd, and at the fountains of waters He shall give them drink. And I will make all My mountains a way, and My paths shall be exalted. Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country. Give praise, O ye heavens, and rejoice, O earth; ye mountains give praise with jubilation: because the Lord hath comforted His peo-

HÆC, dicit Dóminus: In tempore plácito exaudivi te, et in die salútis auxiliátus sum tui: et servávi te, et dedi te in fœdus pópuli, ut suscitéres terram, et possidéres hereditátes dissipátas: ut dicerés his, qui vincti sunt: Exíte: et his, qui in ténebris: Revelámini. Super vias pascentur, et in ómnibus planis páscua eórum. Non esúrient, neque sitient, et non percúttet eos æstus et sol: quia miserátor eórum reget eos, et ad fontes aquárum potábit eos. Et ponam omnes montes meos in viam, et sémitæ meæ exaltabúntur. Ecce isti de longe vénient, et ecce illi ab Aquilóne et mari, et isti de terra austráli. Laudáte, cæli, et exsúlta, terra, jubiláte, montes, laudem: quia consolátus est Dóminus pópulum suum, et páuperum suórum miserébitur. Et dixit Sion: Dereliquit me Dóminus, et Dóminus oblítus est mei. Numquid oblivísci potest múlter infántem suum, ut non misereátur filio úteri sui? et si illa oblíta fuerit, ego tamen non obliví-

scar tui, dicit Dóminus omnipotens.

and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee: saith the Lord almighty.

ple, and will have mercy on His poor ones. And Sion said, The Lord hath forsaken me,

me. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee: saith the Lord almighty.

Gradual. Ps. 9, 14, 12

Tibi Dómine, derelictus est pauper: pupillo tu eris adiutor. *V.* Ut quid, Dómine, recessisti longe, despicias in opportunitatibus, in tribulatione? dum superbit impius, incénditur pauper.

To Thee, O Lord, is the poor man left: Thou wilt be a help to the orphan. *V.* Why, O Lord, hast Thou retired afar off; why dost Thou slight us in our wants in time of trouble? whilst the wicked man is proud, the poor is set on fire.

Munda Cor Meum, page 763.

Gospel. John 8, 12-20

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Locútus est Jesus turbis Judæórum, dicens: Ego sum lux mundi: qui séquitur me, non ámbulat in ténebris, sed habébit lumen vitæ. Dixérunt ergo et pharisæi: Tu de te ipso testimónium pérhibes: testimónium tuum non est verum. Respondit Jesus, et dixit eis: Et si ego testimónium perhibeo de meípso, verum est testimónium meum: quia scio undé veni, et quo vado: vos autem nescítis undé vénio, aut quo vado. Vos secúndum carnem judicátis: ego non júdico quemquam: et si júdico ego, júdícium meum verum est, quia solus non sum: sed ego, et qui misit me, Pater. Et in lege vestra scriptum est, quia duórum hóminum testimónium verum est. Ego sum, qui testimónium perhibeo de

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus spoke to the multitudes of the Jews, saying, I am the light of the world: he that followeth Me, walketh not in darkness, but shall have the light of life. The pharisees therefore said to Him, Thou givest testimony of Thyself; Thy testimony is not true. Jesus answered and said to them. Although I give testimony of Myself, My testimony is true, for I know whence I come, and whither I go; but you know not whence I come, or whither I go. You judge according to the flesh: I judge not any man. And if I do judge, My judgment is true; because I am not alone, but I and the Father that sent Me. And in your law it is written, that the testimony of two men is true. I am one that giveth testimony of Myself; and the Father

that sent Me giveth testimony of Me. They said therefore to Him, Where is Thy Father? Jesus answered, Neither Me do you know, nor My Father: if you did know Me, perhaps you would know My Father also. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on Him; because His hour was not yet come.

meipso: et testimónium perhibet de me, qui misit me, Pater. Dicébant ergo ei: Ubi est Pater tuus? Respóndit Jesus: Neque me scitis, neque Patrem meum; si me scirétis, fórsitan et Patrem meum scirétis. Hæc verba locútus est Jesus in gazophylácio, docens in templo: et nemo apprehéndit eum, quia necdum vénerat hora ejus.

Offertory. Ps. 17, 3

The Lord is become my firmament, and my refuge, and my deliverer: and in Him will I put my trust.

Factus est Dóminus firmamentum meum, et refúgium meum, et liberátor meus: et sperábo in eum.

Offertory Prayers, page 767.

Secret

RECEIVE our offerings, we beseech Thee, O Lord, and be appeased, and in kindness turn our wills towards Thee, even though they resist Thee. Through our Lord.

OBLATIÓNIBUS nostris, quæsumus, Dómine, placáre susceptis: et ad te nostras étiam rebélles compélle propitius voluntátes. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 22, 1, 2

The Lord ruleth me, and I shall want nothing: He hath set me in a place of pasture: He hath brought me up on the water of refreshment.

Dóminus, regit me, et nihil mihi déerit: in loco páscuæ ibi me collocávit: super aquam refectiónis educávit me.

Postcommunion

MAY Thy holy things, we pray Thee, O Lord, purify us and, by their operation, make us pleasing to Thee. Through our Lord.

MUA nos, quæsumus, Dómine, sancta purificent: et operatióne sua tibi plácitos esse perficiant. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

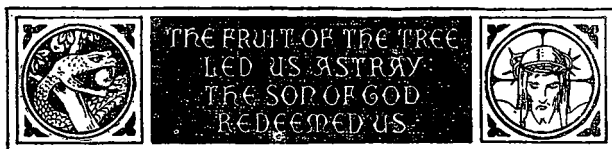
*Prayer over the people.**Let us pray***H**UMILIÁTE cápita vestra Deo.

Deus, qui sperántibus in te miseréri pótius éligis quam irásci: da nobis digne fieri mala, quæ fécimus; ut tuæ consolatiónis grátiam inveníre mereámur. Per Dóminum.

Bow down your heads to God.

O God, Who dost choose rather to have pity on them that hope in Thee than to be angry, grant us to weep, as becomes us, for the evils we have done, that we may deserve to find the favor of Thy consolation. Through our Lord.

Concluding Prayers, page 793.



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Passion Sunday (Purple)

STATION AT ST. PETER

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 42, 1, 2

JÚDICA me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo, et dolóso éripe me: quia tu es Deus meus, et fortitúdo mea. Ps. 42, 3. Emitte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua. Júdica me.

JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man. For Thou art my God and my strength. Ps. 42, 3. Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles. Judge me.

Kyrie, page 761. Gloria is omitted.

Prayer**Q**UESUMUS, omnípotens Deus, familiam tuam**L**ook with favor upon Thy household, we beseech

Thee, O almighty God, that, propitius respice: ut, te lar-
by Thy gift, it may be governed giēte, regātur in corpore; et,
in body and, by Thy preserva- te servante, custodiātur in
tion, may be guarded in spirit. mente. Per Dóminum.
Through our Lord.

On this day and until Saturday after Easter Sunday, inclusive, one other Prayer only is added, that for the Church, Ecclesiae tuæ, page 825, or that for the Pope, Deus omnium fidelium, page 826.

Epistle. Heb. 9, 11-15

Lesson from the Epistle of Lécitio Epístolæ beáti Pauli
blessed Paul the Apostle to the Apóstoli ad Hebræos.
Hebrews.

BRETHREN, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, Who, through the Holy Ghost, offered Himself without spot to God, cleanse our conscience from dead works, to serve the living God? And therefore He is the mediator of the New Testament: that by means of His death, for the redemption of those transgressions which were under the former testament; they that are called may receive the promise of eternal inheritance; in Christ Jesus our Lord.

FRATRES: Christus assis- tens pónitex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis: neque per sanguinem hircórum, aut vitulórum, sed per próprium sanguinem introivit semel in Sancta, ætérna redemptióne invénta. Si enim sanguis hircórum, et taurórum, et cinis vitulæ aspérsus, inquinátos sanctificat ad emundatióem carnis: quanto magis sanguis Christi, qui per Spíritum Sanctum semetipsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ideo novi testaménti mediátor est: ut morte intercedénte, in redemptiόnem eárum prævaricatiόnum, quæ erant sub prióri testaménto, repromissiόnem accípiant, qui vocáti sunt ætérnæ hereditátis: in Christo Jesu Dómino nostro.

Gradual. Ps. 142, 9, 10

Deliver me from my enemies, Erípe me, Dómine, de iní-
O Lord, teach me to do Thy will. micis meis: doce me fácere

voluntatem tuam. *V. Ps. 17, 48, 49.* Liberátor meus, Dómine, de gentibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me.

V. Ps. 17, 48, 49. My deliverer, O Lord, from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me.

Tract. Ps. 128, 1-4

Sæpe expugnáverunt me a juventúte mea. *V. Dicat nunc Israël: sæpe expugnáverunt me a juventúte mea. V. Etenim non potuérunt mihi: supra dorsum meum fabricáverunt peccatóres. V. Prolongáverunt iniquitátes suas: Dóminus justus concidit ceruices peccatórum.*

Often have they fought against me from my youth. *V. Let Israel now say: often have they fought against me from my youth. V. But they could not prevail over me: the wicked have wrought upon my back. V. They have lengthened their iniquities: the Lord Who is just will cut the necks of sinners.*

Munda Cor Meum, page 763.

Gospel. John 8, 46-59

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dicébat Iesus turbis Judæórum: Quis ex vobis árguet me de peccáto? Si veritátem dico vobis, quare non créditis mihi? Qui ex Deo est, verba Dei audit. Proptérea vos non audítis, quia ex Deo non estis. Respondérunt ergo Judæi, et dixerunt ei: Nonne bene dícimus nos, quia Samaritánus es tu, et dæmónium habes? Respóndit Iesus: Ego dæmónium non hábeo: sed honorífico Patrem meum, et vos inhonorástis me. Ego autem non quæro glóriam meam: est qui quærat, et júdicet. Amen, amen dico vobis: si quis sermónem meum serváverit, mortem non vidévit in ætérnum. Dixérunt ergo Judæi: Nunc cogóvimus quia dæmó-

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to the multitudes of the Jews, Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to Him, Do not we say well, that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil: but I honor My Father, and you have dishonored Me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, If any man keep My word, he shall not see death for ever. The Jews therefore said, Now we know that Thou hast a

devil. Abraham is dead, and the prophets; and Thou sayest, If any man keep My word, he shall not taste death forever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself? Jesus answered, If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of Whom you say that He is your God. And you have not known Him; but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: he saw it, and was glad. The Jews therefore said to Him, Thou are not yet fifty years old and hast Thou seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him; but Jesus hid Himself, and went out of the temple.

nium habes. Abraham mortuus est, et prophætæ: et tu dicis: Si quis sermónem meum serváverit, non gustábit mortem in ætérnum. Numquid tu major es patre nostro Abraham, qui mórtuus est? et prophætæ mórtui sunt. Quem teípsum facis? Respóndit Jesus: Si ego glorífico meípsum, glória mea nihil est: est Pater meus, qui glorificat me, quem vos dícitis quia Deus vester est, et non cognovístis eum: ego autem novi eum: et si dixeró, quia non scio eum, ero símilis vobis, mendax. Sed scio eum, et sermónem ejus servo. Abraham pater vester exsultávit ut vidéret diem meum: vidit, et gávisus est. Dixérunt ergo Judæ ad eum: Quinquaginta annos nondum habes, et Abraham vidísti? Dixit eis Jesus: Amen, amen dico vobis, ántequam Abraham fieret, ego sum. Tulérunt ergo lápidés, ut jácerent in eum: Jesus autem abscondit se, et exívit de templo.

Creed, page 765.

Offertory. Ps. 118, 17, 107

I will confess to Thee, O Lord, with my whole heart: render to Thy servant: I shall live and keep Thy words: enliven me according to Thy word, O Lord.

Confitébor tibi, Dómine, in toto corde meo: retribue servo tuo: vivam, et custódiam sermónes tuos: vivífica me secundum verbum tuum, Dómine.

Offertory Prayers, page 767.

Secret.

MAY these offerings, we pray Thee, O Lord, both loose the bonds of our sins, and win for us the gifts of Thy mercy. Through our Lord,

HÆC múnera, quæsumus, Dómine, et víncula nostræ pravitätis absólvant, et tuæ nobis misericórdiæ dona concíllent. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. 1 Cor. 11, 24, 25

Hoc corpus, quod pro vobis tradétur: hic calix novi testaménti est in meo sanguíne, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratióem.

This is My body which shall be delivered for you: this is the chalice of the New Testament in My blood, saith the Lord: do this, as often as you receive it, in commemoration of Me.

Postcommunion

ADÉSTO nobis, Dómine Deus noster: et quos tuis mystériis recreásti, perpétuis defénde subsidiis. Per Dóminum.

DRAW near to us, O Lord, our God, and with Thy perpetual succor defend those whom Thou hast refreshed with Thy mysteries. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Monday in Passion Week (Purple)

STATION AT ST. CHRYSOGONUS

The Beginning of Mass, page 756.

Introit. Ps. 55, 2

MISERÉRE mihi, Dómine, quóniam conculcávit me homo: tota die bellans tribulávit me. Ps. 55, 3. Conculcavérunt me inimíci mei tota die: quóniam multi bellántes advérsus me. Miserére.

HAVE mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. Ps. 55, 3. My enemies have trodden on me all the day long: for they are many that make war against me. Have mercy.

Kyrie, page 761. Gloria is omitted.

Prayer

SANCTÍFICA, quæsumus, Dómine, nostra jejúnia: et cunctárum nobis indulgéntiam propítius largíre culpárum. Per Dóminum.

SANCTIFY our fasts, we beseech Thee, O Lord, and mercifully grant us the forgiveness of all our sins. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jonas 3, 1-10

Lesson from Jonas the Prophet.

Lectio Jonæ Prophætæ.

IN THOSE days, the word of the Lord came to Jonas the second time, saying: Arise, and go to Ninive the great city; and preach in it the preaching that I bid thee. And Jonas arose and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey, and he cried, and said, Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God, and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes; and he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying, Let neither men, nor beasts, nor oxen, nor sheep, taste any thing; let them not feed, nor drink water, and let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn everyone from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from His fierce anger, and we shall not perish? And God saw their works, that they were turned

IN DIEBUS ILLIS: Factum est verbum Dómini ad Jonam prophétam secúndo, dicens: Surge, et vade in Níniven civitátem magnam: et prædica in ea prædicatióem, quam ego loquor ad te. Et surréxit Jonas, et ábiit in Níniven juxta verbum Dómini. Et Nínive erat civitas magna itínere trium diérum. Et cæpit Jonas introíre in civitátem itínere diéi uníus: et clamávit, et dixit: Adhuc quadraginta dies, et Nínive subvertétur. Et credidérunt viri Nínivítæ in Deum: et prædicavérunt je-júnium, et vestíti sunt saccis a majóre usque ad minórem. Et pervénit verbum ad regem Nínive: et surréxit de sólio suo, et abjécit vestiméntum suum a se, et indútus est sacco, et sedít in cinere. Et clamávit, et dixit in Nínive ex ore regis, et princípum ejus, dicens: Hómines, et juménta, et boves, et pécora non gustent quidquam: nec pascántur, et aquam non bibant. Et operiántur, saccis hómines, et juménta, et clament ad Dóminum in fortitúdi-ne, et convertátur vir a via sua mala, et ab iniquitáte, quæ est in má-nibus eórum. Quis scit, si convertátur, et ignóscat Deus: et revertátur a furóre iræ suæ, et non peribimus? Et vidit Deus ópera eórum, quia convérsi sunt de via sua mala: et misértus est pópulo suo. Dómi-

nus Deus noster.

from their evil way; and the Lord our God had mercy upon His people.

Gradual. Ps. 53, 4. 3

Deus, exáudi, oratióem O God, hear my prayer: give meam: áuribus pécipe verba ear to the words of my mouth. oris mei. *V.* Deus, in nómine *V.* Save me, O God, by Thy tuo saluum me fac, et in vir- name: and in Thy power de- túte tua libera me. liver me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 7, 32-39

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

✠ Continuation of the holy
Gospel according to St. John.

IN ILLO témpore: Misérunt principes, et pharisæi ministros ut apprehénderent Jesum. Dixit ergo eis Jesus: Adhuc módicum tempus vobiscum sum: et vado ad eum qui me misit. Quærétis me, et non inveniétis: et ubi ego sum, vos non potéstis veníre. Dixérunt ergo Judæi ad semetipsos: Quo hic itúrus est, quia non inveniémus eum? numquid in dispersiónem gentium itúrus est, et doctúrus gentes? Quis est hic sermo quem dixit: Quærétis me, et non inveniétis: et ubi sum ego, vos non potéstis veníre? In novissimo autem die magno festivitátis stabat Jesus, et clamábat, dicens: Si quis sitit, véniat ad me, et bibat. Qui credit in me, sicut dicit Scriptúra, flúmina de ventre ejus fluent aquæ vivæ. Hoc autem dixit de Spíritu, quem accepturi erant credéntes in eum.

AT THAT time, the rulers and pharisees sent ministers to apprehend Jesus. Jesus therefore said to them, Yet a little while and I am with you; and then I go to Him that sent Me. You shall seek Me, and shall not find Me; and where I am, thither you can not come. The Jews therefore said among themselves, Whither will He go, that we shall not find Him? will He go to the dispersed among the gentiles, and teach the gentiles? What is this saying that He hath said: You shall seek Me, and shall not find Me; and where I am, you can not come? And on the last and great day of the festivity, Jesus stood and cried, saying, If any man thirst, let him come to Me, and drink. He that believeth in Me, as the Scripture saith, Out of his belly shall flow rivers of living water. Now this He said of the Spirit which they should receive who believed in Him.

Offertory. Ps. 6, 5

Dómine, convértere, et éripe

Turn to me, O Lord, and de-

liver my soul; O save me for *ánimam meam: saluum me*
 Thy mercy's sake. *fac propter misericórdiam*
tuam.

Offertory Prayers, page 767.

Secret

GRANT us, O Lord, our God, **Q**UONCÉDE nobis, Dómine
 that this saving victim *Deus noster: ut hæc hós-*
 may become the satisfaction *tia salutáris, et nostrórum fiat*
 for our sins and the propitia- *purgátio delictórum et tuæ*
 tion of Thy majesty. Through *propitiátio majestatis. Per*
 our Lord. *Dóminum.*

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 23, 10

The Lord of hosts, He is the *Dóminus virtútum ipse est*
 King of glory. *Rex glóriæ.*

Postcommunion

MAY the participation of **S**ACRAMÉNTI tui, quæsumus,
 Thy sacrament, we be- *Dómine, participátio sal-*
 seech Thee, O Lord, bring us *utáris, et purificatióem nobis*
 both purification and healing. *tribuat, et medélam. Per Dó-*
 Through our Lord. *minum.*

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to **H**UMILIÁTE cápita vestra
 God. *Deo.*
 Give Thy people, we beseech *Da, quæsumus, Dómine,*
 Thee, O Lord; health of soul *pópulo tuo salútem mentis et*
 and body, that, by persevering *córporis: ut bonis opéribus*
 in good works, we may ever de- *inhæréndo, tua semper mere-*
 serve to be defended by Thy *átur protectiône deféndi. Per*
 protection. Through our Lord. *Dóminum.*

Concluding Prayers, page 793.

Tuesday in Passion Week (Purple)

STATION AT ST. CYRIACUS

The Beginning of Mass, page 756.

Introit. Ps. 26, 14

EXPECT the Lord, do man- **E**XPÉCTA Dóminum viri-
 fully: and let thy heart *liter age: et confortétur*
 take courage, and wait thou *cor tuum, et sústine Dómin-*

um. Ps. 26, 1. Dóminus illum- for the Lord. Ps. 26, 1. The
 inátio mea, et salus mea: Lord is my light and my sal-
 quem timébo? Exspécta Dó- vation: whom shall I fear?
 minum. Expect.

Kyrie, page 761. Gloria is omitted.

Prayer

NOSTRA tibi, Dómine, **M**AY our fasts be acceptable
 quæsumus, sint accép- to Thee, O Lord; may
 ta jejúnia: quæ nos et ex- they atone for our sins and
 piándo grátia tua dignos ef- render us worthy of Thy grace;
 fícient: et ad remédia per- and may they lead us to eternal
 dúcant æterna. Per Dóminum. remedies. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Dan. 14, 17; 28-42

Léctio Daniélis Prophétæ. Lesson from Daniel the Prophet.

IN DIÉBUS illis: Congregáti **I**N THOSE days, the Baby-
 sunt Babylónii ad regem, lonians came to the king
 et dixerunt ei: Trade nobis and said to him, Deliver us
 Daniélem, qui Bel destruxit, Daniel, who hath destroyed
 et draconem interfécit, alió- Bel, and slain the dragon; or
 quin interficiémus te, et do- else we will destroy thee and
 mum tuam. Vidit ergo rex thy house. And the king saw
 quod irrúerent in eum vehe- that they pressed upon him
 ménter: et necessitáte com- violently; and, being con-
 pulsus trádidit eis Daniélem. strained by necessity he deliv-
 Qui misérunt eum in lacum éred Daniel to them: and they
 leónum, et erat ibi diébus cast him into the den of lions,
 sex. Porro in lacu erant leó- and he was there six days.
 nes septem, et dabántur eis And in the den there were
 duo córpora quotidie, et duæ seven lions, and they had given
 oves: et tunc non data sunt to them two carcasses every
 eis, ut devorárent Daniélem. day, and two sheep; but then
 Erat autem Hábacuc proph- they were not given unto them,
 éta in Judæa, et ipse cóxerat that they might devour Dan-
 pulméntum, et intríverat iel. Now there was in Judea a
 panes in alvéolo: et ibat in prophet called Habacuc: and
 campum, ut ferret messóribus. he had boiled pottage, and had
 Dixitque Angelus Dómini ad broken bread in a bowl, and
 Hábacuc: Fer prándium, was going into the field to carry
 quod habes, in Babylónem it to the reapers. And the angel
 Daniéli qui est in lacu leó- of the Lord said to Habacuc,
 num. Et dixit Hábacuc: Dó- Carry the dinner which thou
 mine, Babylónem non vidi, et hast into Babylon, to Daniel
 lacum néscló. Et apprehén- who is in the lion's den. And
 dit eum Angelus Dómini in Habacuc said, Lord, I never

saw Babylon, nor do I know the den. And the angel of the Lord took him by the top of his head and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit. And Habacuc cried, saying, O Daniel, thou servant of God, take the dinner that God hath sent thee. And Daniel said, Thou hast remembered me, O God, and Thou hast not forsaken them that love Thee. And Daniel arose, and ate. And the angel of the Lord presently set Habacuc again in his own place. And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, saying, Great art Thou, O Lord, the God of Daniel. And he drew him out of the lion's den; but those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him. Then the king said, let all the inhabitants of the whole earth fear the God of Daniel; for He is the Saviour, working signs and wonders in the earth, Who hath delivered Daniel out of the lion's den.

Gradual. Ps. 42, 1, 3

Distinguish my cause, O Lord; deliver me from the unjust and deceitful man. *V.* Send forth Thy light, and Thy truth: they have conducted me, and brought me unto Thy holy hill.

Discerne causam meam, Dómine: ab hómine iníquo, et doloso éripe me. *V.* Emitte lucem tuam, et veritatem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum.

Munda Cor Meum, page 763.

Gospel. John 7, 1-13

✠ Continuation of the holy Gospel according to St. John. ✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO tempore: Ambulabat Jesus in Galilæam, non enim volébat in Judæam ambulare, quia quærebant eum Judæi interficere. Erat autem in próximo dies festus Judæorum, Scenopégia. Dixérunt autem ad eum fratres ejus: Transi hinc, et vade in Judæam, ut et discipuli tui vídeant ópera tua, quæ facis. Nemo quippe in occulto quid facit, et quærit ipse in palam esse: si hæc facis, manifesta teípsum mundo. Neque enim fratres ejus credébant in eum. Dicit ergo eis Jesus: Tempus meum nondum advénit: tempus autem vestrum semper est parátum. Non potest mundus odisse vos: me autem odit: quia ego testimónium perhibeo de illo, quod ópera ejus mala sunt. Vos ascéndite ad diem festum hunc, ego autem non ascéndo ad diem festum istum: quia meum tempus nondum implétum est. Hæc cum dixisset, ipse mansit in Galilæa. Ut autem ascenderunt fratres ejus, tunc et ipse ascéndit ad diem festum non manifeste, sed quasi in occulto. Judæi ergo quærebant eum in die festi et dicébant: Ubi est ille? Et murmur multum erat in turba de eo. Quidam enim dicébant: Quia bonus est. Alii autem dicébant. Non, sed sedúcit turbas. Nemo tamen palam loquebátur de illo, propter metum Judæorum.

AT THAT time, Jesus walked in Galilee, for He would not walk in Judea, because the Jews sought to kill Him. Now the Jews' feast of Tabernacles was at hand: and His brethren said to Him, Depart from hence, and go into Judea that Thy disciples also may see Thy works which Thou dost: for there is no man that doth any thing in secret, and he himself seeketh to be known openly. If Thou do these things, manifest Thyself to the world. For neither did His brethren believe in Him. Then Jesus said to them, My time is not yet come; but your time is always ready. The world cannot hate you; but Me it hateth, because I give testimony of it, that the works thereof are evil. Go you up to this festival-day, but I go not up to this festival-day; because My time is not accomplished. When He had said these things, He Himself stayed in Galilee. But after His brethren were gone up, then He also went up to the feast, not openly, but as it were in secret. The Jews therefore sought Him on the festival-day, and said, Where is He? And there was much murmuring among the multitude concerning Him: for some said, He is a good man; and others said, No, but He seduceth the people. Yet no man spoke openly of Him, for fear of the Jews.

Offertory. Ps. 9, 11, 12, 13

Sperent in te omnes, qui novérunt nomen tuum, Domine: quóniam non derelín-

Let all those trust in Thee who know Thy name, O Lord: for Thou dost not forsake them

that seek Thee: sing ye to the Lord Who dwelleth in Sion: for He hath not forgotten the prayers of the poor.

quis quærentes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus oratiónes pauperum.

Offertory Prayers, page 767.

Secret

WE BRING Thee, O Lord, to be immolated, the victims which signify the comforts of this life, that we may not despair of the eternal promises. Through our Lord.

HOSTIAS tibi, Dómine, deferimus immolandas: quæ temporálem consolatió-nem significant; ut promissa non desperémus atérna. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 24, 22

Redeem me, O God of Israel, from all my tribulation.

Rédime me, Deus Israë! ex ómnibus angústiiis meis.

Postcommunion

GRANT US, we beseech Thee, O almighty God; that, by constantly following those things which are divine, we may be worthy to approach the heavenly gifts. Through our Lord.

DA, quæsumus, omnipotens Deus: ut quæ divina sunt, júgiter exsequéntes, donis mereámur cælestibus propinquáre. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God.

Grant us, we beseech Thee, O Lord, persevering service in Thy will, that in our time the people that obeyeth Thee may increase both in merit and in number. Through our Lord.

HUMILIÁTE cápita vestra Deo.

Da nobis, quæsumus, Dómine: perseverántem in tua voluntáte famulátum; ut in diébus nostris, et mérito et número, pópulus tibi sérvians augeátur. Per Dóminum.

Concluding Prayers, page 793.

Wednesday in Passion Week (Purple)

STATION AT ST. MARCELLUS

The Beginning of Mass, page 756.

Introit. Ps. 17, 48, 49

LIBERÁTOR meus de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me, Dómine, Ps. 17, 2, 3. Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. Liberátor meus.

MY DELIVERER from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me, O Lord, Ps. 17, 2, 3. I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge, and my deliverer. My deliverer.

Kyrie, page 761. Gloria is omitted.

Prayer

SANCTIFICÁTO hoc jejúnio, Deus, tuórum corda fidélium miserátor illústra: et quibus devotiónis præstas af-féctum, præbe supplicántibus pium benígnus audítum. Per Dóminum.

ENLIGHTEN the hearts of Thy faithful, by this sanctified fast, O God of mercy, and of Thy kindness turn a pitying ear to the suppliants to whom Thou givest the spirit of devotion. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Lev. 19, 1, 2; 11-19, 25

Léctio libri Levítici.

Lesson from the Book of Leviticus.

IN DIÉBUS illis: Locútus est Dóminus ad Moysen, dicens: Lóquere ad omnem cætum filiórum Israél, et dices ad eos: Ego Dóminus Deus vester. Non faciétis furtum. Non mentiémini, nec decípiet unusquisque próximum suum. Non perjurábis in nómine meo, nec póllues nomen Dei tui. Ego Dóminus. Non fácies calúmniam próximo tuo, nec vi ópprimes eum. Non morábitur opus mercenárii tui apud te usque mane. Non maledíces surdo, nec coram cæco pones offendículum: sed timébis Dóminum Deum tuum,

IN THOSE days, the Lord spoke to Moses, saying, Speak to all the multitude of the children of Israel, and thou shalt say to them, I am the Lord your God, You shall not steal. You shall not lie: neither shall any man deceive his neighbor. Thou shalt not swear falsely by My name, nor profane the name of Thy God: I am the Lord. Thou shalt not calumniate thy neighbor, nor oppress him by violence. The wages of him that has been hired by thee shall not abide with thee until the morning. Thou shalt not speak evil of the

deaf, nor put a stumbling-block before the blind; but thou shalt fear the Lord thy God, because I am the Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honor the countenance of the mighty; but judge thy neighbor according to justice. Thou shalt not be a detractor, nor a whisperer among the people: Thou shalt not stand against the blood of thy neighbor. I am the Lord. Thou shalt not hate thy brother in thy heart; but reprove him openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord. Keep ye My laws: for I am the Lord your God.

quia ego sum Dóminus. Non fácies quod iníquum est, nec injúste judicábis. Non consideres persónam páuperis, nec, honóres vultum poténtis. Juste júdica próximo tuo. Non eris criminátor, nec susúrro in pópulo. Non stábis contra sánguinem próximi tui. Ego Dóminus. Non óderis fratrem tuum in corde tuo, sed públice árgue eum, ne hábeas super illo peccátum. Non quæras ultiónem, nec memor eris injúriæ civium tuórum. Díliges amicum tuum sicut teípsum. Ego Dóminus. Leges meas custodíte. Ego enim sum Dóminus Deus vester.

Gradual. Ps. 29, 2, 3, 4

I will extol Thee, O Lord, for Thou hast upheld me and hast not made my enemies to rejoice over me. *V.* O Lord, my God, I have cried to Thee, and Thou hast healed me: Thou hast brought forth, O Lord, my soul from hell; Thou hast saved me from them that go down into the pit.

Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimicos meos super me. *V.* Dómine Deus meus, clamávi ad te, et sanásti me: Dómine, abstraxísti ab inferis ánimam meam, salvásti me a descendentibus in lacum.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 10, 22-38

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelii secúndum Joánnem.

AT THAT time, it was the feast of the Dedication at Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about Him, and said to Him, How long dost Thou hold our

IN ILLO témpore: Facta sunt Encænía in Jerosólymis: et hiems erat. Et ambulábat Jesus in templo, in pórticu Salomónis. Circumdederunt ergo eum Judæi, et dicébant ei: Quoúsque ánimam nostram tollis? Si tu es Chris-

tus, dic nobis palam. Respóndit eis Jesus: Loquor vobis, et non créditis. Opera, quæ ego fácio in nómine Patris mei, hæc testimónium pérhibet de me: sed vos non créditis, quia non estis ex óvibus meis. Oves meæ vocem meam áudiunt: et ego cognósco eas, et sequuntur me; et ego vitam æternam do eis: et non peribunt in ætérnum, et non rápiet eis quisquam de manu mea. Pater meus quod dedit mihi, majus ómnibus est: et nemo potest rápere de manu Patris mei. Ego, et Pater, unum sumus. Sustulérunt ergo lápidés Judæi, ut lapidárent eum. Respóndit eis Jesus: Multa bona ópera osténdi vobis ex Patre meo, propter quod eórum opus me lapidátis? Respondérunt ei Judæi: De bono ópere non lapidámus te, sed de blasphemía: et quia tu, homo cum sis, facis teípsum Deum. Respóndit eis Jesus: Nonne scriptum est in lege vestra: quia Ego dixi, díi estis? Si illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptúra: quem Pater sanctificávit, et misit in mundum, vos dicitis: Quia blasphemás: quia dixi Fílius Dei sum? Si non fácio ópera Patris mei, nolíte crédere mihi. Si autem fácio, et si mihi non vultis crédere, opéribus créдите, ut cognoscátis, et credátis, quia Pater in me est, et ego in Patre.

souls in suspense? If Thou be the Christ, tell us plainly. Jesus answered them, I speak to you, and you believe not: the works that I do in the name of My Father they give testimony of Me; but you do not believe, because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me. And I give them life everlasting, and they shall not perish forever, and no man shall pluck them out of My hand. That which My Father hath given Me is greater than all, and no one can snatch them out of the hand of My Father. I and the Father are one. The Jews then took up stones to stone Him. Jesus answered them, Many good works I have showed you from My Father; for which of those works do you stone me? The Jews answered Him. For a good work we stone Thee not, but for blasphemy; and because that Thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your law, I said, You are gods? If He called them gods to whom the word of God was spoken, and the Scripture can not be broken, do you say of Him, Whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of My Father, believe Me not: but if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father.

Offertory. Ps. 58, 2

Eripe me de inimícis meis, Deliver me from my enemies,

O my God, and defend me from Deus meus, et ab insurgenti-
them that rise up against me, bus in me libera me, Dómine.
O Lord.

Offertory Prayers, page 767.

Secret

MAKE it Thy will, O merci- **A**NNUE, miséricors Deus:
ful God, that in earnest ut hóstias placatiónis
tribute we may bring the of- et laudis, sincéro tibi deferá-
ferings of reparation and mus obséquo. Per Dóminum.
praise. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 25, 6, 7

I will wash my hands among Lavabo inter innocéntes
the innocent, and will compass manus meas, et circuibó al-
Thy altar, O Lord: that I may táre tuum, Dómine: ut áudi-
hear the voice of Thy praise, am vocem laudis tuæ, et enár-
and tell of all Thy wondrous rem univérſa mirabília tua.
works.

Postcommunion

HAVING received the bless- **Q**UÆLÉSTIS doni benedic-
ing of the heavenly gift, tiónis percépta: sup-
we, Thy suppliants, implore plices te, Deus omnípotens,
Thee, O God, that the same deprecámur; ut hoc idem no-
may be the cause both of the bis et sacraménti causa sit, et
sacrament and of our salvation. salútis. Per Dóminum.
Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to **H**UMILIÁTE cápita vestra
God. Deo.

Give ear unto our supplica- Adéſto supplicatió nibus
tions, O almighty God, and be- nostris, omnípotens Deus: et
nignly grant the effect of Thy quibus fidúciám sperándæ pi-
accustomed mercy to those etátis indúlges: consuétæ mi-
whom Thou hast allowed to be sericórdiæ tribue benígnus
confident in the hope of Thy effectum. Per Dóminum.
good will. Through our Lord.

Concluding Prayers, page 793.

Thursday in Passion Week (Purple)

STATION AT ST. APOLLINARIS

The Beginning of Mass, page 756.

Introit. Dan. 3, 31

OMNIA, quæ fecisti nobis, Dómine, in vero iudicio fecisti: quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secundum multitudínem misericórdiæ tuæ. *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. Omnia.

ALL that Thou hast done to us, O Lord, Thou hast done in true judgment: because we have sinned against Thee, and have not obeyed Thy commandments: but give glory to Thy name, and deal with us according to the multitude of Thy mercy. *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. All that Thou.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut dignitas conditiónis humanæ per immoderántiam sauciáta, medicinális parsimóniæ stúdio reformétur. Per Dóminum.

GRANT, we beseech, O almighty God, that the dignity of humanity, impaired by excessive indulgence, may be restored by the earnest practice of healing restraint. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Dan. 3, 34-45

Léctio Daniélis Prophætæ.

Lesson from Daniel the Prophet.

IN DIÉBUS illis: Orávit Azariás Dóminum, dicens: Dómine Deus noster: ne, quæsumus, tradas nos in perpétuum propter nomen tuum, et ne díssipes testaméntum tuum: neque áuferas misericórdiam tuam a nobis propter Abraham diléctum tuum et Isaac servum tuum,

IN THOSE days Azariás prayed to the Lord, saying, O Lord our God, deliver us not up forever, we beseech Thee, for Thy name's sake, and abolish not Thy covenant, and take not away Thy mercy from us, for the sake of Abraham, Thy beloved, and Isaac Thy servant, and Israel Thy holy one;

to whom Thou hast spoken, promising that Thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the seashore: for we, O Lord, are diminished more than any nation, and are brought low in all the earth this day, for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before Thee, that we may find Thy mercy; nevertheless in a contrite heart and humble spirit let us be accepted. As in holocausts of rams, and bullocks, and as in thousands of fat lambs, so let our sacrifice be made in Thy sight this day, that it may please Thee; for there is no confusion to them that trust in Thee. And now we follow Thee with all our heart, and we fear Thee, and seek Thy face. Put us not to confusion, but deal with us according to Thy meekness and according to the multitude of Thy mercies and deliver us according to Thy wonderful works, and give glory to Thy name, O Lord; and let all them be confounded that show evils to Thy servants; let them be confounded in all Thy might, and let their strength be broken and let them know that Thou art the Lord the only God, and glorious over all the world. O Lord our God.

et Israël sanctum tuum: quibus locutus es, pollicens quod multiplicares semen eorum sicut stellas cæli, et sicut arénam, quæ est in littore maris: quia, Dómine, imminuti sumus plus quam omnes gentes, sumusque húmiles in univérſa terra hódie propter peccáta nostra. Et non est in témpore hoc princeps, et dux, et prophéta, neque holocaustum, neque sacrificium, neque oblátio, neque incensum, neque locus primitiárum coram te, ut possimus invenire misericórdiam tuam: sed in ánimo contrito, et spíritu humilitátis suscipiámur. Sicut in holocáusto, arietum, et taurórum, et sicut in millibus agnórum pínguium: sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi: quóniam non est confusio confidentibus in te. Et nunc séquimur te in toto corde, et timémus te, et quærimus fáciem tuam. Ne confundas nos: sed fac nobiscum juxta mansuetúdinem tuam, et secundum multitudínem misericórdiæ tuæ. Et érue nos in mirábilibus tuis, et da glóriam nómini tuo, Dómine: et confundántur omnes, qui osténdunt servis tuis mala, confundántur in omni poténtia tua: et robur eorum conterátur: et sciant quia tu es Dóminus Deus solus et gloriósus super orbem terrárum, Dómine Deus noster.

Gradual. Ps. 95, 8, 9

Bring the sacrifices, and come into His courts: adore the Lord in His holy court. *Y. Ps. 28, 9.* The Lord will discover

Tóllite hóstias, et introíte in átria ejus: adoráte Dóminum in aula sancta ejus. *Y. Ps. 28, 9.* Revelábit Dóminus con-

dénsa: et in templo ejus omnes dicent glóriam.

the thick woods: and in His temple all shall speak His glory.

Munda Cor Meum, page 763.

Gospel. Luke 7, 36-50

✠ Sequéntia sancti Evangelii secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore: Rogábat Jesum quidam de pharisæis, ut manducáret cum illo. Et ingressus domum pharisæi, discúbuit. Et ecce mûlier, quæ erat in civitaté peccátrix, ut cognóvit quod accubuisset in domo pharisæi, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácrymis cœpit rigáre pedes ejus, et capíllis capítis sui tergébat, et osculabátur pedes ejus, et unguénto ungebát. Viden autem pharisæus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quæ et qualis est mûlier, quæ tangit eum: quia peccátrix est. Et respóndens Jesus, dixit ad illum: Simon, hábeo tibi aliquid dicere. At ille ait: Magíster, dic. Duo debítóres erant cuidam fœneratóri: unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrisque. Quis ergo eum plus díligit? Respóndens Simon, Dixit: Æstimo quia is, cui plus donávit. At ille dixit ei: Recte judicásti. Et convérsus ad mulierem, dixit Simóni: Vides hanc mulierem? Intrávi in domum tuam, aquam pédibus meis non dedisti: hæc autem lácrymis rigávit pedes meos, et capíllis suis tersit. Osculum mihi

AT THAT time, one of the pharisees desired Jesus to eat with him; and He went into the house of the pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the pharisee's house, brought an alabaster box of ointment; and standing behind at His feet, she began to wash His feet with tears, and wash His feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the pharisee, who had invited Him, seeing it, spoke within himself, saying, This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee: but he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said, I suppose that he to whom he forgave most. And He said to him, Thou hast judged rightly. And turning to the woman, He said unto Simon, Dost thou see this wo-

man? I entered into thy house: thou gavest me no water for My feet; but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. Wherefor I say to thee, Many sins are forgiven her, because she hath loved much: but to whom less is forgiven, he loveth less. And He said to her, Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith has made thee safe; go in peace.

Offertory. Ps. 136, 1

Upon the rivers of Babylon, Super flúmina Babylonis
there we sat and wept, when we illic sédimus, et flévimus, dum
remembered thee, O Sion. recordarémur tui, Sion.

Offertory Prayers, page 767.

Secret

O LORD, our God, Who hast especially commanded that these creatures, which Thou hast made for the support of our frailty, be also used as offerings to be dedicated to Thy name, grant, we beseech Thee, that they may provide for us both help for the present life and a sacrament for eternity. Through our Lord.

DÓMINE, Deus noster, qui in his pótius creatúris, quas ad fragilitátis nostræ subsídium condidisti, tuo quoque nómini múnera jussisti dicánda constitui: tribue, quæsumus; ut et vitæ nobis præsentis auxílium, et æternitátis efficiant sacraméntum. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 118, 49, 50

Remember Thy word to Thy Meménto verbi tui servo
servant, O Lord, in which Thou tuo, Dómine, in quo mihi

spem dedisti: hæc me conso-
lata est in humilitate mea.

gavest me hope: this consoled
me in my humiliation.

Postcommunion

QUOD ore sumpsimus, Dó-
mine, pura mente capi-
amus: et de múnere tempor-
áli, fiat nobis remédium sem-
pitérnum. Per Dóminum.

WHAT we have taken with
our mouth, O Lord, may
we receive with a pure mind,
and from a temporal gift may
it become to us an eternal rem-
edy. Through our Lord.

*Second Postcommunion for the Church, page 825; or for the
Pope, page 826.*

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra
Deo.

Bow down your heads to
God.

Esto, quæsumus, Dómine,
propítius plebi tuæ: ut, quæ
tibi non placent, respuéntes;
tuórum pótius repleántur de-
lectatiónibus mandatórum.
Per Dóminum.

Be merciful, we beseech
Thee, O Lord, to Thy people,
that, rejecting the things which
please Thee not, we may rather
be filled with the delights of
Thy commandments. Through
our Lord.

Concluding Prayers, page 793.

Friday in Passion Week (Purple)

STATION AT ST. STEPHEN ON MOUNT COELIUS

The Beginning of Mass, page 756.

Introit. Ps. 30, 10, 16, 18

MISERÉRE mihi, Dómine,
quóniam tribulor: lib-
era me, et éripe me de máni-
bus inimicórum meórum, et a
persequéntibus me: Dómine,
non confúndar, quóniam in-
vocávi te. Ps. 30, 2. In te,
Dómine, sperávi, non con-
fúndar in ætérnum: in jus-
títia tua libera me. Miserére
mihi.

HAVE mercy on me, O Lord,
for I am afflicted: de-
liver me, and save me out of
the hands of my enemies, and
from them that persecute me;
let me not be confounded, O
Lord, for I have called upon
Thee. Ps. 30, 2. In Thee, O
Lord, have I hoped, let me
never be confounded: deliver
me in Thy justice. Have mercy.

Kyrie, page 761. Gloria is omitted.

Prayer

QUORDIBUS nostris, quæsu-
mus, Dómine, grátiam

OF THY loving-kindness
pour Thy grace into our

hearts, we beseech Thee, O Lord, that, curbing our sinful propensities with voluntary chastisement, we may suffer in this life and not be condemned to eternal punishments. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jer. 17, 13-18

Lesson from Jeremias the Prophet. *Lectio Jeremiæ Prophætæ.*

IN THOSE days, Jeremias said: O Lord, all that forsake Thee shall be confounded: they that depart from Thee, shall be written in the earth: because they have forsaken the Lord, the vein of living waters. Heal me, O Lord, and I shall be healed, save me, and I shall be saved: for Thou art my praise. Behold they say to me: Where is the word of the Lord? let it come. And I am not troubled, following Thee for my pastor, and I have not desired the day of man, Thou knowest. That which went out of my lips, had been right in Thy sight. Be not Thou a terror unto me, Thou art my hope in the day of affliction. Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid; bring upon them the day of affliction, and with a double destruction destroy them, O Lord our God.

IN DIEBUS illis: Dixit Jeremias: Domine, omnes qui te derelinquant, confundentur: recedentes a te, in terra scribentur: quoniam dereliquerunt venam aquarum viventium, Dominum. Sana me, Domine, et sanabor: saluum me fac, et saluus ero: quoniam laus mea tu es. Ecce ipsi dicunt ad me: Ubi est verbum Domini? Veniat. Et ego non sum turbatus, te pastorem sequens: et diem hominis non desideravi, tu scis. Quod egressum est de labiis meis, rectum in conspectu tuo fuit. Non sis tu mihi formidini, spes mea tu in die afflictionis. Confundantur qui me persequuntur, et non confundar ego: paveant illi, et non paveam ego. Induc super eos diem afflictionis, et duplici contritione conterere eos, Domine Deus noster.

Gradual. Ps. 34, 20, 22

My enemies spoke peaceably to me, and in anger they were troublesome to me. *V.* Thou hast seen, O Lord, be not Thou silent: depart not from me.

Pacificæ loquebantur mihi inimici mei: et in ira molesti erant mihi. V. Vidisti, Domine, ne sileas: ne discedas a me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 11, 47-54

✠ Sequéntia sancti Evan-
gélil secúndum Joánnem.

IN ILLO témpore: Colle-
gerunt pontífices et pha-
risæi concíllium advérsus
Jesum, et dicébant: Quid
fácimus, quia hic homo multa
signa facit? Si dimíttimus
eum sic, omnes credent in
eum: et vénient Románi, et
tollent nostrum locum, et
gentem. Unus autem ex ipsis,
Cáiphás nómine, cum esset
póntifex anni illíus, dixit eis:
Vos nescítis quidquam, nec
cogitátis quia, expedit vobis,
ut unus moriátur homo pro
pópulo, et non tota gens
péreat. Hoc autem a seme-
típo non dixit: sed cum esset
póntifex anni illíus, prophe-
távit, quod Jesus moritúrus
erat pro gente, et non tantum
pro gente, sed ut filios Dei,
qui erant dispérsi, congre-
gáret in unum. Ab illo ergo
die cogitavérunt ut interficer-
ent eum. Jesus ergo jam
non in palam ambulábat
apud Judæos: sed abiit in
regiónem juxta désertum, in
civitátem, quæ dicitur Eph-
rem, et ibi morabátur cum
discípulis suis.

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, the chief
priests and the phari-
sees gathered a council against
Jesus, and said, What do we;
for this man doth many mira-
cles? If we let Him alone so,
all will believe in Him, and the
Romans will come, and take
away our place and nation.
But one of them, named Cai-
phas, being the high-priest that
year, said to them, You know
nothing; neither do you con-
sider that it is expedient for
you that one man should die
for the people, and that the
whole nation perish not. And
this he spoke not of himself,
but being the high priest of
that year, he prophesied that
Jesus should die for the nation;
and not only for the nation,
but to gather together in one
the children of God that were
dispersed. From that day
therefore they devised to put
Him to death. Wherefore Jesus
walked no more openly among
the Jews; but He went into a
country near the desert, unto a
city that is called Ephrem, and
there He abode with His disci-
ples.

Offertory. Ps. 118, 12, 121, 42

Benedíctus es, Dómine,
doce me justificatiónes tuas:
et non tradas calumniántibus
me supérbis: et respondébo
exprobrántibus mihi verbum.

Blessed art Thou, O Lord,
teach me Thy justifications:
give me not up to my proud
calumniators, and so shall I
answer them that reproach me.

Secret

GRANT US, O merciful God, that we may ever have the grace of serving Thine altars worthily, and may be saved by constantly partaking of the sacrifices offered thereon. Through our Lord.

PRÆSTA nobis miséricors, Deus: ut digne tuis servire semper altáribus mereámur: et eórum perpétua participatióne salvári. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 26, 12

O Lord, deliver me not to the desires of them that persecute me; for false witnesses have risen up against me.

Ne tradideris me, Dómine, in ánimas persecuéntium me: quóniam insurrexérunt in me testes iníqui, et mentita est iníquitas sibi.

Postcommunion

MAY the protection of the sacrifices we have partaken of never leave us, and may it ever ward off from us all things harmful. Through our Lord.

SUMPTI sacrificii, Dómine, perpétua nos tuitio non derelinquat: et nóxia semper a nobis cuncta depéllat. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God.

Grant, we beseech Thee, O almighty God, that we, who seek the favor of Thy protection, being delivered from all evils, may serve Thee with a quiet mind. Through our Lord.

HUMILIÁTE cápita vestra Deo.

Concéde, quæsumus, omnipotens Deus: ut, qui protectionis tuæ grátiam quærimus, liberáti a malis ómnibus, secúra tibi mente serviámus. Per Dóminum.

Concluding Prayers, page 793.

Saturday in Passion Week (Purple)

STATION AT ST. JOHN BEFORE THE LATIN GATE

The Beginning of Mass, page 756.

Introit. Ps. 30, 10, 16, 18

HAVE mercy on me, O Lord, for I am afflicted: de-

MISERERE mihi, Dómine, quóniam tribulor:

libera me, et éripe me de
mánibus inimicórum meórum,
et a persequéntibus me: Dó-
mine, non confúndar, quóni-
am invocávi te. Ps. 30, 2. In
te, Dómine, sperávi, non con-
fúndar in ætérnum: in justí-
tia tua libera me. Miserére
mihi.

live me out of the hands of
my enemies, and from them
that persecute me: let me not
be confounded, O Lord, for I
have called upon Thee. Ps. 30, 2.
In Thee, O Lord, have I hoped,
let me never be confounded:
deliver me in Thy justice. Have
mercy.

Kyrie, page 761. Gloria is omitted.

Prayer

PROFÍCIAT, quæsumus, Dó-
mine, plebs tibi dicáta
piæ devotiónis afféctu: ut
sacris actiónibus erudíta,
quanto majestáti tuæ fit grá-
tior, tanto donis potióribus
augeátur. Per Dóminum.

LET the people consecrated
to Thee, O Lord, we be-
seech, grow unceasingly in the
spirit of loving devotion, that,
being taught by sacred observ-
ances, it may feel the increase
of more precious gifts as it in-
creaseth in favor with Thy
majesty. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jer. 18, 18-23

Léctio Jeremiæ Prophétæ.

Lesson from Jeremias the
Prophet.

IN DIEBUS illis: Dixérunt
impíi Judæi ad invicem:
Venite, et cogitémus contra
justum cogitatiónes: non
enim peribit lex a sacerdoté,
neque consílium a sapiénte,
nec sermo a prophéta: veníte,
et percutiamus eum lingua,
et non attendámus, ad uni-
vérsos sermónes ejus. At-
ténde, Dómine, ad me, et audi
vocem adversariórum meórum.
Numquid rédditur pro
bono malum, quia fodérunt
fóveam ánimæ meæ? Recor-
dare quod stéterim in con-
spéctu tuo, ut lóquerer pro
eis bonum, et avérterem in-

IN THOSE days, the wicked
Jews said one to another,
Come, and let us invent devices
against the just; for the law
shall not perish from the priest,
nor counsel from the wise, nor
the word from the prophet:
come, and let us strike him
with the tongue, and let us
give no heed to all his words.
Give heed to me, O Lord, and
hear the voice of my adversar-
ies. Shall evil be rendered for
good; because they have digged
a pit for my soul? Remember
that I have stood in Thy sight,
to speak good for them, and to
turn away Thy indignation

from them. Therefore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children, and widows; and let their husbands be slain by death: let their young men be stabbed with the sword in battle. Let a cry be heard out of their houses; for Thou shalt bring the robber upon them suddenly, because they have digged a pit to take me, and have hid snares for my feet. But Thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from Thy sight; let them be overthrown before Thy eyes; in the time of Thy wrath do Thou destroy them, O Lord, our God.

dignationem tuam ab eis. Propterea da filios eorum in famem, et deduc eos in manus gladii: fiant uxores eorum absque liberis, et viduæ: et viri eorum interficiantur morte: juvenes eorum confodiuntur gladio in prælio. Audiatur clamor de domibus eorum: adduces enim super eos latronem repente: quia foderunt foveam, ut caperent me, et laqueos absconderunt pedibus meis. Tu autem, Domine, scis omne consilium eorum adversum me in mortem: ne propitiâris iniquitati eorum, et peccatum eorum a facie tua non deleatur. Fiant corruentes in conspectu tuo, in tempore furoris tui abutere eis, Domine Deus noster.

Gradual. Ps. 34, 20, 22

My enemies spoke peaceably to me: and in anger they were troublesome to me. *V.* Thou hast seen, O Lord, be not Thou silent: depart not from me.

Pacificæ loquebantur mihi inimici mei: et in ira molesti erant mihi. *V.* Vidisti, Domine ne sileas: ne discedas a me.

Munda Cor Meum, page 763.

Gospel. John 12, 10-36

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, the chief priests thought to kill Lazarus also; because many of the Jews, by reason of him, went away and believed in Jesus. And on the next day, a great multitude that was come to the festival-day, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him, and cried, Hosanna, blessed is He that com-

✠ Sequentia sancti Evangelii secundum Joannem.

IN ILLO tempore: Cogitaverunt principes sacerdotum ut et Lazarum interficerent: quia multi propter illum abibant ex Judæis, et credebant in Jesum. In crastinum autem turba multa, quæ venerat ad diem festum, cum audissent quia venit Jesus Jerosolymam, acceperunt ramos palmârum, et processerunt obviam ei, et clamabant: Hosanna, bene-

dictus qui venit in nómine Dómini, Rex Israël. Et invénit Jesus aséllum, et sedit super eum, sicut scriptum est: Noli timére, fília Sion: ecce Rex tuus venit sedens super pulchrum ásinae. Hæc non cognovérunt discipuli ejus primum: sed quando glorificátus est Jesus, tunc recordáti sunt quia hæc erant scripta de eo: et hæc fecérunt ei. Testimónium ergo perhibébat turba, qua erat cum eo quando Lázarus vocávit de monumento, et vocitávit eum a mórtuis. Proptérea et óbviávenit ei turba: quia audiérunt eum fecisse hoc signum. Pharisei ergo dixerunt ad semetipsos: Vidétis quia nihil proficimus? ecce mundus totus post eum ábiit. Erant autem quidam gentiles ex his, qui ascénderant ut adorárent in die festo. Hi ergo accessérunt ad Philíppum, qui erat a Bethsaída Galilææ: et rogábant eum, dicéntes: Dómine, vólumus Jesum vidére. Venit Philíppus, et dicit Andréæ: Andréas rursum, et Philíppus dixerunt Jesu. Jesus autem respóndit eis, dicens: Venit hora, ut clarificétur Fílius hóminis. Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi ministrat, me sequátur: et ubi sum ego, illic et míster meus erit. Si quis mihi ministráverit, honorifi-

eth in the name of the Lord, the king of Israel. And Jesus found a young ass, and sat upon it; as it is written, Fear not, daughter of Sion; behold thy king cometh, sitting on an ass's colt. These things His disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they did these things to Him. The multitude therefore gave testimony which was with Him when He called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet Him; because they heard that He had done this miracle. The pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after Him. Now there were certain gentiles among them, who came up to adore on the festival-day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus. But Jesus answered them, saying, The hour is come that the Son of man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, it remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any

man minister to Me, him will My Father honor. Now is My soul troubled. And what shall I say? Father, save Me from this hour. Father, glorify Thy name. A voice therefore came from heaven, I have both glorified it, and will glorify it again. The multitude therefore that stood and heard, said that it thundered. Others said, An angel spoke to Him. Jesus answered and said, This voice came not because of Me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die). The multitude answered Him, We have heard out of the law, that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light believe in the light; that you may be the children of light. These things Jesus spoke, and He went away, and hid Himself from them.

cabit eum Pater meus. Nunc ánima mea turbáta est. Et quid dicam? Pater, salvífica me ex hac hora. Sed prop-térea veni in horam hanc. Pater, clarifica nomen tuum. Venit ergo vox de cælo: Et clarificávi, et iterum clarificábo. Turba ergo, quæ stabat, et audierat, dicebat tonitruum esse factum. Alii dicebant: Angelus ei locútus est. Respóndit Jesus, et dixit: Non propter me hæc vox venit, sed propter vos. Nunc iudicium est mundi, nunc princeps hujus mundi ejiciétur foras. Et ego si exaltátus fuero a terra, ómnia traham ad meípsum. (Hoc autem dicebat, significans qua morte esset moritúrus). Respóndit ei turba: Nos audivimus ex lege, quia Christus manet in ætérnum, et quómodo tu dicis: Opórtet exaltárl Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Jesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat ténebris, nescit quo vadat. Dum lucem habétis, créдите in lucem: ut fílii lucis sitis. Hæc locútus est Jesus: et ábiit, et abscondit se ab eis.

Offertory. Ps. 118, 2, 121, 42

Blessed art Thou, O Lord, teach me Thy justifications: and deliver me not up to the proud who calumniate me: and I will answer a word to those who upbraid me.

Benedíctus es, Dómine, doce me justificatiónes tuas: et non tradas calumniántibus me superbis: et respondébo exprobrántibus mihi verbum.

Offertory Prayers, page 767.

Secret

A CUNCTIS NOS, quæsumus, Dómine, reátibus et perículis propitiátus absólve: quos tanti mystérii tribuis esse consortes. Per Dóminum.

BE PROPITIATED, we beg Thee, O Lord, and pardon all our offenses, whom Thou dost grant to be sharers in so great a mystery. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 26, 12

Ne tradíderis me, Dómine, in ánimas persequéntium me: quóniam insurrexérunt in me testes iniqui, et mentíta est iníquitas sibi.

O Lord, deliver me not over to the souls of them that persecute me: for unjust witnesses have risen up against me, and iniquity hath lied to itself.

Postcommunion

DIVINI múnieris largitáte satiáti, quæsumus, Dómine Deus Noster: ut hujus semper participatione vivámus. Per Dóminum.

FILLED with the bounty of Thy divine gift, we beseech, O Lord, our God, that we may ever find life by participating in the same. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo.

Tueátur, quæsumus, Dómine, délixtera tua pópulum deprecántem: et purificátum dignánter erúdiat; ut consolatióne præsentí, ad futúra bona proficiat. Per Dóminum.

Bow down your heads to God.

Let Thy right hand, we beseech, O Lord, guard the people that calleth upon Thee, and let it teach the people that they may be fittingly purified; that by the consolation of the present they may profit for the good things that are to come. Through our Lord.

Concluding Prayers, page 793.



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Palm Sunday (Purple)

Sunday of the First Class

Blessing of the Palms

After the usual Asperges, or solemn sprinkling with holy water, before Beginning Mass, the officiating priest, wearing a cope of purple color over his alb and stole, and attended by deacon, subdeacon, and other ministers, stands at the Epistle corner of the altar, with the palms that are to be blessed near him, while the choir sings the following Antiphon.¹

Antiphon. Matt. 21, 9

HOSANNA to the Son of David: benedictus qui venit in cometh in the name of the Lord! O King of Israel! Hosanna in the highest!

V. The Lord be with you.

V. Dóminus vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

The chant being terminated the priest sings the Collect.

Let us pray

O God, Whom to hold dear and to love is righteousness, multiply in us the gifts of Thine ineffable grace; and do Thou, Who hast made us, by the death of Thy Son, to hope for the things we believe, make us by His resurrection to attain to the end for which we strive. Amen. Who with Thee. *R.* Amen.

Next follows a Lesson to be sung by the subdeacon as if it were the Epistle at Mass.

¹In churches, in which sacred ministers can not be had, the functions of this day are carried out according to the *Memoriale Rituum*. The officiant recites all the prayers in a loud voice and in a manner befitting the sacred character of the ceremonies, and the choir remains silent. However, where the custom prevails, they may be performed with chant.

Lesson. Ex. 15, 27; 16, 7

Lectio libri Exodi.

IN DIEBUS illis: Venérunt filii Israël in Elim, ubi erant duodecim fontes aquarum, et septuaginta palmæ: et castrametati sunt iuxta aquas. Protectique sunt de Elim, et venit omnis multitudo filiôrum Israël in désertum Sin, quod est inter Elim et Sinai: quintodécimo die mensis secúndi, postquam egréssi sunt de terra Ægypti. Et murmurávit omnis congregatio filiôrum Israël contra Móysen et Aaron in solitúdine. Dixerúntque filii Israël ad eos: Utinam mórtui essémus per manum Dómini in terra Ægypti, quando sedebámus super ollas cárniûm, et comedebámus panem in saturitáte: cur eduxistis nos in désertum istud, ut occiderétis omnem multitudinem fame? Dixit autem Dóminus ad Móysen: Ecce, ego pluam vobis panes de cælo: egrediátr pópulus, et cólligat quæ sufficiunt per singulos dies: ut tentem eum, utrum ámbulet in lege mea, an non. Die autem sexto parent quod inferant: et sit duplum, quam colligere solébant per singulos dies. Dixerúntque Móyses et Aaron ad omnes filios Israël: Véspere sciétis quod Dóminus edúxerit vos de terra Ægypti: et mane vidébitis glóriam Dómini.

the land of Egypt; and in the morning you shall see the glory of the Lord.

Lesson from the Book of Exodus.

IN THOSE days, the children of Israel came unto Elim, where there were twelve fountains of water, and seventy palm-trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai; the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses, Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in My law or not. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel, In the evening you shall know that the Lord hath brought you forth out of

In place of the Gradual the choir chants one or other of the following responsories.

R. 1. John, 11, 47, 48, 49, 50, 53. The chief priests and pharisees gathered a council and said: What do we; for this man doth many miracles? If we let Him alone so, all men will believe in Him: * And the Romans will come, and take away our place and nation. *V.* But one of them named Caiphas, being the high-priest that year, prophesied, saying: It is expedient for you, that one man should die for the people, and that the whole nation perish not. From that day therefore they devised to put Him to death, saying:

* And the Romans will come, etc.

R. 2. Matt. 26, 39, 41. On Mount Olivet He prayed to His Father; Father, if it be possible, let this chalice pass from Me. * The spirit indeed is willing, but the flesh is weak: Thy will be done. *V.* Watch, and pray, that ye enter not into temptation.

* The spirit indeed, etc.

R. 1. Joan, 11, 47, 48, 49, 50, 53. Collegérunt pontífices et pharisæi concilium, et dixerunt: Quid fácimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum: * Et vénient Románi, et tollent nostrum locum, et gentem. *V.* Unus autem ex illis, Cáiphas nómine, cum esset pón-tífex anni illius, prophetávit dicens: Expedit vobis ut unus moriátur homo pro pópulo, et non tota gens péreat. Ab illo ergo die cogitavérunt interficere eum, dicéntes:

* Et venient.

R. 2. Matt. 26, 39, 41. In monte Olivéti orávit ad Patrem: Pater, si fieri potest, tránseat a me calix iste. * Spíritus quidem promptus est, caro autem infirma: fiat volúntas tua. *V.* Vigiláte, et oráte, ut non intrétis in tentatiónem.

* Spíritus quidem.

With all the customary ceremonies at high Mass, the Gospel is now sung by the deacon.

Gospel. Matt. 21, 1-9

✠ Continuation of the holy Gospel according to St. Matth.

AT THAT time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet; He sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them, and bring them to Me. And if any man shall say anything to you,

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Cum appropinquáset Jesus Jerosólymis, et venisset Bèthphage ad montem Olivéti: tunc misit duos discipulos suos, dicens eis: Ite in castélum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea; sólvite, et addúcite mihi: et si quis vobis áliquíd dixerit,

dicite, quia Dóminus his opus habet, et confestim dimittet eos. Hoc autem totum factum est, ut adimplerétur quod dictum est per Prophétam, dicentem: Dicite filiæ Sion: Ecce rex tuus venit tibi mansuétus, sedens super ásinam et pullum, fílium subjugális. Eúntes autem discipuli, fecerunt sicut præcepit illis Jesus. Et adduxerunt ásinam, et pullum: et imposuerunt super eos vestiménta sua, et eum désuper sedere fecerunt. Plúrima autem turba straverunt vestiménta sua in via: álii autem cadébant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicéntes: Hosánna filio David: benedíctus, qui venit in nómine Dómini.

say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them: and they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way; and others cut boughs from the trees, and strewed them in the way: and the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; blessed is He that cometh in the name of the Lord.

The priest now proceeds to bless the palms.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Let us pray.

AUGE fidem in te sperantium Deus, et supplicum preces cleménter exáudi: véniat super nos múltiplex misericórdia tua: benedícantur et hi pálmities palmarum, seu olivárum: et sicut in figúra Ecclésiæ multiplicásti Noë egrediéntem de arca, et Móysen exeúntem de Ægypto cum fíliis Israél: ita nos portántes palmas, et ramos olivárum, bonis áctibus, occurrámus óbviám Christo: et per ipsum in gáudium introéamus ætérnum. Qui tec-

INCREASE the faith of them that hope in Thee, O God, and give ear to our humble petitions; let Thy manifold mercy come upon us; let these branches, whether of palm or of olive, be blessed *¶*, and, as, in the antetype of the Church, Thou didst multiply Noe, when he went forth from the ark, and Moses, when he went out of Egypt with the children of Israel, so may we, who bear palms and olive branches, go forth with good works to meet Christ, and, through Him, may

we enter into everlasting joy. um vivit et regnat in unitate
Who, with Thee, liveth and Spiritus Sancti Deus.
reigneth in the unity of the
Holy Spirit, God.

*After the words "in the unity of the Holy Spirit, God"
(in unitate Spiritus sancti Deus), the priest intones the Preface
as at high Mass.*

V. For ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up
unto the Lord.

V. Let us give thanks to the
Lord, our God.

R. It is fitting and right.

V. Per omnia sæcula sæcu-
lorum.

R. Amen.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino
Deo nostro.

R. Dignum et justum est.

Preface

IT is truly meet and just,
right and profitable for us,
at all times and in all places
to give thanks to Thee, holy
Lord, almighty Father, eternal
God, Who dost glory in the
wisdom of Thy saints. For Thee
do Thy creatures serve, because
they know Thee, their only au-
thor and God: and all the
things that Thou hast made
join in praising Thee; and Thy
saints bless Thee, in that they
confess with unfaltering voice
before kings and powers of this
world that great name, the
name of Thine only-begotten
Son. Before Whom stand an-
gels and archangels, thrones
and dominations, and, with all
the array of the heavenly host,
sing together the hymn of Thy
glory, and unceasingly repeat:

VERE dignum et justum
est, æquum et salutáre,
nos tibi semper, et ubique
grátias ágere: Dómine sancte,
Pater omnipotens, æterne
Deus: Qui gloriáris in consilio
sanctorum tuorum. Tibi enim
sérviunt creaturæ tuæ: quia
te solum auctórem et Deum
cognóscunt, et omnis factúra
tua te colláudat, et bene-
dicunt te sancti tui. Quia illud
magnum Unigéniti tui nomen
coram régibus et potestátibus
hujus sæculi libera voce con-
fítentur. Cui assístunt Angeli
et Archángeli, Throni et Do-
minatiónes: cumque omni
milítia cæléstis exércitus
hymnum glóriæ tuæ concin-
unt, sine fine dicéntes:

*The choir sings the Sanctus, the priest pausing till it is ter-
minated.*

HOLY, holy, holy, Lord God
of Hosts. The heavens
and the earth are full of Thy

SANCTUS, Sanctus, Sanctus,
Dóminus Deus Sábaoth.
Pleni sunt cæli, et terra

glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

glory. Hosanna in the highest Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

He resumes:

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

Orémus.

PÉTIMUS, Dómine sancte, Pater omnípotens, ætérne Deus: ut hanc creatúram olivæ, quam ex ligni matéria prodíre jussísti quamque colúmba rédiens ad arcam próprio pértulit ore, benedícere, et sanctificáre dignéris: ut, quicúmque ex ea recéperint, accipiant sibi protectiónem animæ et corpóris: fiatque, Dómine, nostræ salútis remédium, tuæ grátie sacraméntum. Per Dóminum nostrum. *R.* Amen.

Orémus.

Deus, qui dispérsa congregas, et congregáta consérvas: qui pópulis óbviám Jesu ramos portántibus benedixísti: benedíc étiam hos ramos palmæ et olivæ, quos tui fámuli ad honórem nóminis tui fidéliter suscípíant; ut, in quemcúmque locum introducti fúerint, tuam benedictiónem habitatóres loci illius consequántur: et omni adversitáte effugáta, dextera tua protégat quos redémit Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat. *R.* Amen.

Orémus.

Deus, qui miro disposi-

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

HOY Lord, almighty Father, eternal God, this olive branch, a created thing, which Thou hast commanded to issue forth from the substance of the wood, and which the dove, returning to the ark, carried in its own beak, we ask that Thou wouldst vouchsafe to bless it and sanctify it, so that all who shall receive any of it may receive to themselves protection of soul and body; and let it become, O Lord, a saving remedy to us and a sacred sign of Thy grace. Through our Lord. *R.* Amen.

Let us pray.

O God, Who dost gather dispersed things and preserve what Thou hast gathered, Who didst bless the people bearing branches to meet Jesus, bless also these branches of palm and of olive which Thy servants take up in the spirit of faith, that, into whatsoever place they shall be brought, the dwellers in that place may obtain Thy blessing, and that, putting to flight all evil, Thy right hand may protect those who have been redeemed by Jesus Christ, Thy Son, our Lord, Who with Thee liveth and reigneth. *R.* Amen.

Let us pray.

O God, Who in the marvelous

order of Thy providence hast been pleased to show forth the manner of our salvation even by means of material things, grant, we beseech Thee, that the devout hearts of Thy faithful may understand, to their profit, the mystical signification of the fact that on this day the populace, filled with heavenly enlightenment, went out to meet the Redeemer, and strewed under His feet branches of olive and of palm. The palm branches, therefore, look to His triumph over the prince of death, but the sprigs of olive proclaim that in a certain manner the spiritual unction is already come. For that favored throng even then understood that our Redeemer, condoling with the sorrows of mankind, was to battle with the prince of death for the life of the whole world, and was to triumph by dying. And for this they waited upon Him with such observance as should declare both the triumph of His victory and the richness of His mercy. Remembering which fact and its signification with full faith, we, too, beseech and supplicate Thee, O holy Lord, almighty Father, eternal God, through the same Our Lord Jesus Christ, that in Him, and through Him, Whose members Thou hast willed us to be, we may be worthy to gain the victory over the empire of death and to partake in His glorious resurrection. Who with thee liveth and reigneth. *R.* Amen.

Let us pray.

O God, Who didst appoint a dove to bring its message of

tionis ordine, ex rebus etiam insensibilibus, dispensationem nostrae salutis ostendere voluisti: da, quæsumus; ut devota tuorum corda fidelium salubriter intelligent, quid mystice designet in facto, quod hodie cælesti lumine affata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit. Palmarum igitur rami de mortis principe triumphos exspectant; sirculi vero olivarum, spiritualem unctionem advenisse quodammodo clamant. Intelléxit enim jam tunc illa hominum beati multitudo præfigurari: quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus. Et ideo talia obsequens administravit, quæ in illo, et triumphos victoriæ, et misericordiæ pinguédinem declararent. Quod nos quosque plena fide, et factum et significatum retinentes, te Dómine sancte Pater omnipotens, æternæ Deus, per eundem Dóminum nostrum Jesum Christum suppliciter exoramus: ut in ispo, atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriám reportantes, ipsius gloriósæ resurrectionis participes esse mereámur: Qui tecum vivit et regnat. *R.* Amen.

Orémus.

Deus, qui per olivæ ramum, pacem terris columbam nun-

tiāre jussisti: pręsta, quęsumus; ut hos olivę, ceterarumque arborum ramos, cęlesti benedictione sanctifices: ut cuncto pópulo tuo proficiant ad salutem. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Benedic, quęsumus, Dómine, hos palmárum, seu olivárum ramos: et pręsta; ut, quod pópulus tuus in tui venerationem hodierna die corporaliter agit, hoc spiritaliter summa de devotióne perficiat, de hoste victóriam reportando, et opus misericordię summópere diligendo. Per Dóminum nostrum. *R.* Amen.

peace to the earth by means of an olive branch, grant, we beseech Thee, that Thou mayest sanctify with heavenly benediction these branches of olive and of other trees, so that they may profit all Thy people unto salvation. Through Christ our Lord. *R.* Amen.

Let us pray.

Bless, we beseech Thee, O Lord, these branches, whether olive or palm, and grant that what Thy people this day doeth in the flesh in Thy honor it may do in spirit with uttermost devotion, winning the victory over the enemy, and loving with all its heart the exercise of mercy. Through our Lord. *R.* Amen.

After sprinkling the palms with holy water (he recites the antiphon Asperges me whilst sprinkling them) and incensing them, he proceeds:

V. Dóminus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with Thy spirit.

Orémus.

Let us pray.

Deus, qui Fílium tuum Jesum Christum Dóminum nostrum, pro salutę nostra in hunc mundum misisti, ut se humiliáret ad nos, et nos revocáret ad te: cui étiam, dum Jerúsalem veníret, ut adimpléret Scriptúras, credéntium populórum turba, fidelíssima devotióne vestiménta sua cum ramis palmárum in via sternébant: pręsta, quęsumus; ut illi fidei viam pręparémus, de qua, remóto lápide offensiónis, et petra scándali frondeant apud te ópera nostra justitię ramis: ut ejus vestigia sequi mereámur. Qui

O God, Who didst send Thy Son, Jesus Christ our Lord, into this world for our salvation, that He might humble Himself to our level and recall us to Thee; for Whom, also, as He came to Jerusalem, to fulfil the Scriptures, the throng of believing people, with the most heartfelt devotion, strewed their garments in His way, together with palm branches; grant, we beseech Thee, that we may prepare for Him the way of faith, upon which the stone of offense and the rock of scandal being removed, our works of justice may put forth

leaves upon their branches be- tecum vivit. *R.* Amen.
fore Thee, so that we may be
worthy to follow His footsteps. Who with Thee liveth. *R.* Amen.

If another priest is present the officiant goes to the middle of the altar, where, facing the people, he receives the palm from the priest. Both stand during the ceremony and kiss the palm. If no other priest assists at the ceremony the server places the palm intended for the officiant upon the altar immediately after the palms have been blessed; the officiant proceeds to the middle, kneels on both knees, takes his palm from the altar, kisses it, and returns it to the server. If the ceremony is carried on without chant the officiant then goes to the Missal at the Epistle corner, reads the two antiphons, found below, returns to the middle of the altar, hands the palms to the servers, and then distributes them to the people.

At the solemn blessing the officiant now gives each of the clergy and laity present a palm or olive branch, or a twig of whatever tree or shrub was blessed in place of these. Each one on receiving his palm reverently kisses it and the hand of the officiating priest. Meanwhile the choir sings the following antiphons:

The children of the Hebrews,	Púeri Hebræórum portántes
bearing olive branches, went to	ramos olivárum, obviavérunt
meet the Lord, crying aloud	Dómino, clamántes, et di-
and saying, Hosanna in the	céntes: Hósanna in excélsis.
highest.	

The children of the Hebrews	Púeri Hebræórum vesti-
strewed their garments in the	ménta prosternébant in via,
way, and cried aloud, saying,	et clamábant dicéntes: Ho-
Hosanna to the Son of David;	sánna filio David: benedíctus
blessed is He that cometh in	qui venit in nómine Dómini.
the name of the Lord.	

Returning to the altar the celebrant chants:

V. The Lord be with you.

V. Dóminus vobíscum.

R. And with thy spirit.

R. Et cum spíritu tuo.

Let us pray.

Orémus.

Almighty, eternal God, Who didst cause Our Lord Jesus Christ to sit upon an ass's foal, and didst teach the crowds of the people to strew branches of trees in His way and sing Hosanna in His praise, grant, we beseech Thee, that we may be able to imitate their innocence and worthily to acquire their merit. Through the same Christ our Lord. *R.* Amen.

Omnípotens sempitérne Deus, qui Dóminum nostrum Jesum Christum, super pul-lum ásinæ sedére fecísti, et turbas populórum vestiménta, vel ramos árborum in via stérnere, et Hosánna decantáre in laudem ipsíus docuísti: da, quæsumus; ut illórum innocéntiam imitári possimus, et eórum méritum conséqui mereámur. Per eúndem Christum Dóminum nostrum. *R.* Amen.

The deacon, or the officiant at the ordinary blessing, now gives notice of the procession in the e-words:

Procedámus in pace.

Let us go forward in peace.

The choir responds:

In nómine Christi. Amen.

*In the name of Christ.
Amen.*

During the procession some of the following chants are sung:

Antiphon. Matt. 21

Cum appropinquáret Dóminus Jerosólymam, misit duos ex discipulis suis, dicens: *Ite in castéllum quod contra vos est: et inveniétis pullum ásinæ alligátum, super quem nullus hóminum sedit: sólvite, et addúcite mihi. Si quis vos interrogáverit dicite: Opus Dómino est. Solvéntes adduxérunt ad Jesum: et imposuérunt illi vestiménta sua, et sedit super eum: álii expandébant vestiménta sua in via: álii ramos de arbóribus sternébant: et qui sequebántur, clamábant: Hosáнна, benedíctus qui venit in nómine Dómini: benedíctum regnum patris nostri David: Hosáнна in excélsis: miserére nobis, fili David.*

When the Lord drew nigh unto Jerusalem, He sent two of His disciples, saying to them, *Go ye into the village that is over against you, and you shall find the colt of an ass tied, upon which no man hath yet sat: loose it and bring it unto me. And if any man shall question you, say: The Lord hath need of it. And they loosed it and brought it to Jesus. And They laid their garments upon it and He sat thereon. And some spread their garments, and other strewed branches of trees in His path. And those who followed cried out: Hosanna: Blessed is He that cometh in the name of the Lord. O happy the kingdom of David our father! Hosanna in the highest. Thou, Son of David, have mercy on us.*

Antiphon. John 12, 13

Cum audisset pópulus, quia Jesus venit Jerosólymam, acceperunt ramos palmárum: et exiérunt ei óbviám, et clamábant púeri, dicéntes: *Hic est, qui ventúrus est in salutem pópuli. Hic est salus nostra, et redéemptio Israël. Quantus est iste, cui Throni, et Dominationes occúrrunt! Noli timére, filia Sion: ecce Rex tuus venit tibi, sedens super pullum ásinæ, sicut*

When the people had heard that Jesus was coming to Jerusalem, they took branches of palm-trees and went forth to meet Him, and the children cried aloud, saying: *This is He that was to come for the salvation of the people. He is our salvation and the redemption of Israel. How great is He Whom thrones and dominations serve! Fear not, O daughter of Sion, behold thy King*

cometh to thee sitting upon an scriptum est. Salve, Rex, fab-
 ass's foal, as it is written. Hail, ricátor mundi, qui venísti
 King, Creator of the world, redímere nos.
 Who hast come to redeem us!

Antiphon

Six days before the solemn Ante sex dies solémnis
 pasch, when the Lord came Paschæ, quando venit Dómi-
 into the city of Jerusalem, the nus in civitátem Jerúsalem,
 children ran to meet Him; and occurrerunt ei púeri: et in
 in their hands they carried mánibus portábant ramos
 palm branches, and they cried palmárum, et clamábant voce
 aloud, saying: Hosanna in the magna, dicétes: Hosánna in
 highest; blessed art Thou Who excélsis: benedictus qui vení-
 hast come in the abundance of sti in multitudine miseri-
 Thy mercy. Hosanna in the córdiæ tuæ: Hosánna in ex-
 highest. excélsis.

Antiphon

With flowers and palms the Occurrunt turbæ cum flóri-
 multitudes run to meet the Re- bus et palmis Redemptóri
 deemer, and they give becom- óbviám: et victóri trium-
 ing honors to the triumphant phánti digna dant obséquia:
 victor; the nations utter the Fílium Dei ore gentes præ-
 praises of the Son of God, and dicant: et in laudem Christi
 their voices thunder through voces tonant per núbila: Hó-
 the clouds in praise of Christ: sánna in excélsis.
 Hosanna in the highest.

Antiphon

With the angels and the chil- Cum Angelis et pueris
 dren, let us be found faithful, fidéles inveniámur, trium-
 acclaiming Him Who doth tri- phatóri mortis clamántes:
 umph over death: Hosanna in Hosánna in excélsis.
 the highest.

The great crowd gathered for Turba multa, quæ convén-
 the feast-day acclaimed the erat ad diem festum, clamábat
 Lord: Blessed is He that com- Dómino: Benedictus qui venit
 eth in the name of the Lord. in nómine Dómini: Hosánna
 Hosanna in the highest. in excélsis.

If possible, the procession should leave the Church, so that on its return it may stop before the chief door, which it must find closed. Then two cantors, inside the Church, sing the hymn Gloria laus, after each verse of which the choir, from outside, repeats the first verse as a chorus or refrain.

Gloria, Laus, et Honor

GLORY, praise, and honor to
 Thee, O Christ, our
 King!

GLÓRIA, laus, et honor, tibi
 sit, Rex Christe Re-
 demptor:

Cui puerile decus prompsit
Hosanna pium.

R. Glória, laus.

Israël es tu Rex, Davidis et
incolyta proles:

Nómine qui in Dómini,
Rex benedícite, venis.

R. Glória, laus.

Cœtus in excelsis te laudat
cœlicus omnis,

Et mortális homo, et cuncta
creâta simul.

R. Glória, laus.

Plebs Hebræa tibi cum
palmis óbvia venit:

Cum prece, voto hymnis,
adsumus ecce tibi.

R. Glória, laus.

Hi tibi passûro solvébant
mûnia laudis:

Nos tibi regnâti pângimus
ecce melos.

R. Glória, laus.

Hi placuere tibi, pláceat
devotio nostra:

Rex bone, Rex clemens, cui
bona cuncta placent.

R. Glória, laus.

Hosanna, children winsome
to Thee, Redeemer, sing.

R. Glory, etc.

Thou art the King of Israel,
of David's glorious line,

In the name of God Thou
comest, Thou blessed King di-
vine.

R. Glory, etc.

Thy praises loud in heaven
each host angelic sings,

And mortal man in unison
with all created things.

R. Glory, etc.

With palms the Hebrew peo-
ple went forth to meet their
King:

Behold, we, too, our homage
and prayers and anthems
bring.

R. Glory, etc.

To Thee about to suffer, they
paid their debt of praise;

To Thee on throne exalted
we now our voices raise.

R. Glory, etc.

Their homage Thou accept-
edst: accept the hearts we
bring,

Who all that's good approv-
est, Thou good and gracious
King.

R. Glory, etc.

When the hymn is ended the subdeacon (or the server at the ordinary blessing) who has carried a processional cross at the head of the procession, strikes the door of the church with the foot of the cross. The doors are then opened from the inside and clergy and people enter singing.

Ingrediénte Dómino in
sanctam civitatem, Hebræo-
rum pûeri resurrectiônem
vitæ promuntiâtes, * Cum
ramis palmârum: Hosanna,
clamâbant, in excelsis. *V.*
Cum audisset pópulus, quod
Jesus veniret Jerosólymam,
exierunt óbviâ eî. * Cum
ramis.

When the Lord entered the
Holy City the children of the
Hebrews, foretelling the resur-
rection of life, * carrying palm
branches, cried out, Hosanna in
the highest. *V.* When the popu-
lace had heard that Jesus was
coming to Jerusalem, they
went out to meet Him. * Carry-
ing palm branches.

The Mass

The Beginning of Mass, page 756.

Introit. Ps. 21, 20, 22

O LORD, remove not Thy help to a distance from me, look toward my defence; deliver me from the lion's mouth, and my lowness from the horns of the unicorns. *Ps. 21, 2.* O God, my God, look upon me: why hast Thou forsaken me? far from my salvation are the words of my sins. O Lord.

DÓMINE, ne longe fácias auxílium tuum a me, ad defensióem meam aspice: libera me de ore leónis, et a cornibus unicórnium: humilitátem meam. *Ps. 21, 2.* Deus Deus meus, respice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum. Dómine, ne longe.

Kyrie, page 761. Gloria is omitted.

Prayer

ALmighty and eternal God, Who, in order to give mankind an example of humility, didst will that our Saviour should assume our flesh and suffer on the cross; grant in Thy mercy that we be found worthy of the heritage of His patience and the fellowship of His resurrection. Through the same.

OMNÍPOTENS sempítérne Deus, qui humano géneri ad imitándum humilitátis exéplum, Salvatórem nostrum carnem súmere, et crucem subire fecisti: concéde propítius; ut et patiéntiæ ipsius habére documénta et resurrectionis consórtia mereámur. Per eúmdem Dóminum.

No other Prayer is said.

Epistle. Phil. 2, 5-11

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

Lectio Epístolæ beáti Pauli Apóstoli ad Philippenses.

BRETHREN, Let this mind be in you, which was also in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death,

FRATRES: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se æquál-em Deo: sed semetípsum exinanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu in-véntus ut homo. Humillávit semetípsum factus obédiens

usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen: (*Hic genuflectitur*), ut in nómine Jesu omne genuflectátur cælestium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

even the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names (*here all kneel*): that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Gradual. Ps. 72, 24, 1, 3

Tenuísti manum dexteram meam: et in voluntáte tua deduxísti me: et cum glória assumpsísti me. *V.* Quam bonus Israël Deus rectis corde! mei autem pene moti sunt pedes: pene effúsi sunt gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.

Thou hast held me in Thy right hand, and by Thy will Thou hast conducted me; and with glory Thou hast assumed me. *V.* How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of sinners, seeing the peace of sinners.

Tract. Ps. 21, 2-9; 18, 19, 22; 24, 32

Deus, Deus meus, réspice in me: quare me dereliquísti? *V.* Longe a salúte mea verba delictórum meórum. *V.* Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. *V.* Tu autem in sancto hábitas, laus Israël. *V.* In te speravérunt patres nostri: speravérunt, et liberásti eos. *V.* Ad te clamavérunt et salvi facti sunt: in te speravérunt, et non sunt confúsi. *V.* Ego autem sum vermis et non homo: opprobrium hóminum, et abjéctio plebis. *V.* Omnes qui vidébant me, aspernabántur me, locúti sunt láblis, et movérunt caput. *V.* Sperávit in Dómino, erípiat

O God, my God, look upon me: why hast Thou forsaken me? *V.* Far from my salvation are the words of my sins. *V.* O my God, I shall cry by day, and Thou wilt not hear: and by night, and it shall not be reputed as folly in me. *V.* But Thou dwellest in the holy place, the praise of Israel. *V.* In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. *V.* They cried to Thee, and they were saved: they trusted in Thee, and were not confounded. *V.* But I am a worm and no man: the reproach of men, and the outcast of the people. *V.* All they that saw Me have

laughed Me to scorn: they have spoken with the lips, and wagged the head. *V.* He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighteth in Him. *V.* But they have looked and stared upon Me: they parted My garments amongst them, and upon my vesture they cast lots. *V.* Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. *V.* Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. *V.* There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. *V.* To a people that shall be born, which the Lord hath made.

The usual preparatory prayer Munda cor meum is not said before the recital of the Passion, as at high Mass, and the deacons do not ask the priest's blessing nor salute the people with Dominus vobiscum when beginning their chant. Nor are they attended as at other high Masses by thurifer and acolytes.

In order to enable the faithful to realize more fully the sad events of our Lord's Passion and Death, the church provides in the liturgy for the singing of the Passion, in three voices, which are indicated in the text below. C (standing for Chronista) represents the narrator; S (standing for Synagoga), the Jewish People; H (Christus) the divine Victim, our Lord. During the chanting or reading of the Passion, clergy and laity hold the palms in their hands.

When the Passion is sung by three deacons the celebrant recites the Passion, down to the words "And the next day," standing at the Epistle corner of the altar. On other occasions he reads the Passion at the Gospel corner.

The Passion

Matt. 26, 1-75; 27, 1-66

The Passion of Our Lord *Passio Dómini nostri Jesu Christi secundum Matthæum.*

The Plot to Betray Jesus

AT THAT time, Jesus said to His disciples, H You know that after two days shall be the pasch, and the Son of man shall be delivered up to eum: salvum faciat eum, quóniam vult eum. *V.* Ipsi vero consideraverunt, et conspexerunt me, divisérunt sibi vestiménta mea, et super vestem meam miserunt sortem. *V.* Libera me de ore leónis, et a cornibus unicornum humilitátem meam. *V.* Qui timétis Dóminum, laudáte eum: univérsum semen Jacob, magnificáte eum. *V.* Annuntiábitur Dómino generatio ventúra: et annuntiábunt celi justítiam ejus. *V.* Pópulo, qui nascétur, quem fecit Dóminus.

Tunc congregati sunt principes sacerdotum, et seniores populi in atrium principis sacerdotum qui dicebatur Caiphas: et consilium fecerunt ut Jesum dolo tenerent, et occiderent. Dicebant autem: S. Non in die festo, ne forte tumultus fieret in populo. C. Cum autem Jesus esset in Bethania in domo Simonis leprosi, accessit ad eum mulier habens alabastrum unguenti pretiosi, et effudit super caput ipsius recumbentis. Videntes autem discipuli indignati sunt, dicentes: S. Ut quid perditio hæc? potuit enim istud venundari multo, et dari pauperibus. C. Sciens autem Jesus, ait illis: ¶ Quid molesti estis huic mulieri? opus enim bonum operata est in me. Nam semper pauperes habetis vobiscum: me autem non semper habetis. Mittens enim hæc unguentem hoc in corpus meum, ad sepeliendum me fecit. Amen dico vobis, ubicumque prædicatum fuerit hoc Evangelium in toto mundo, dicetur et quod hæc fecit in memoriam ejus. C. Tunc abiit unus de duodecim, qui dicebatur Judas Iscariotes, ad principes sacerdotum, et ait illis: S. Quid vultis mihi dare, et ego vobis eum tradam? C. At illi constituérunt ei triginta argenteos. Et exinde querebat opportunitatem ut eum traderet.

they appointed Him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.

The Preparation of the Pasch

Prima autem die azymorum accesserunt discipuli And on the first day of the azymes the disciples came

be crucified. C. Then there were gathered together the chief priests and the ancients of the people, into the court of the high priest, who was called Caiphas; and they consulted together that by subtilty they might apprehend Jesus, and put Him to death. But they said, S. Not on the festival-day, lest there should be a tumult among the people. C. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head, as He was at table. And the disciples seeing it, had indignation, saying, S. to what purpose is this waste? for this might have been sold for much, and given to the poor. C. And Jesus knowing it, said to them, ¶ Why do you trouble this woman? for she hath wrought a good work upon Me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon my body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memory of her. C. Then went one of the twelve, who was called Judas Iscariot, to the chief priests; and he said to them, S. What will you give me, and I will deliver Him unto you? C. but

to Jesus, saying, S. Where wilt Thou that we prepare for Thee to eat the pasch? But Jesus said ☩ Go ye into the city to a certain man, and say to him, The Master saith, My time is near at hand, I will keep the pasch at thy house with My disciples. C. And the disciples did as Jesus had appointed them; and they prepared the pasch. Now when it was evening, He sat down with His twelve disciples: and whilst they were eating, He said, ☩ Amen I say to you, that one of you is about to betray Me. C. And they, being very much troubled, began every one to say, S. Is it I, Lord? C. But He answering, said, ☩ He that dippeth his hand with Me in the dish, he shall betray Me. The Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. C. And Judas that betrayed Him, answering, said, S. Is it I, Rabbi? C. He saith to him. ☩ Thou hast said it.

ad Jesum, dicentes: S. Ubi vis parémus tibi comédere pascha? C. At Jesus dixit: ☩ Ite in civitatem ad quemdam, et dicite ei: Magister dicit: Tempus meum prope est, apud te fácio pascha cum discipulis meis. C. Et fecérunt discipuli sicut constituit illis Jesus, et paravérunt pascha. Véspere autem facto, discumbébat cum duódecim discipulis suis. Et edéntibus illis, dixit: ☩ Amen dico vobis, quia unus vestrum me traditúrus est. C. Et contristáti valde, cœpérunt singuli dicere: S. Numquid ego sum, Dómine? C. At ipse respondens, ait: ☩ Qui intíngit mecum manum in parópside, hic me tradet. Fílius quidem hóminis vadit, sicut scriptum est de illo: væ autem hómini illi, per quem Fílius hóminis tradétur: bonum erat ei, si natus non fuisset homo ille. C. Respóndens autem Judas, qui trádidit eum, dixit: S. Numquid ego sum, Rabbi? C. Ait illi: ☩ Tu dixisti.

Institution of the Holy Eucharist

C. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said, ☩ Take ye, and eat: this is My body. C. And taking the chalice He gave thanks: and gave to them, saying, ☩ Drink ye all of this. For this is My blood of the new testament, which shall be shed for many unto the remission of sins. And I say unto you, I will not drink from henceforth of the fruit of the vine, until that day when

C. Cœnantibus autem eis, accépit Jesus panem et benedixit, ac fregit, deditque discipulis suis et ait: ☩ Accípite, et comédite: hoc est corpus meum. C. Et accípiens cálicem, grátias egit: et dedit illis, dicens: ☩ Bibite ex hoc omnes. Hic est enim sanguis meus novi testaménti, qui pro multis effundétur in remissionem peccatórum. Dico autem vobis: non bibam ámodo de hoc genímine vitis, usque in diem

illum, cum illud bibam vobiscum novum in regno Patris mei. C. Et hymno dicto, exierunt in montem Oliveti. Tunc dicit illis Jesus: ✠ Omnes vos scandalum patiemini in me, in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, præcedam vos in Galilæam. C. Respondens autem Petrus, ait illi: S. Et si omnes scandalizati fuerint in te, ego numquam scandalizabor. C. Ait illi Jesus: ✠ Amen dico tibi, quia in hac nocte antequam gallus cantet, ter me negabis. C. Ait illi Petrus: S. Etiam si oportuerit me mori tecum, non te negabo. C. Similiter et omnes discipuli dixerunt.

I shall drink it with you in the kingdom of My Father. C. And a hymn being said, they went out unto Mount Olivet. Then Jesus saith to them, ✠ All you shall be scandalized in Me, this night; for it is written, I will strike the shepherd, and the sheep of the flock shall be dispersed: but after I shall be risen again, I will go before you into Galilee. C. And Peter answering, said to Him, S. Although all shall be scandalized in Thee, I will never be scandalized. C. Jesus said to him, ✠ Amen I say to thee, that in this night, before the cock crow, thou wilt deny Me thrice. C. Peter saith to Him, S. Yea, though I should die with Thee, I will not deny Thee: C. and in like manner said all the disciples.

Jesus Prays in Gethsemani

Tunc venit Jesus cum illis in villam, quæ dicitur Gethsemani, et dixit discipulis suis: ✠ Sedete hic, donec vadam illuc, et orem. C. Et assumpto Petro, et duobus filiis Zebedæi, cepit contristari et mæstus esse. Tunc ait illis: ✠ Tristis est anima mea usque ad mortem: sustinete hic, et vigilate mecum. C. Et progressus pusillum, prœcidit in faciem suam, orans, et dicens: ✠ Pater mi, si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu. C. Et venit ad discipulos suos, et invenit eos dormientes: et dicit Petro: ✠ Sic non potuistis una hora vigilare mecum? Vigilate, et orate, ut non intratis in tentationem: Spiritus qui-

Then Jesus came with them into a country place which is called Gethsemani; and He said to His disciples, ✠ Sit you here, till I go yonder and pray: C. and taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them, ✠ My soul is sorrowful even unto death: stay you here and watch with Me. C. And going a little farther, He fell upon His face, praying and saying, ✠ My Father, if it be possible, let this chalice pass from Me: nevertheless not as I will but as Thou wilt. C. And He cometh to His disciples and findeth them asleep: and He saith to Peter, ✠ What? Could you not watch one hour with Me?

Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. C. Again the second time, He went, and prayed, saying, ✠ My Father, if this chalice may not pass away but I must drink it, Thy will be done. C. And He cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them, ✠ Sleep ye now, and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold he is at hand that will betray Me.

Judas Approaches to Apprehend Jesus

C. As He yet spoke, behold Judas, one of the twelve, came; and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying, S. Whomsoever I shall kiss, that is He; hold him fast. C. And forthwith coming to Jesus, he said, S. Hail, Rabbi: C. and he kissed Him. And Jesus said to him, ✠ Friend, whereto art thou come? C. Then they came up, and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him, ✠ Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou

dem promptus est, caro autem infirma. C. Iterum secundo abiit, et oravit, dicens: ✠ Pater mi, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua. C. Et venit iterum, et invenit eos dormientes: erant enim oculi eorum gravati. Et relictis illis, iterum abiit, et oravit tertio, eundem sermonem dicens. Tunc venit ad discipulos suos, et dicit illis: ✠ Dormite jam, et requiescite: ecce appropinquavit hora, et Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquavit qui me tradet.

C. Adhuc eo loquente, ecce Judas unus de duodecim venit, et cum eo turba multa cum gladiis, et fustibus, missi a principibus sacerdotum, et senioribus populi. Qui autem tradidit eum, dedit illis signum dicens: S. Quemcumque osculatus fuero, ipse est, tenete eum. C. Et confestim accedens ad Jesum, dixit: S. Ave. Rabbi. C. Et osculatus est eum. Dixitque illi Jesus: ✠ Amice, ad quid venisti? C. Tunc accesserunt, et manus injecerunt in Jesum, et tenuerunt eum. Et ecce unus ex his, qui erant cum Jesu, extendens manum, exemit gladium suum, et percutiens, servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi Jesus: ✠ Convertite gladium tuum in locum suum. Omnes enim, qui acciperint gladium, gladio

peribunt. An putas, quia non possum rogare Patrem meum. et exhibebit mihi modo plus quam duodecim legiones Angelorum? Quomodo ergo implerentur Scripturae, quia sic oportet fieri? C. In illa hora dixit Jesus turbis: ¶ Tanquam ad latronem existis cum gladiis, et fustibus comprehendere me: quotidie apud vos sedebam docens in templo, et non me tenuistis. C. Hoc autem totum factum est, ut adimplerentur Scripturae prophetarum. Tunc discipuli omnes, relicto eo, fugerunt. At illi tenentes Jesum, duxerunt ad Caiapham principem sacerdotum, ubi scribae, et seniores convenerant.

that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? C. In that same hour Jesus said to the multitudes, ¶ You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you teaching in the temple, and you laid not hands on Me. C. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus led Him to Caiaphas the high priest, where the scribes and ancients were assembled.

Peter Denies Jesus

Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum, et omne concilium, quaerebant falsum testimonium contra Jesum, ut eum morti traderent: et non invenierunt; cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt: S. Hic dixit: Possum destruire templum Dei, et post triduum reaedificare illud. C. Et surgens princeps sacerdotum, ait illi: S. Nihil respondes ad ea, quae isti adversum te testificantur? C. Jesus autem tacebat. Et princeps sacerdotum ait illi: S. Adjuro te per Deum vivum, ut dicas nobis, si tu es Christus Filius Dei. C. Dicit illi Jesus: ¶ Tu dixisti. Ve-

And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses. And they said, S. This man said, I am able to destroy the temple of God and in three days to rebuild it. C. And the high priest, rising up, said to Him, S. Answerest Thou nothing to the things which these witness against Thee? C. But Jesus held His peace. And the high priest said to Him, S. I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. C. Jesus saith to him, ¶ Thou

hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. C. Then the high priest rent his garments, saying, S. He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? C. But they answering, said, S. He is guilty of death. C. Then did they spit in His face and buffeted Him; and others struck His face with the palms of their hands, saying, S. Prophecy unto us, O Christ, who is he that struck Thee? C. But Peter sat without in the court, and there came to him a servant-maid, saying, S. Thou also wast with Jesus the Galilean: C. but he denied before them all, saying, S. I know not what thou sayest. C. And as he went out of the gate, another maid saw him, and she saith to them that were there, S. This man also was with Jesus of Nazareth. C. And again he denied, with an oath, I do not know the man. And after a little while, they came that stood by, and said to Peter, S. Surely thou also art one of them; for even thy speech doth discover thee. C. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said, Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, to put Him to death.

rúmtamen dico vobis, ámodo vidébitis Filium hóminis sedéntem a dextris virtútis Dei, et veniétem in núbibus cæli. C. Tunc princeps sacerdotum scidit vestiménta sua, dicens: S. Blasphemábit: quid adhuc egémus téstibus? Ecce nunc audistis blasphemíam: quid vobis vidétur? C. At illi respondéntes dixerunt: S. Reus est mortis. C. Tunc exspué-runt in fáciem ejus, et cólaphis eum cecidérunt, álii autem palmas in fáciem ejus dedérunt, dicéntes: S. Prophe-tiza nobis Christe, quis est qui te percússit? C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancilla, dicens: S. Et tu cum Jesu Gal-ilæo eras. C. At ille negávit coram ómnibus, dicens: S. Nescio quid dicis. C. Exeúnte autem illo jánuam, vidit eum ália ancilla, et ait his, qui erant ibi: S. Et hic erat cum Jesu Nazaréno. C. Et iterum negávit cum juraménto: Quia non novi hóminem. Et post pusillum accessérunt qui stabant, et dixerunt Petro: S. Vere et tu ex illis es: nam et loquéla tua manifestum te facit. C. Tunc cæpit detestári, et juráre quia non novisset hóminem. Et continuo gallus cantávit. Et recordátus est Petrus verbi Jesu, quod dixerat: Priúsqvam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre. Mane autem facto, consílium inierunt omnes príncipes sacerdotum, et senióres pópuli advérsus Jesum, ut eum morti tráderent.

Jesus Brought Before Pilate

Et vinctum adduxerunt eum, et tradiderunt Póntio Pilátus præsidi. Tunc videns Judas, qui eum trádiderat, quod damnátus esset: peniténtia ductus, rétulit trigínta argénteos princípibus sacerdotum, et senióribus, dicens: *S.* Pec-cávi, tradens sanguinem justum. *C.* At illi dixerunt: *S.* Quid ad nos? Tu videris. *C.* Et projectis argénteis in templo, recéssit; et ábiens, láqueo se suspéndit. Príncipes autem sacerdotum, accéptis argénteis, dixerunt: *S.* Non licet eos mittere in córbonam: quia prétium ságuinis est. *C.* Consílio autem ínto, emérunt ex illis agrum figuli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Hacéldama, hoc est, ager ságuinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremíam prophétam, dicéntem; Et acceperunt trigínta argénteos prétium appretiáti, quem appretiaverunt a filiis Israël: et dedérunt eos in agrum figuli, sicut constituit mihi Dóminus. Jesus autem stetit ante præsidem, et interrogávit eum præsides, dicens: *S.* Tu es Rex Judæórum? *C.* Dixit illi Jesus: *✠* Tu dicis. *C.* Et cum accusarétur a princípibus sacerdotum, et senióribus, nihil respóndit. Tunc dicit illi Pilátus: *S.* Non audis quanta adversum te dicunt testimónia? *C.* Et non respóndit ei ad ullum verbum, ita ut mirarétur præsides veheménter.

And they brought Him bound, and delivered Him to Pontius Pilate, the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, *S.* I have sinned, in betraying innocent blood; *C.* but they said, *S.* What is that to us? look thou to it. *C.* And casting down the pieces of silver in the temple, he departed; and went, and hanged himself with a halter. But the chief priests having taken the pieces of silver, said, *S.* It is not lawful to put them into the corbona; because it is the price of blood. *C.* And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying, *S.* Art Thou the king of the Jews? *C.* Jesus said to him, *✠* Thou sayest it. *C.* And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him, *S.* Dost

not Thou hear how great testimonies they allege against Thee?

C. And He answered to him never a word; so that the governor wondered exceedingly.

Pilate Endeavors to Save Jesus

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would: and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, S. Whom will you that I release to you, Barabbas, or Jesus that is called Christ? C. For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment, his wife sent to him, saying, S. Have you nothing to do with that just man, for I have suffered many things this day in a dream because of Him. C. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor, answering, said to them, S. Whether will you of the two to be released unto you? C. But they said, S. Barabbas. C. Pilate saith to them, S. What shall I do then with Jesus that is called Christ? C. They say all, S. Let Him be crucified. C. The governor said to them, S. Why, what evil hath He done? C. But they cried out the more, saying, S. Let Him be crucified. C. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying, S. I am innocent of the blood of this just man; look you to it. C. And the whole people answering, said, S. His blood be upon us, and upon our children.

Per diem autem solénnem consuérat præses pópulo dimittere unum vinctum, quem voluissent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus? S. Quem vultis dímíttam vobis: Barábbam, an Jesum, qui dicitur Christus? C. Sciebat enim quod per invidiam tradidissent eum. Sedénte autem illo pro tribunáli, misit ad eum uxor ejus, dicens: S. Nihil tibi, et justo illi: multa enim passa sum hódie per visum propter eum. C. Príncipes autem, sacerdotum, et seniores persuaserunt pópulis, ut péterent Barábbam, Jesum vero pérderent. Respóndens autem præses ait illis: S. Quem vultis vobis de duóbus dímítti? C. At illi dixerunt: S. Barábbam. C. Dicit illis Pilátus: S. Quid igitur fáciam de Jesu, qui dicitur Christus? C. Dicunt omnes: S. Crucifigátur. C. Ait illis præses: S. Quid enim mali fecit? C. At illi magis clamábant dicéntes: S. Crucifigátur. C. Videns autem Pilátus quia nihil próficeret, sed magis tumultus fieret: accépta aqua, lavit manus coram pópulo, dicens: S. Innocens ego sum a ságuine justí hujus: vos vidéritis. C. Et respóndens univérsus pópulus dixit: S. Sanguis ejus super nos, et super filios nostros.

Pilate Consents to the Crucifixion

C. Tunc dimisit illis Barabam: Jesum autem flagellatum tradidit eis, ut crucifigetur. Tunc milites præsidis suscipiētes Jesum in prætorium, congregavērunt ad eum universam cohortem: et exuētes eum, chlāmydem coccineam circumdederunt ei, et plectētes corōnam de spinis, posuērunt super caput ejus, et arūdinem in dextera ejus. Et genu flexo ante eum, illudēbant ei, dicētes: S. Ave, rex Judæorum. C. Et exspuētes in eum, accepērunt arūdinem, et percutiēbant caput ejus. Et postquam illuserunt ei, exuērunt eum chlāmyde, et induērunt eum vestimentis ejus, et duxērunt eum ut crucifigerent. Exeūntes autem invenērunt hominem Cyrenæum, nōmine Simōnem: hunc angariavērunt, ut tōlleret crucem ejus.

C. Then he released to them Barabbas; and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him, they put a scarlet cloak about Him. And plating a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying, S. Hail, king of the Jews. C. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out they found a man of Cyrene, named Simon; him they forced to take up His cross.

The Crucifixion

Et venērunt in locum, qui dicitur Golgotha, quod est Calvāriæ locus. Et dederunt ei vinum bībere cum felle mixtum. Et cum gustasset, noluit bībere. Postquam autem crucifixerunt eum, diviserunt vestimenta ejus, sortem mittētes: ut impleretur quod dictum est per Prophētā, dicētem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedētes, servābant eum. Et imposuērunt super caput ejus causam ipsius scriptam: Hic est Jesus Rex Judæorum. Tunc crucifixi sunt cum eo duo latrones: unus a dextris, et unus a sin-

And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave Him wine to drink mingled with gall: and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying, They divided my garments among them, and upon My vesture they cast lots. And they sat, and watched Him. And they put over His head His cause, written: This is Jesus the King of the Jews. Then were crucified with Him two thieves, one on the right hand,

and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying, *S. Vah, Thou that destroyest the temple of God, and in three days dost rebuild it; save Thy own self: if Thou be the Son of God, come down from the cross.* *C.* In like manner also the chief priests with the scribes and ancients mocking, said, *S.* He saved others, Himself He cannot save: if He be the King of Israel, let Him now come down from the cross, and we will believe Him: He trusted in God, let Him now deliver Him if He will have Him; for He said, I am the Son of God. *C.* And the selfsame thing the thieves also, that were crucified with Him, reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *✠ Eli, Eli, lamma sabacchani?* *C.* that is, My God, My God, why hast Thou forsaken Me? *C.* And some that stood there, and heard, said, *S.* This man calleth *Elias*. *C.* And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed and gave Him to drink. And the others said, *S.* Let be, let us see whether *Elias* will come to deliver Him. *C.* And Jesus again crying with a loud voice, yielded up the ghost.

Here all kneel, and pause a little while.

And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked, and the rocks were rent; and the

istris. Prætereuntes autem blasphemabant eum moventes capita sua, et dicentes; S. Vah, qui destruis templum Dei, et in triduo illud reedificas: salva temetipsum. Si Filius Dei es, descende de cruce. C. Similiter et principes sacerdotum illudentes cum scribis, et senioribus, dicebant: S. Alios salvos fecit, seipsum non potest salvum facere: si Rex Israël est, descendat nunc de cruce, et credimus ei: confidit in Deo: liberet nunc, si vult eum dixit enim: Quia Filius Dei sum. C. Idipsum autem et latrones, qui crucifixi erant cum eo, improperabant ei. A sexta autem hora tenebræ factæ sunt super universam terram, usque ad horam nonam. Et circa horam nonam clamavit Jesus voce magna, dicens: ✠ Eli, Eli, lamma sabacchani? C. Hoc est: ✠ Deus meus, Deus meus, ut quid dereliquisti me? C. Quidam autem illis stantes, et audientes, dicebant: S. Eliam vocat iste. C. Et continuo currens unus ex eis, acceptam spongiam implévit aceto, et impósuit arundini, et dabat ei bibere. Ceteri vero dicebant: S. Cine, videamus an veniat Elias liberans eum. C. Jesus autem iterum clamans voce magna, emisit spiritum.

Et ecce velum templi scissum est in duas partes a summo usque deorsum: et terra mota est, et petreæ scissæ sunt, et monumenta apér-

ta sunt: et multa cōrpora sanctōrum, qui dormiērant, surrexērunt. Et exēntes de monumētis post resurrec-tionem ejus, venērunt in sanc-tam civitatem, et apparuērunt multis. Centurio autem, et qui cum eo erant, custodi-ēntes Jesum, viso terrāmōtu, et his quæ fiēbant, timuērunt valde dicētes: S. Vere Filius Dei erat iste. C. Erant autem ibi mulieres multæ a longe, quæ secūtæ erant Jesum a Galilæa, ministrāntes ei: in-ter quas erat Maria Magda-lēne, et Maria Jacōbi, et Jo-seph mater, et mater filiōrum Zebedæi. Cum autem sero fac-tum esset, venit quidam homo dives ab Arimathæa, nōmine Joseph, qui et ipse discipulus erat Jesu. Hic accēssit ad Pi-lātum, et pētiit corpus Jesu. Tunc Pilātus jussit reddi cor-pus. Et accēpto corpore, Jo-seph invōlvit illud in sindone munda. Et pōsuit illud in monumēto suo novo, quod exciderat in petra. Et advōlvit saxum magnum ad ōstium monumēti, et ābiit. Erat au-tem ibi Mariā Magdalēne, et āltera Maria sedēntes contra sepulcrum.

dalen, and the other Mary, sitting over against the sepulchre.

The deacon of the Mass, taking the book of the Gospels, now says the prayer Munda cor meum, page 763, and asks the priest's blessing, incensing the Sacred Text before beginning to read from it.

If three deacons do not sing the Passion, the celebrant now goes to the middle of the altar, recites the Munda cor meum, returns to the Gospel corner, and reads in a loud tone of voice, or sings the following passage:

Altera autem die, quæ est post Parascēven, convenērunt principes sacerdotum, et pha-

graves were opened, and many bodies of the saints that had slept, arose, and coming out of the tombs after His resurrec-tion, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying, S. Indeed this was the Son of God. C. And there were many women afar off, who had fol-lowed Jesus from Galilee, min-istering unto Him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also him-self was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monu-ment, and went his way. And there was there Mary Mag-

dalen, and the other Mary, sitting over against the sepulchre.

And the next day, which fol-lowed the day of the prepara-tion the chief priests and the

pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while He was yet alive, After three days I will rise again: command therefore the sepulchre to be guarded until the third day, lest His disciples come and steal Him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate said to them, You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting the guards.

risæi ad Pilátum dicentes: Dómine, recordáti sumus, quia sedúctor ille dixit adhuc vivens: Post tres dies resúr-gam. Jube ergo custodíri sepulcrum usque in diem tér-tium: ne forte véniant discipuli ejus, et furéntur eum, et dicant plebi: Surrexit a mórtuis: et erit novíssimus error pejor priore. Ait illis Pilátus: Habétis custódiam, ite, custodíte sicut scitis. Illi autem abeúntes, muniérunt sepúlcrum, signántes lápidem, cum custódibus.

Creed, page 765.

Offertory. Ps. 68, 21, 22

My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, and there was none: I sought for one to comfort Me, and I found none; and they gave me gall for My food, and in My thirst they gave Me vinegar to drink.

Impropérium expectávit cor meum, et misériam: et sustinui qui simul mecum contristarétur, et non fuit: consolantem me quæsivi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Offertory Prayers, page 767.

Secret

GRANT, we beseech Thee, O Lord, that the gift presented to the eyes of Thy majesty may both obtain for us the grace of devotion and acquire for us the effect of a blessed immortality. Through our Lord.

QUONCÉDE, quæsumús, Dómine: ut óculis tuæ majestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et effectum beátæ perennitátis acquirat. Per Dóminum.

Preface No. 4, page 803.

Communion. Matt. 26, 42

Father, if this chalice may not pass away, but I must drink it, Thy will be done.

Pater, si non potest hic calix transire, nisi bibam illum; fiat voluntas tua.

Postcommunion

PER hujus, Dómine, operationem mystérii: et vítia nostra purgéntur, et justa desideria compleántur. Per Dóminum.

BY THE operation of this mystery, O Lord, may our vices be purged away, and our righteous desires have fulfillment. Through our Lord.

In low Masses the Gospel At that time when Jesus drew nigh, page 390, found above in the blessing of the palms, is said at the end instead of the Gospel according to St. John.

Concluding Prayers, page 793.

Monday in Holy Week (Purple)

STATION AT ST. PRAXEDES

Privileged Major Feria

The Beginning of Mass, page 756.

Introit. Ps. 34, 1, 2

JÚDICA, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma, et scutum, et exsúrge in adjutórium meum, Dómine, virtus salútis meæ. Ps. 34, 3. Effúnde frámeam, et conclúde advérsus eos, qui persequúntur me: dic ánimæ meæ: Salus tua ego sum. Júdica, Dómine.

JUDGE Thou, O Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation. Ps. 34, 3. Bring out the sword, and shut up the way against those who persecute me: say to my soul, I am thy salvation. Judge.

Kyrie, page 761. Gloria is omitted.

Prayer

DA, QUÆSUMUS, omnipotens Deus: ut, qui in tot advérsis ex nostra infirmitate deficimus: intercedente unigéniti Filii tui passióne respírimus: Qui tecum vivit.

GRANT, we beseech Thee, O almighty God, that we, who, in the great mass of adversities, faint through our own weakness, may take heart anew through the pleading of the passion of Thy only begotten Son. Who with Thee liveth.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Is. 100, 5-10

Lesson from Isaias the Prophet. Lécitio Isaíæ Prophétæ.

IN THOSE days, Isaias said, The Lord God hath opened my ear, and I do not resist; I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded; therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me: who will contend with me? Let us stand together: who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of His servant; that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

IN DIEBUS illis: Dixit Isaías: Dóminus Deus apéruit mihi aurem, ego autem non contradico: retrórsum non abii. Corpus meum dedi percutiéntibus, et genas meas velléntibus: fáciem meam non avérti ab increpántibus, et conspuéntibus in me. Dóminus Deus auxiliátor meus, ideo non sum confúsus: ideo pósui fáciem meam, ut petram durissimam, et scio, quóniam non confúndar. Juxta est, qui justificat me, quis contradicet mihi? stemus simul, quis est adversárius meus? accédât ad me. Ecce Dóminus Deus auxiliátor meus: quis est qui condémnet me? Ecce omnes quasi vestiméntum conteréntur, tinea cómedet eos. Quis ex vobis timens Dóminum, áudiens vocem servi tui? qui ambulávit in ténebris, et non est lumen ei, speret in nómine Dómini, et innitátur super Deum suum.

Gradual. Ps. 34, 23, 3

Arise, O Lord, and be attentive to my judgment, to my cause, my God, and my Lord. *V.* Bring out the sword, and shut up the way against those who persecute me.

Exsúrge Dómine, et inténde iudicio meo, Deus meus et Dóminus meus, in causam meam. *V.* Effúnde frámeam, et conclúde advérsus eos, qui me persequúntur.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 12, 1-9

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

ANTE sex dies Paschæ venit Jesus Bethániam, ubi Lázarus fúerat mórtuus, quem suscitávit Jesus. Fecérunt autem ei cœnam ibi: et Martha ministrábat, Lázarus vero unus erat ex discumbéntibus cum eo. Maria ergo accépit libram unguénti nardi pístici pretiósí, et unxit pedes Jesu, et extérsit pedes ejus cápillis suis: et domus impléta est ex odóre unguénti. Dixit ergo unus ex discipulis ejus, Judas Iscariótes, qui erat eum traditúrus: Quare hoc unguéntum non véniit trecentis denáriis, et datum est egénis? Dixit autem hoc, non quia de egénis pertinébat ad eum, sed quia fur erat, et lóculos habens, ea, quæ mittebántur, portábat. Dixit ergo Jesus: Sinite illam, ut in diem sepultúræ meæ servet illud. Páuperes enim semper habétis vobiscum: me autem non semper habétis. Cognóvit ergo turba multa ex Judæis, quia illic est: et venérunt, non propter Jesum tantum, sed ut Lázarum vidérent, quem suscitávit a mórtuis.

✠ Continuation of the holy Gospel according to St. John.

SIX days before the pasch, Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made Him a supper there: and Martha served, but Lazarus was one of them that were at table with Him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment. Then one of His disciples, Judas Iscariot, he that was about to betray Him, said, Why was not this ointment sold for three hundred pence, and given to the poor? Now, he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein. But Jesus said, Let her alone, that she may keep it against the day of My burial: for the poor you have always with you; but Me you have not always. A great multitude therefore of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead.

Offertory. Ps. 142, 9, 10

Éripe me de inimícis meis,
Dómine: ad te confúgi, doce
me fácere voluntátem tuam:
quia Deus meus es tu.

Deliver me from my enemies,
O Lord: to Thee have I fled,
teach me to do Thy will; for
Thou art my God.

Offertory Prayers, page 767.

Secret

MAY these sacrifices, O almighty God, cleanse us by their mighty favor and make us to approach their divine author in greater purity. Through our Lord.

HÆC, sacrificia nos, omnipotens Deus, potènti virtùte mundátos, ad suum fáciant puriôres venire princípium. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 34, 26

Let them blush and be ashamed together, who rejoice at my evils: let them be clothed with shame and fear, who speak malignant things against me.

Erubéscant, et revearéantur simul, qui gratulántur malis meis: induántur pudóre et reveréntia, qui maligna loquúntur advérsus me.

Postcommunion

MAY Thy holy rites, O Lord, fill us with divine fervor, whereby we may receive delight both from that which we do and from its effect. Through our Lord.

PRÆBEANT, nobis, Dómine, divinum tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God.

HUMILIÁTE cápita vestra Deo.

Help us, O God, our salvation, and grant us to come with joy to the commemoration of the benefits with which Thou hast deigned to restore us. Through our Lord.

Adjuva nos, Deus salutáris nostrér: et ad beneficia recoléndá, quibus nos instauráre dignátus es, tribue veníre gaudentes. Per Dóminum.

Concluding Prayers, page 793.

Tuesday in Holy Week (Purple)

STATION AT ST. PRISCA

Privileged Major Feria

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

Nos autem gloriári opórtet in cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salváti, et liberáti sumus. *Ps. 66, 2.* Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem.

But it behooves us to glory in the cross of Our Lord Jesus Christ: in Whom is our salvation, life, and resurrection; by Whom we are saved and delivered. *Ps. 66, 2.* May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us, and may He have mercy on us. But it.

Kyrie, page 761. Gloria is omitted.

Prayer

OMNÍPOTENS sempitérne Deus: da nobis ita dominicæ passiónis sacraménta perágere; ut indulgéntiam percípere mereámur. Per eúndem Dóminum.

ALmighty and eternal God, grant that we may so celebrate the mysteries of the Lord's passion that we may deserve to obtain Thy pardon. Through the same.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jer. 11, 18-20

Léctio Jeremiæ Prophétæ.

Lesson from Jeremias the Prophet.

IN DÍEbus illis: Dixit Jeremias: Dómine, demonstrásti mihi, et cognóvi: tunc ostendísti mihi stúdia eórum. Et ego quasi agnus mansuétus, qui portátur ad victimam: et non cognóvi, quia cogitáverunt super me consília, dicéntes: Mittámus lignum in panem ejus, et eradámus eum de terra vivéntium, et nomen ejus non memorétur ámplius. Tu autem, Dómine Sábaoth, qui júdicas juste, et probas renes et corda, videam ultiónem tuam ex eis: tibi enim revelávi causam meam, Dómine Deus meus.

IN THOSE days, Jeremias said, O Lord, Thou hast showed me, and I have known: then Thou showedst me their doings. And I was as a meek lamb that is carried to be a victim: and I knew not that they had devised counsels against me, saying, Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But Thou, O Lord of Sabaoth, Who judgest justly, and triest the reins and the hearts, let me see Thy revenge on them: for to Thee have I revealed my cause, O Lord my God.

Gradual. Ps. 34, 13, 1-2

But as for me, when they were troublesome to me, I was clothed with haircloth, and I humbled my soul with fasting: and my prayer shall be turned into my bosom: *V.* Judge Thou, O Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me.

Ego autem, dum mihi molesti essent, induēbam me cilicio, et humiliābam in jejūnio animam meam: et oratio mea in sinu meo: convertētur. V. Jūdica, Dōmine, nocētes me, expūgna impugnāntes me: apprehēnde arma, et scutum, et exsūrge in adiutōrium mihi.

*The Passion**Mark 14, 1-72; 15, 1-46*

The Passion of Our Lord *Pāssio Dōmini nostri Jesu*
Jesu Christi, according to St. Christi secūndum Marcum.
Mark.

The Plot to Betray Jesus

AT THAT time the feast of the pasch and of the azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on Jesus and kill Him. But they said, *S.* Not on the festival-day, lest there should be a tumult among the people. *C.* And when He was in Bethania, in the house of Simon the leper, and was at meat; there came a woman having an alabaster box of ointment, of precious spikenard: and breaking the alabaster box, she poured it out upon His head. Now there were some who had indignation within themselves, and said, *S.* Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. *C.* And they murmured against her. But Jesus said, *℟.* Let her

IN ILLO tēpore: Erat Pascha, et āzyma post bīdium, et quērēbant summi sacerdōtes et scribæ quōmodo Jesum dolo tenērent et occiderent. Dicēbant autem: *S.* Non in die festo, ne forte tumultus fieret in pōpulo. *C.* Et cum esset Jesus Bethāniæ in domo Simōnis leprosi, et recūberet: venit mūlier habens alabāstrum unguēnti nardi spicāti pretiōsi et fracto alabāstro, effūdīt super caput ejus. Erant autem quidam indigne ferēntes intra semetipsos, et dicētes: *S.* Ut quid perditio ista unguēnti facta est? Pōterat enim unguētum istud venūdari plūs quam trecēntis denāriis, et dari paupēribus. *C.* Et fremēbant in eam. Jesus autem dixit: *℟.* Sinite eam: quid illi molēsti estis? Bonum opus operāta est in me. Semper enim pauperes habētis vobiscum: et

cum voluéritis, potéstis illis benefácere: me autem non semper habétis. Quod hábuit hæc, fecit: prævenit ungere corpus meum in sepultúram. Amen dico vobis: Ubiqúmq; prædicátum fúerit Evangélium istud in univérso mundo, et quod fecit hæc, narrábitur in memóriam ejus. C. Et Judas Iscariótes, unus de duódecim, ábiit ad summos sacerdótes, ut próderet eum illis. Qui audiéntes, gavísi sunt: et promísérunt ei pecúniám se datúros. Et quærébat quómo-
do illum opportúne tráderet.

they were glad; and promised to give him money; and he sought how he might conveniently betray Him.

The Preparation of the Pasch

Et primo die azymórum quando pascha immolábant, dicunt ei discípuli: S. Quo vis eámus, et parémus tibi, ut mandúces pascha? C. Et mittit duos ex discíplis suis, et dicit eis: ☩ Ite in civitátem: et occúrret vobis homo lagénam aquæ bájulans, sequímini eum: et quocúmque introferit, dícite dómino domus, quia Magíster dicit: Ubi est refectio mea, ubi pascha cum discíplis meis mandúcem? Et ipse vobis demonstrábit cénaculum grande, stratum: et illic paráte nobis. C. Et abiérunt discípuli ejus, et venérunt in civitátem: et invenérunt sicut dixerat illis, et paravérunt pascha.

alone: why do you molest her? She hath wrought a good work upon Me. For the poor you have always with you; and whensoever you will, you may do them good: but Me you have not always. She hath done what she could: she is come beforehand to anoint my body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memorial of her. C. And Judas Iscariot, one of the twelve, went to the chief priests, to betray Him to them. And they hearing

Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to Him. S. Whither wilt Thou that we go and prepare for Thee to eat the pasch? C. And He sendeth two of His disciples, and saith to them, ☩ Go ye into the city, and there shall meet you a man carrying a pitcher of water; follow him; and whithersoever he shall go in, say to the master of the house: The Master saith, Where is My refectory, where I may eat the pasch with My disciples? And he will show you a large dining-room furnished: and there prepare ye for us. C. And His disciples went their way, and came to the city; and they found as He

had told them: and they prepared the pasch.

The Last Supper

Véspere autem facto, venit cum duódecim. Et discumbéntibus eis, et manducán-

And when evening was come, He cometh with the twelve: and when they were at table,

and eating, Jesus saith, ✠ Amen I say to you, one of you that eateth with Me shall betray Me. C. But they began to be sorrowful, and said to Him one by one, S. Is it I? C. And He saith to them, ✠ One of the twelve who dippeth his hand in the dish with Me. And the Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. C. And whilst they were eating, Jesus took bread and blessing, broke, and gave to them, and said, ✠ Take ye, This is My body. C. And having taken the chalice; giving thanks, He gave it to them, and they all drank of it. And He said to them ✠ This is My blood of the new testament, which shall be shed for many. Amen I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. C. And when they had sung a hymn, they went forth to the Mount of Olives. And Jesus saith to them, ✠ You will all be scandalized in My regard, this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. C. But Peter saith to Him, S. Although all shall be scandalized in Thee, yet not I. C. And Jesus saith to him, ✠ Amen I say to thee, To-day, even in this night, before the cock crow twice, thou shalt deny Me thrice. C. But he spoke the more vehemently, S. Although

tibus ait Jesus: ✠ Amen dico vobis, quia unus ex vobis tradet me qui manducat mecum. C. At illi cœperunt contristari, et dicere ei singulatum: S. Numquid ego? C. Qui ait illis: ✠ Unus ex duodecim, qui intingit mecum manum in catino. Et Filius quidem hominis vadit, sicut scriptum est de eo: vœ autem homini illi, per quem Filius hominis tradetur. Bonum erat ei, si non esset natus homo ille. C. Et manducantibus illis, accepit Jesus panem: et benedicens fregit, et dedit eis, et ait: ✠ Sumite, hoc est corpus meum. C. Et accepto calice, gratias agens dedit eis: et biberunt ex illo omnes. Et ait illis: ✠ Hic est sanguis meus novi testamenti, qui pro multis effundetur. Amen dico vobis, quia jam non bibam de hoc genimine, vitis, usque in diem illum, cum illud bibam novum in regno Dei. C. Et hymno dicto exierunt in montem Olivarum. Et ait eis Jesus: ✠ Omnes scandalizabimini in me nocte ista: quia scriptum est: Percutiam pastorem, et dispergentur oves. Sed postquam resurrexero, præcedam vos in Galilæam. C. Petrus autem ait illi: S. Et si omnes scandalizati fuerint in te: sed non ego. C. Et ait illi Jesus: ✠ Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus vocem bis dederit, ter me es negaturus. C. At ille amplius loquebatur: S. Et si oportuerit me simul commori tibi, non te negabo. C. Similiter autem et omnes dicebant.

I should die together with Thee, I will not deny Thee; C. and in like manner also said they all.

Jesus Prays in Gethsemani

Et véniunt in prædium, cui nomen Gethsémani. Et ait discipulis suis. ☩ Sedéte hic donec orem. C. Et assúmit Petrum et Jacóbum, et Joánnem secum: et cœpit pavére et tædere. Et ait illis: ☩ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte. C. Et cum processisset páululum, prócidit super terram: et orábat, ut si fieri posset, transiret ab eo hora: et dixit: ☩ Abba, Pater, ómnia tibi possible sunt, transfer cálicem hunc a me, sed non quod ego volo, sed quod tu. C. Et venit, et invénit eos dormiéntes. Et ait Petro: ☩ Simon, dormis? non potuísti una hora vigiláre? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spiritus quidem promptus est, caro vero infirma. C. Et iterum ábiens orávit, eúndem sermónem dicens. Et revérsum, denuo invénit eos dormiéntes, (erant enim óculi eórum graváti) et ignorábant quid responderént ei. Et venit tértio, et ait illis: ☩ Dormíte jam, et requiescite. Súfficit: venit hora: ecce Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce qui me tradet, prope est. And they came to a farm called Gethsemani; and He saith to His disciples, ☩ Sit you here, while I pray. C. And He taketh Peter and James, and John with Him; and He began to fear, and to be heavy: and He saith to them, ☩ My soul is sorrowful even unto death; stay you here, and watch. C. And when He had gone forward a little, He fell flat on the ground; and He prayed that if it might be, the hour might pass from Him. And He said, ☩ Abba, Father, all things are possible to Thee; take away this chalice from Me: but not what I will, but what Thou wilt. C. And He cometh, and findeth them sleeping. And He saith to Peter, ☩ Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. C. And going away again, He prayed, saying the same words. And when He returned, He found them again asleep (for their eyes were heavy), and they knew not what to answer Him. And He cometh the third time, and saith to them, ☩ Sleep ye now, and take your rest. It is enough; the hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up, let us go; behold he that will betray Me is at hand.

Judas Approaches to Apprehend Jesus

C. Et, adhuc eo loquente, C. And while He was yet venit Judas Iscariótes, unus speaking, cometh Judas Iscariot, one of the twelve, and

with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed Him had given them a sign, saying, *S.* Whomsoever I shall kiss, that is He; lay hold on Him, and lead Him away carefully. *C.* And when he was come, immediately going up to Him, he saith, *S.* Hail, Rabbi: *C.* and he kissed Him. But they laid hands on Him, and held Him. And one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them, *✠* Are ye come out, as to a robber, with swords and staves to apprehend Me? I was daily with you in the temple teaching, and you did not lay hands on Me. But that the Scriptures may be fulfilled. *C.* Then His disciples leaving Him, all fled away. And a certain young man followed Him, having a linen cloth cast about his naked body: and they laid hold on him; but he, casting off the linen cloth, fled from them naked.

multa cum gládiis, et lignis, a summis sacerdotibus, et scribis, et senióribus. Déderat autem tráditor ejus signum eis, dicens: S. Quemcúmque osculátus fúero, ipse est, tenéte eum, et dúcite caute. C. Et cum venísset, statim accédens ad eum, ait: S. Ave, Rabbi. C. Et osculátus est eum. At illi manus injecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens gládium, percússit servum summi sacerdotís; et amputávit illi auriculam. Et respondens Jesus, ait illis: ✠ Tamquam ad latrónem existis cum gládiis, et lignis comprehendere me? Quotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúræ. C. Tunc discípuli ejus relinquéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur cum amíctus sindone super nudo: et tenuérunt eum. At ille, rejécta sindone, nudus profugit ab eis.

Jesus Before the High Priest

And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. And Peter followed Him afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put Him to death, and found none;

Et adduxérunt Jesum ad summum sacerdotem: et convenérunt omnes sacerdotes, et scribæ, et senióres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdotís: et sedébat cum ministris ad ignem, et calefaciébat se. Summi vero sacerdotes, et omne concílium, quærébant advérsus Jesum testimónium, ut eum morti tráderent, nec inveniebant.

Multi enim testimonium falsum dicebant adversus eum: et convenientia testimonia non erant. Et quidam surgentes, falsum testimonium ferebant adversus eum, dicentes: S. Quoniam nos audivimus eum dicentem: Ego dissolvam templum hoc manufactum, et per tridum aliud non manufactum edificabo. C. Et non erat conveniens testimonium illorum. Et exsurgens summus sacerdos in medium, interrogavit Jesum, dicens: S. Non respondes quidquam ad ea, quae tibi obijciuntur ab his? C. Ille autem tacebat, et nihil respondit. Rursum summus sacerdos interrogabat eum, et dixit ei: S. Tu es Christus Filius Dei benedicti? C. Jesus autem dixit illi: ¶ Ego sum: et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus caeli. C. Summus autem sacerdos scindens vestimenta sua, ait: S. Quid adhuc desideramus testes? Audistis blasphemiam: quid vobis videtur? C. Qui omnes condemnaverunt eum esse reum mortis. Et ceperunt quidam conspuere eum, et velare faciem ejus, et colaphis eum cadere, et dicere ei: S. Prophetiza. C. Et ministri alapis eum caedebant.

Peter Denies Jesus

Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis; et cum vidisset Petrum calefacientem se, aspiciens illum, ait: S. Et tu cum Jesu Nazareno eras. C. At ille negavit, dicens: S. Neque scio, neque

for many bore false witness against Him, and their evidences were not agreeing. And some rising up, bore false witness against Him, saying, S. We heard Him say, I will destroy this temple made with hands, and within three days I will build another not made with hands: C. and their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying, S. Answerest thou nothing to the things that are laid to Thy charge by these men? C. But He held His peace, and answered nothing. Again the high priest asked Him, and said to Him, S. Art thou the Christ, the Son of the blessed God? C. And Jesus said to him, ¶ I am: and you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. C. Then the high priest rending his garments, saith, S. What need we any further witnesses? You have heard the blasphemy. What think you? C. Who all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, S. Prophecy; C. and the servants struck Him with the palms of their hands.

Now when Peter was in the court below, there cometh one of the maid-servants of the high priest; and when she had seen Peter warming himself, looked on him she said, S. Thou also wast with Jesus of Nazareth. C. But he denied,

saying, *S.* I neither know, nor understand what thou sayest: *C.* and he went forth before the court; and the cock crew. And again a maid-servant seeing him, began to say to the standers-by, This is one of them. But he denied again. And after a while, they that stood by said again to Peter, *S.* Surely thou art one of them, for thou art also a Galilean. *C.* But he began to curse, and to swear, saying, I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him, Before the cock crow twice thou shalt deny Me thrice. And he began to weep. And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered Him to Pilate.

Pilate Endeavors to Save Jesus

And Pilate asked Him, *S.* Art Thou the king of the Jews? but He answering, saith to him, ☩ Thou sayest it. *C.* And the chief priests accused Him in many things. And Pilate again asked Him saying, *S.* Answerest Thou nothing? behold in how many things they accuse Thee. *C.* But Jesus still answered nothing: so that Pilate wondered. Now on the festival-day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when

novi quid dicas. *C.* Et exiit foras ante átrium, et gallus cantávit. Rursus autem cum vidisset illum ancilla, cepit dicere circumstántibus: Quia hic ex illis est. At ille iterum negávit. Et post pusillum rursus qui astábant, dicebant Petro: *S.* Vere ex illis es: nam et Galilæus es. *C.* Ille autem cepit anathematizáre, et juráre: Quia nescio hóminem istum, quem dicitis. Et statim gallus iterum cantávit. Et recordátus est Petrus verbi, quod díxerat ei Jesus: Priúsqvam gallus cantet bis, ter me negábis. Et cepit flere. Et conféstim mane consílium faciéntes summi sacerdótes, cum senióribus, et scribis, et univérso concílio, vinciéntes Jesum, duxérunt, et tradidérunt Piláto.

Et interrogávit eum Pilátus. *S.* Tu es rex Judæórum? *C.* At ille respóndens, ait illi: ☩ Tu dicis. *C.* Et accusábant eum summi sacerdótes in multis. Pilátus autem rursum interrogávit eum, dicens: *S.* Non respóndes quidquam? vide in quantis te accúsant. *C.* Jesus autem ámplius nihil respóndit, ita ut mirarétur Pilátus. Per diem autem festum solébat dimittere illis unum ex vinctis, quemcúmque petiissent. Erat autem qui dicebátur Barábbas, qui cum seditiósus erat vinctus, qui in seditiône féce-rat homicídium. Et cum ascendisset turba, cepit rogáre,

sicut semper faciebat illis. Pilátus autem respondit eis, et dixit: *S. Vultis dimittam vobis Regem Judæorum?* *C. Sciebat enim quod per invidiam tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis Barábbam dimitteret eis. Pilátus autem iterum respondens, ait illis: S. Quid ergo vultis faciam Regi Judæorum?* *C. At illi iterum clamaverunt: S. Crucifige eum. C. Pilátus vero dicebat illis. S. Quid enim mali fecit?* *C. At illi magis clamabant: S. Crucifige eum.*

But they cried out the more, *S. Crucify Him.*

the multitude was come up, they began to desire that he would do as he had ever done unto them. And Pilate answered them, and said, *S. Will you that I release to you the king of the Jews?* *C. For he knew that the chief priests had delivered Him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them, S. What will you then that I do to the king of the Jews?* *C. But they again cried out, S. Crucify Him. C. And Pilate saith to them, S. Why, what evil hath he done? C.*

Pilate Consents to the Crucifixion

C. Pilátus autem volens populo satisfacere, dimisit illis Barábbam, et tradidit Jesum flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in átrium prætorii, et convocant totam cohórtem, et induunt eum púrpura, et imponunt et plecténtes spíneam coronam. Et cœperunt salutare eum: Ave, Rex Judæorum. Et percutiebant caput ejus arúndine: et conspuébant eum, et ponéntes génua, adorábant eum. Et postquam illusérunt ei exuérunt illum púrpura, et induérunt eum vestiméntis suis: et edúcut illum ut crucifigerent eum. Et angariavérunt prætereúntem quémpiam. Simónem Cyrenæum veniéntem de villa, patrem Alexándri, et Rufi, ut tólleret crucem ejus. Et perducunt illum in Gógotha locum: quod est interpretátum Salvárie locus. Et dabant ei

C. So Pilate, being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged Him, to be crucified. And the soldiers led Him into the court of the palace, and they call together the whole band: and they clothe Him with purple; and platting a crown of thorns, they put it upon Him. And they began to salute Him, Hail, king of the Jews. And they struck His head with a reed; and they did spit on Him; and bowing their knees, they worshipped Him. And after they had mocked Him, they took off the purple from Him, and put His own garments on Him; and they led Him out to crucify Him: and they forced one Simon, a Cyrenean, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up His cross.

And they bring Him into the *bibere myrrhátum vinum: et place called Golgotha, which, non accépit.* being interpreted, is, The place of Calvary. And they gave Him to drink wine mingled with myrrh; but He took it not.

Jesus Is Crucified

And crucifying Him, they divided His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him: and the inscription of His cause was written over, The King of the Jews. And with Him they crucify two thieves, the one on His right hand, and the other on His left; and the Scripture was fulfilled which saith, And with the wicked He was reputed. And they that passed by, blasphemed Him wagging their heads, and saying. *S. Vah,* Thou that destroyest the temple of God, and in three days buildest it up again; save Thyself, coming down from the cross. *C.* In like manner also the chief priests with the scribes, mocking, said to one another, *S.* He saved others, Himself He cannot save. Let Christ the king of Israel come down from the cross, that we may see, and believe. *C.* And they that were crucified with Him reviled Him. And when the sixth hour was come, there was darkness over the whole earth, until the ninth hour; and at the ninth hour, Jesus cried out with a loud voice, saying, *✠ Eloi, Eloi, lamma sabachthani?* *C.* which is, being interpreted, *✠ My God, My God, why hast Thou forsaken Me?* *C.* And some of the standers-by, hearing, said, *S.* Behold

Et crucifigentes eum, diviserunt vestimenta ejus, mittentes sortem super eis, quis quid tólleret. Erat autem hora tertia et crucifixerunt eum. Et erat titulus causæ ejus inscriptus: Rex Judæorum. Et cum eo crucifigunt duos latrones: unum a dextris, et álium a sinistris ejus. Et impléta est Scriptúra, quæ dicit: Et cum iniquis reputátus est. Et præteréuntes blasphemabant eum, movéntes cápita sua, et dicéntes: S. Vah, qui déstruis templum Dei, et in tribus diébus reádficas: salvum fac temetípsum descéndens de cruce. C. Similiter et summi sacerdótes illudéntes, ad alterútrum cum scribis dicébant: S. Alios salvos fecit, seípsum non potest salvum fácere. Christus rex Israël descéndat nunc de cruce, ut videámus, et credámus. C. Et qui cum eo crucifixi erant, convitiabántur ei. Et facta hora sexta, ténebræ factæ sunt per totam terram usque in horam nonam. Et hora nona exclamávit Jesus voce magna, dicens: ✠ Eloi, Eloi, lamma sabachtháni? C. Quod est interpretátum: ✠ Deus meus, Deus meus, ut quid dereliquísti me? C. Et quidam de circumstántibus audiéntes, dicébant: S. Ecce, Elíam vocat. C. Curréns autem unus, et implens spóngiam acéto, circumponénsque

cálamo, potum dabat ei, dicens: *S. Sínite, videámus si véniat Elías ad deponéndum eum.* *C. Jesus autem emissá voce magna expirávit.*

He calleth Elias. *C. And one running, and filling a sponge with vinegar and putting it upon a reed, gave him to drink, saying, S. Stay, let us see if Elias will come to take Him down.* *C. And Jesus, having cried out with a loud voice, gave up the ghost.*

Here all kneel, and pause a little while.

Et velum templi scissum est in duo, a summo usque deórsum. Videns autem centúrio, qui ex advérso stabat, quia sic clamans expirásset, ait: S. Vere hic homo Fílius Dei erat. C. Erant autem et mulíeres de longe aspiciéntes: inter quas erat María Magdaléne, et María Jacóbi minóris, et Joseph mater, et Salóme: et cum esset in Galilæa, sequebántur eum, et ministrábant ei, et áliæ multæ, quæ simul cum eo ascénderant Jerosólymam.

And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against Him, seeing that crying out in this manner He had given up the ghost, said, *S. Indeed this man was the Son of God.* *C. And there were also women looking on afar off; among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome; who also when He was in Galilee followed Him, and ministered to Him; and many other women that came up with Him to Jerusalem.*

Here is said the Munda cor meum, page 763.

Et cum jam sero esset factum (quia erat Parascève, quod est ante sábbatum) venit Joseph ab Arimathæa nóbilis decúrio, qui et ipse erat exspéctans regnum Dei, et audácter introívit ad Pilátum, et pétíit corpus Jesu. Pilátus autem mirabátur si jam obísset. Et accersito centurióne, interrogávit eum si jam mórtuus esset. Et cum cognovísset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et depónens eum invólvit síndone, et pósuit eum in monuménto, quod erat excísum de petra, et advólvit lápidem ad ostium monuménti.

And when evening was now come (because it was the Parascève, that is, the day before the Sabbath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came, and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that He should be already dead: and sending for the centurion, he asked him if He were already dead; and when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking Him down, wrapped Him up in the fine linen, and laid Him in a sepulchre which

was hewn out of a rock. And he rolled a stone to the door of the sepulchre.

Offertory. Ps. 139, 5

Keep me, O Lord, from the hand of the sinner; and from wicked men deliver me. Custódi me, Dómine, de manu peccatóris: et ab hominibus iniquis éripe me.

Offertory Prayers, page 767.

Secret

MAY these sacrifices, we beseech Thee, O Lord, the more speedily restore us for in health-giving fasting they have been made ready. Through our Lord. SACRIFICIA nos, quæsumus, Dómine, propénsius ista restáurent; quæ medicinálibus sunt institúta jejúniis. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 68, 13, 14

They that sat in the gate were busied against Me; and they that drunk wine made Me their song; but as for Me, my prayer is to Thee, O Lord; for the time of Thy good pleasure, O God, in the multitude of Thy mercy. Advérsum me exercebántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero, oratióne meam ad te, Dómine: tempus benepláciti, Deus, in multitudine misericórdiæ tuæ.

Postcommunion

BY THESE holy mysteries, O almighty God, may the evil of our passions be subdued, and a lasting remedy be provided. Through our Lord. SANCTIFICATIÓNIBUS tuis, Omnípotens Deus: et vitia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God. **H**UMILIÁTE cápita vestra Deo. May Thy mercy, O God, purge us from every remnant of that which is past and make Tua nos misericórdia, Deus, et ab omni subreptióne vetustátis expúrget. et capáca

sanctæ novitâtis efficiat. Per us ready to receive a holy
Dóminum. renovation. Through our Lord.

Concluding Prayers, page 793.

Wednesday in Holy Week (Purple)

STATION AT ST. MARY MAJOR

Privileged Major Feria

The Beginning of Mass, page 756.

Introit. Phil. 2, 10, 8, 11

IN NÓMINE Jesu omne genu
flectátur cæléstium, ter-
réstrium, et infernórum: quia
Dóminus factus est obédiens
usque ad mortem, mortem au-
tem crucis: ideo Dóminus Je-
sus Christus in glória est Dei
Patris. Ps. 101, 2. Dómine,
exáudi oratióem meam: et
clamor meus ad te veniat. In
nomine.

IN THE name of Jesus let
every knee bow, of things
in heaven, on earth, and under
the earth: for the Lord became
obedient unto death, even the
death of the cross: therefore
the Lord Jesus Christ is in the
glory of God the Father. Ps.
101, 2. O Lord, hear my prayer;
and let my cry come to Thee.
In the name, etc.

Kyrie, page 761. Gloria is omitted.

After the Kyrie Eleison is said:

Let us pray

V. Flectámus génua.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

PRÆSTA, quæsumus, omni-
potens Deus: ut qui nos-
tris excéssibus incessánter af-
fligimur, per unigéniti Fílli
tui passióem liberémur. Qui
tecum vivit.

GRANT, we beseech Thee, O
almighty God, that we,
who are incessantly afflicted by
our transgressions, may be de-
livered through the passion of
Thy Son. Who with Thee.

Lesson. Is. 62, 11; 63, 7

Léctio Isaiaë Prophétæ.

Lesson from Isaias the
Prophet.

HÆC dicit Dóminus Deus:
Dicite filiaë Sion: Ecce
Salvátor tuus venit: ecce
merces ejus cum eo. Quis est
iste, qui venit de Edom, tinc-
tis véstibus de Bosra? iste for-
mósus in stola sua, grádiens
in multitúdine fortitúdinis

THUS saith the Lord God,
Tell the daughter of Sion,
Behold thy Saviour cometh, be-
hold His reward is with Him.
Who is this that cometh from
Edom, with dyed garments
from Bosra; this beautiful one
in His robe, walking in the

greatness of His strength? I that speak justice, and am a defender to save. Why then is Thy apparel red, and Thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the gentiles there is not a man with Me: I have trampled on them in My indignation, and have trodden them down in My wrath; and their blood is sprinkled upon My garments, and I have stained all My apparel. For the day of vengeance is in My heart, the year of My redemption is come. I looked about, and there was none to help; I sought, and there was none to give aid: and My own arm hath saved for Me, and My indignation itself hath helped Me. And I have trodden down the people in My wrath, and have made them drunk in My indignation; and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord our God hath bestowed on us.

suæ. Ego, qui loquor justitiam, et propugnator sum ad salvandum. Quare ergo rubrum est indumentum tuum, et vestimenta tua, sicut calcantium in torculari? Torcular calcavi solus, et de gentibus non est vir mecum: calcavi eos in furore meo, et conculcavi eos in ira mea: et aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea inquinavi. Dies enim ultionis in corde meo, annus redemptionis meæ venit. Circumspexi, et non erat auxiliator: quæsi, et non fuit qui adjuvaret: et salvavit mihi brachium meum, et indignatio mea ipsa auxiliata est mihi. Et conculcavi populos in furore meo, et inebriavi eos in indignatione mea, et detraxi in terram virtutem eorum. Miserationum Domini recordabor, laudem Domini super omnibus, quæ reddidit nobis Dominus Deus noster.

Gradual. Ps. 68, 18, 2, 3

Turn not away Thy face from Thy servant, because I am in trouble: hear me speedily. *V.* Save me, O God, for the waters are come in even unto my soul: I stick fast in the mire of the deep, and there is no sure standing.

Ne avertas faciem tuam a pũero tuo, quoniam tribulor: velociter exaudi me. *V.* Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam: infixus sum in limo profundĩ, et non est substantia.

Here is said, without the Flectamus genua:

V. The Lord be with you.

V. Dominus vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

Prayer

O GOD, Who hast willed that Thy Son should for **D**EUS, qui pro nobis Filium tuum crucis patibulum

subire voluisti, ut inimici a nobis expelleres potestatem: concède nobis fámulis tuis; ut resurrectionis grátiam consequámur. Per eúndem Dóminum.

our sakes undergo the torment of the cross, that Thou mightest drive out of us the power of the enemy, grant to us, Thy servants, that we may attain the grace of the resurrection. Through the same.

Second Prayer for the Church, page 825; or for the Pope page 826.

Lesson. Is. 53, 1-12

Léctio Isaiaæ Prophætæ.

Lesson from Isaias the Prophet.

IN DIEBUS illis: Dixit Isaías: Dómine, quis crédidit auditui nostro? et bráchium Dómini cui revelátum est? Et ascéndet sicut virgúltum coram eo, et sicut radix de terra sitiénti; non est spécies ei, neque decor: et vidimus eum, et non erit aspéctus, et desirávimus eum: despéc-tum, et novíssimum virórum, virum dolórum, et sciéntem infirmitátem: et quasi absconditus vultus ejus et despéctus; unde nec reputávimus eum. Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit: et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra: disciplína pacis nostræ super eum, et livóre ejus sanáti sumus. Omnes nos quasi oves errávimus, unusquisque in viam suam declinávit: et pósuit Dóminus in eo iniquitátem ómnium nostrum. Oblátus est, quia ipse vóluit, et non aperuit os suum: sicut ovis ad occisió-nem ducétur, et quasi agnus

IN THOSE days, Isaias said, Lord, who hath believed our report? and to whom is the arm of the Lord revealed? And He shall grow up as a tender plant before Him, and as a root out of a thirsty ground; there is no beauty in Him, nor comeliness; and we have seen Him, and there was no sight-ness, that we should be desirous of Him. Despised and the most abject of men, a man of sorrows, and acquainted with infirmity, and His look was as it were hidden and despised, whereupon we esteemed Him not. Surely he hath borne our infirmities, and carried our sorrows; and we have thought Him as it were a leper, and as one struck by God and afflicted. But He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way, and the Lord hath laid on Him the iniquity of us all. He was offered, because it was His own will, and He opened not His mouth; He shall be led as a

sheep to the slaughter, and shall be dumb as a lamb before His shearer, and He shall not open His mouth. He was taken away from distress and from judgment; who shall declare His generation? because He is cut off out of the land of the living; for the wickedness of My people have I struck Him. And He shall give the ungodly for His burial, and the rich for His death: because He hath done no iniquity, neither was there deceit in His mouth. And the Lord was pleased to bruise Him in infirmity: if He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand. Because His soul hath labored. He shall see and be filled: by His knowledge shall this My just servant justify many, and He shall bear their iniquities. Therefore will I distribute to Him very many, and He shall divide the spoils of the strong, because He hath delivered His soul unto death, and was reputed with the wicked: and He hath borne the sins of many, and hath prayed for the transgressors.

Tract. Ps. 101, 2-5, 14

O Lord, hear my prayer; and let my cry come to Thee. *V.* Turn not away Thy face from me; in whatever day I am in trouble, incline Thine ear to me. *V.* In whatever day I shall call upon Thee, hear me speedily. *V.* For my days are vanished like smoke, and my bones are burnt up as in an oven. *V.* I am struck like grass, and my heart is withered: because I forgot to eat my bread. *V.* Thou arising, O Lord, shalt have

coram tondente se obmutescet, et non aperiet os suum. De angustia, et de iudicio sublatus est: generationem ejus quis enarrabit? quia abscissus est de terra viventium: propter scelus populi mei percussi eum. Et dabit impios pro sepultura, et divitem pro morte sua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus. Et Dominus voluit conterere eum in infirmitate: si posuerit pro peccato animam suam, videbit semen longævum, et voluntas Domini in manu ejus dirigetur. Pro eo quod laboravit anima ejus, videbit, et saturabitur: in scientia sua justificabit ipse justus servus meus multos, et iniquitates eorum ipse portabit. Ideo dispertiam ei plurimos: et fortium dividet spolia, pro eo quod tradidit in mortem animam suam, et cum sceleratis reputatus est: et ipse peccata multorum tulit, et pro transgressoribus rogavit.

Domine, exaudi orationem meam, et clamor meus ad te veniat. *V.* Ne avertas faciem tuam a me: in quacunque die tribulor, inclina ad me aurem tuam. *V.* In quacunque die invocavero te, velociter exaudi me. *V.* Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frictorio confixa sunt. *V.* Percussus sum sicut fenum, et aruit cor meum: quia oblitus sum manducare panem meum. *V.* Tu exurgens,

Dómine, miseréberis Sion: mercy on Sion; for the time is quia venit tempus miseréndi come to have mercy on it. ejus.

The Passion

Luke 22, 1-71; 23, 1-53

Pássio Dómini nostri Jesu The Passion of Our Lord
Christi secúndum Lucam. Jesus Christ, according to St.
Luke.

The Plot to Betray Jesus

IN ILLO témpore: Appropinquábat dies festus azy-mórum, qui dicitur Pascha: et quærébant principes sacerdotum, et scribæ, quómodo Jesum interficerent: timébant vero plebem. Intrávit autem sátanas in Judam, qui cognominabátur Iscariótes, unum de duódecim. Et ábiit, et locútus est cum princípibus sacerdotum, et magistrátibus, quemádmódum illum tráderet eis. Et gavisi sunt, et pacti sunt pecúniám illi dare. Et spopóndit. Et quærébat opportunitátem ut tráderet illum sine turbis.

AT THAT time, the feast of unleavened bread, which is called the pasch, was at hand; and the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve: and he went and discoursed with the chief priests and the magistrates, how he might betray Him to them. And they were glad, and covenanted to give him money: and he promised. And he sought opportunity to betray Him, in the absence of the multitude.

The Preparation of the Pasch

Venit autem dies azymórum, in qua necesse erat occídi pascha. Et misit Petrum, et Joánnem, dicens: Eúntes paráte nobis pascha, ut manducémus. C. At illi dixerunt: C. Ubi vis parémus? S. Et dixit ad eos: Ecce introeúntibus vobis in civitátem, occúrret vobis homo quidam ámphoram aquæ portans: sequímini cum in domum, in quam intrat, et dicétis patrifamílias domus: Dicit tibi Magister: Ubi est diversórium, ubi pascha cum

And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And He sent Peter and John, saying, Go and prepare us the pasch, that we may eat. C. But they said, S. Where wilt Thou that we prepare? S. And He said to them, Behold, as you go into the city, there shall meet you a man carrying a pitcher of water. Follow him into the house where he entereth in; and you shall say to the good man of the house, The Master

saith to thee, Where is the guest-chamber, where I may eat the pasch with My disciples? And he will show you a large dining-room furnished; and there prepare. C. And they going, found, as He had said to them; and they made ready the pasch.

The Last Supper

And when the hour was come, He sat down, and the twelve apostles with Him. And He said to them, ✠ With desire I have desired to eat this pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of heaven. C. And having taken the chalice, He gave thanks, and said, ✠ Take and divide it among you; for I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. C. And taking bread, He gave thanks, and broke, and gave to them, saying, ✠ This is My body which is given for you: Do this for a commemoration of Me. C. In like manner the chalice also, after He had supped, saying, ✠ This is the chalice, the new testament in My blood, which shall be shed for you. But yet behold, the hand of him that betrayeth Me is with Me on the table. And the Son of man indeed goeth, according to that which is determined; but woe to that man by whom He shall be betrayed. C. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should seem to be greater. And He said to

discipulis meis manducem? Et ipse osténdet vobis cenáculum magnum stratum, et ibi paráte. C. Eúntes autem invenerunt sicut dixit illis, et paraverunt pascha.

Et cum facta esset hora, discúbuit, et duódecim Apóstoli cum eo. Et ait illis: ✠ Desiderio desiderávi hoc Pascha manducáre vobiscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. C. Et accépto cálice, grátias egit, et dixit: ✠ Accípite, et dividite inter vos. Dico enim vobis, quod non bibam de generatióne vitis donec regnum Dei véniat. C. Et accépto pane, grátias, egit, et fregit, et dedit eis, dicens: ✠ Hoc est corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. C. Simíliter et cálicem, postquam cenávit, dicens: ✠ Hic est calix novum testaméntum in ságuine meo, qui pro vobis fundétur. Verúmtamen ecce manus tradéntis me, mecum est in mensa. Et quidem Fílius hóminis, secúndum quod definitum est, vadit: verúmtamen vae hómini illi, per quem tradétur. C. Et ipsi cæperunt querere inter se, quis esset ex eis, qui hoc factúrus esset. Facta est autem et conténtio inter eos, quis eórum viderétur esse maior. Dixit autem eis: ✠ Reges géntium dominántur eórum: et qui potestátem habent super eos, benéfici vocántur.

Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui præcessor est, sicut ministrator. Nam quis major est, qui recumbit, an qui ministrat? nonne qui recumbit? Ego autem in medio vestrum sum, sicut qui ministrat: vos autem estis, qui permansistis mecum in tentationibus meis. Et ego dispono vobis, sicut disposuit mihi Pater meus regnum, ut edatis, et bibatis super mensam meam in regno meo: et sedeatis super thronos, iudicantes duodecim tribus Israël. C. Ait autem Dominus: ✠ Simon, Simon, ecce sathanas expetivit vos, ut cribraret sicut triticum: ego autem rogavi pro te, ut non deficiat fides tua: et tu aliquando conversus, confirma fratres tuos. C. Qui dixit ei: S. Domine, tecum paratus sum et in carcerem, et in mortem ire. C. At ille dixit: ✠ Dico tibi, Petre: Non cantabit hodie gallus, donec ter abneges nosse me. C. Et dixit eis: ✠ Quando misi vos sine sacco, et pera, et calceamentis, numquid aliquid defuit vobis? C. At illi dixerunt: S. Nihil. C. Dixit ergo eis: ✠ Sed nunc, qui habet sacculum, tollat similiter et peram: et qui non habet, vendat tunicam suam, et emat gladium. Dico enim vobis, quoniam adhuc hoc, quod scriptum est, oportet impleri in me: Et cum iniquis deputatus est. Etenim ea, quæ sunt de me, finem habent. C. At illi dixerunt: S. Domine, ecce duo gladii hic. C. At ille dixit eis: ✠ Satis est.

them, ✠ The kings of the gentiles lord it over them, and they that have power over them are called beneficent. But you not so: but he that is the greater among you, let him be as the younger; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you as he that serveth. And you are they who have continued with Me in My temptations: and I appoint to you, as my Father hath appointed to Me, a kingdom; that you may eat and drink at My table in My kingdom, and may sit upon thrones, judging the twelve tribes of Israel. C. And the Lord said, ✠ Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and thou, being once converted confirm thy brethren. C. And he said to Him, S. Lord, I am ready to go with Thee both into prison and to death. C. And He said, ✠ I say to thee, Peter, the cock shall not crow this day till thou thrice deniest that thou knowest Me. S. And He said to them, ✠ When I sent you without purse and scrip, and shoes, did you want anything? C. But they said, S. Nothing. C. Then said He to them, ✠ But now he that hath a purse, let him take it, and likewise a scrip; and he that hath no sword, let him sell his coat, and buy one. For I say to you, that this that is written must be fulfilled in Me, And He was reckoned among

the wicked: for the things concerning Me have an end. C. But they said, S. Lord, behold here are two swords. C. And He said to them, ✠ It is enough.

Jesus Prays in Gethsemani

C. And going out He went, according to His custom, to the Mount of Olives: and His disciples also followed Him. And when He was come to the place, He said to them, ✠ Pray, lest ye enter into temptation. C. And He was withdrawn away from them a stone's cast; and kneeling down, He prayed, saying, ✠ Father, if Thou wilt, remove this chalice from Me; but yet not My will, but Thine, be done. C. And there appeared to Him an angel from heaven, strengthening Him: and being in an agony, He prayed the longer; and His sweat became as great drops of blood, trickling down upon the ground. And when He arose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And He said to them, ✠ Why sleep you? arise, pray, lest you enter into temptation.

C. Et egressus ibat secundum consuetudinem in montem Olivarum. Secuti sunt autem illum et discipuli. Et cum pervenisset ad locum, dixit illis: ✠ Orate, ne intrétis in tentationem. C. Et ipse avulsus est ab eis quantum jactus est lapidis: et positis génibus orabat, dicens: ✠ Pater, si vis, transfer cálicem istum a me: verúmtamen non mea voluntas, sed tua fiat. C. Appáruit autem illi Angelus de celo, confortans eum. Et factus in agonia profluxius orabat. Et factus est sudor ejus, sicut guttæ sanguinis decurréntis in terram. Et cum surrexisset ab oratione, et venisset ad discipulos suos, invénit eos dormientes præ tristitia. Et ait illis: ✠ dormitis? surgite, oráte, ne intrétis in tentationem.

Judas Approaches to Apprehend Jesus

C. As He was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him. And Jesus said to him, ✠ Judas, dost thou betray the Son of man with a kiss? C. And they that were about Him, seeing what would follow, said to Him, S. Lord, shall we strike with the sword? C. and one of them struck the servant of the high priest, and

C. Adhuc eo loquente, ecce turba: et qui vocábitur Judas, unus de duódecim, antecédébat eos: et appropinquávit Jesu, ut oscularétur eum. Jesus autem dixit illi: ✠ Juda, ósculo Fílium hóminis tradis? C. Vidéntes autem hi, qui circa ipsum erant, quod futúrum erat, dixerunt ei: S. Dómine, si percútimus in gládio? C. Et percússit unus ex illis servum princípis sacerdotum, et amputávit auri-

culam ejus dexteram. Respóndens autem Jesus, ait: Sinite usque huc. C. Et cum tetigisset aurículum ejus, sanábit eum. Dixit autem Jesus ad eos, qui vénerant ad se, príncipes sacerdótum, et magistrátus templi, et seníores: ✠ Quasi ad latrónem existis cum gládiis, et fústibus? Cum quotidie vobíscum fúerim in templo, non extendístis manus in me: sed hæc est hora vestra, et potestas tenebrárum.

cut off his right ear. But Jesus answering, said, Suffer ye thus far: C. and when He had touched his ear, He healed him. And Jesus said to the chief priests and magistrates of the temple, and the ancients that were come to Him: ✠ Are you come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against Me: but this is your hour, and the power of darkness.

Jesus Before the High Priest

C. Comprehendéntes autem eum, duxérunt ad domum principis sacerdótum: Petrus vero sequebátur a longe. Accénso autem igne in médio átrii, et circumsedéntibus illis, erat Petrus in médio eórum. Quem cum vidísset ancilla quædam sedéntem ad lumen, et eum fuísset intúita, dixit: S. Et hic cum illo erat. C. At ille negávit eum, dicens: S. Múlier, non novi illum. C. Et post pusillum álius videns eum, dixit: S. Et tu de illis es. C. Petrus vero ait: S. O homo, non sum. C. Et intervállo facto quasi horæ unius, álius quidam affirmábat, dicens: S. Vere et hic cum illo erat: nam et Galilæus est. C. Et ait Petrus: S. Homo, néscio quid dicis. C. Et continuo adhuc illo loquente cantávit galus. Et convérsus Dóminus respéxit Petrum. Et recordátus est Petrus verbi Dómini, sicut díxerat: Quia priúsqum galus cantet, ter me negábis. Et egréssus foras Petrus flevit amáre. Et viri, qui tenébant eum, illudébant ei, cædéntes.

C. Then they laid hold on Him, and led Him to the high priest's house; but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. And when a certain servant-maid had seen him sitting at the light, and had earnestly looked upon him, she said, S. This man also was with Him. C. But he denied Him, saying, C. Woman, I know Him not. C. And after a little while, another, seeing him, said, S. Thou also art one of them. C. But Peter said, S. O man, I am not. C. And about the space as it were of one hour, another certain man affirmed, saying, S. Of a truth, this man was also with Him, for he is also a Galilean. C. And Peter said, S. Man, I know not what thou sayest. C. And immediately as he was yet speaking, the cock crew. And the Lord, turning, looked on Peter. And Peter remembered the word of the Lord, as He said, Before the

cock crow, thou shalt deny Me thrice; and Peter going out wept bitterly. And the men that held Him mocked Him and struck Him; and they blindfolded Him, and smote His face; and they asked Him, saying, *S.* Prophesy, who is it that struck Thee? *C.* And blaspheming, many other things they said against Him. And, as soon as it was day, the ancients of the people, and the chief priests and scribes came together, and they brought Him into their council, saying, *S.* If Thou be the Christ, tell us. *C.* And He said to them, ¶ If I shall tell you, you will not believe Me; and if I shall also ask you, you will not answer Me, nor let Me go: but hereafter the Son of man shall be sitting on the right hand of the power of God. *C.* Then said they all, *S.* Art Thou then the Son of God? *C.* Who said, ¶ You say, that I am. *C.* And they said, *S.* What need we any further testimony? for we ourselves have heard it from His own mouth. *C.* And the whole multitude of them, rising up, led Him to Pilate: and they began to accuse Him, saying, *S.* We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He is Christ the king.

Et velaverunt eum, et percussiebant faciem ejus? et interrogabant eum, dicentes: S. Prophetiza, quis est, qui te percussit? C. Et alia multa blasphemantes dicebant in eum. Et ut factus est dies, convenérunt seniores plebis, et principes sacerdotum, et scribæ, et duxerunt illum in concilium suum, dicentes: S. Si tu es Christus, dic nobis. C. Et ait illis: ¶ Si vobis dixerò, non credétis mihi: si autem et interrogávero, non respondébitis mihi, neque dimittétis. Ex hoc autem erit Filius hominis sedens a dextris virtutis dic nobis. C. Et ait illis: ¶ Si vobis dixerò, non credétis mihi: si autem et interrogávero, non respondébitis mihi, neque dimittétis. Ex hoc autem erit Filius hominis sedens a dextris virtutis Dei. C. Dixérunt autem omnes: S. Tu ergo es Filius Dei? C. Qui ait: ¶ Vos dicitis, quia ego sum. C. At illi dixerunt: S. Quid adhuc desiderámus testimonium? ipsi enim audivimus de ore ejus. C. Et surgens omnis multitúdo eorum, duxerunt illum ad Pilátum. Cæperunt autem illum accusare, dicentes: S. Hunc invénimus subvertentem gentem nostram, et prohibentem tributa dare Cæsari, et dicentem se Christum regem esse.

Pilate Endeavors to Save Jesus

C. And Pilate asked Him, saying, *S.* Art Thou the king of the Jews? *C.* But He answering, said, ¶ Thou sayest it. *C.* And Pilate said to the chief priests and to the multitudes, *S.* I find no cause in this

C. Pilátus autem interrogávit eum, dicens: S. Tu es rex Judæorum? C. At ille respondens, ait: ¶ Tu dicis. C. Ait autem Pilátus ad principes sacerdotum, et turbas: S. Nihil invénio causæ in hoc hó-

mine. *C.* At illi invalescébant, man. *C.* But they were more dicentes: *S.* Cómmoveť pópulum, docens per univérſam up the people, teaching gláam, incipiens a Galiláa throughout all Judea, beginning huc. *C.* Pilátus autem from Galilee to this place. diens Galiláam, interrogá- *C.* But Pilate hearing Galilee, t si homo Galilæus esset. asked if the man were of Galilee? and when he understood ut cognóvit quod de Heródis potestáte esset, remísit eum ad Heródem, qui et ipse Jerosólymis erat illis diébus. Heródes autem viso Jesu gávisus est valde. Erat enim cúpiens ex multo témpore vidére eum, eo quod audierat multa de eo, et sperábat signum álquod vidére ab eo fieri. Interrogábat autem eum multis sermónibus. At ipse nihil illi respondébat. Stabant autem príncipes sacerdotum, et scribæ constánter accusántes eum. Sprevit autem illum Heródes cum exércitu suo: et illúsit indútum veste alba, et remísit ad Pilátum. Et facti sunt amici Heródes et Pilátus in ipsa die: nam ántea inimíci erant ad invicem. Pilátus autem convocátis príncípibus sacerdotum, et magistrátibus, et plebe, dixit ad illos: *S.* Obtulistis mihi hunc hóminem, quasi averténtem pópulum, et ecce ego coram vobis intérogans, nullam causam invéni in hómine isto ex his, in quibus eum accusátis. Sed neque Heródes: nam remisí vos ad illum, et ecce nihil dignum morte actum est ei. Emendátum ergo illum dimíttam. *C.* Necesse autem habébat dimíttre eis per diem festum, unum. Exclamávit autem simul univérſa turba, dicens: *S.* Tolle hunc, et dimitte nobis Barábbam. *C.* Qui erat propter

earnest, saying, *S.* He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. *C.* But Pilate hearing Galilee, asked if the man were of Galilee? and when he understood that He was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days. And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see Him, because he had heard many things of Him, and he hoped to see some sign wrought by Him; and he questioned Him in many words; but He answered him nothing. And the chief priests and the scribes stood by, earnestly accusing Him. And Herod with his army set Him at naught; and mocked Him, putting on Him a white garment; and sent Him back to Pilate. And Herod and Pilate were made friends that same day; for before they were enemies one to another. And Pilate calling together the chief priests, and the magistrates, and the people, said to them, *S.* You have presented unto me this man as one that perverteth the people, and behold I, having examined Him before you, find no cause in this man in those things wherein you accuse Him; no, nor Herod neither, for I sent you to him, and behold nothing worthy of death is done to Him: I will chastise Him therefore, and release Him. *C.* Now of necessity he was to release unto them one upon the feast-day: but the whole multitude together cried

out, saying, S. Away with this seditiōnem quamdam factam man, and release unto us Bar- in civitatē et homicidium, abbas; C. who, for a certain missus in cárcerem. sedition made in the city, and for a murder, was cast into prison.

Pilate Consents to the Crucifixion

And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying, S. Crucify Him, crucify Him. C. And he said to them a third time, S. Why, what evil hath He done? I find no cause of death in Him: I will chastise Him therefore; and let Him go. C. But they were instant with loud voices requiring that He might be crucified: and their voices prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him, who, for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered over to their will. And as they led Him away, they laid hold on one Simon of Cyrene, that was coming out of the country; and they laid the cross on him to carry after Jesus. And there followed Him a great multitude of people, and of women, who bewailed, and lamented Him. But Jesus turning to them, said, ✠ Daughters of Jerusalem, weep not over Me, but weep for yourselves, and for your children: for behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the breasts that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us. For if in the green Iterum autem Pilátus locútus est ad eos, volens dimittere Jesum. At illi succlamábant, dicentes: S. Crucifige, crucifige eum. C. Ille autem tertio dixit ad illos. S. Quid enim mali fecit iste? Nullam causam mortis invénio in eo: corripiam ergo illum, et dimittam. C. At illi instábant vócbus magnis postulántes ut crucifigerétur. Et invalescébant voces eórum. Et Pilátus adjudicávit fieri petitiōnem eórum. Dimisit autem illis eum, qui propter homicidium, et seditiōnem missus fúerat in cárcerem, quem petébant: Jesum vero trádidit voluntáti eórum. Et cum dúcerent eum, apprehenderunt Simónem quemdam Cyrenénsem veniéntem de villa: et imposuerunt illi crucem portáre post Jesum. Sequebátur autem illum multa turba pópuli, et mulierum, quæ plangébant, et lamentábantur eum. Convérsus autem ad illas Jesus dixit: ✠ Filiæ Jerúsalem, nolíte flere super me, sed super vos ipsas flete, et super filios vestros. Quóniam ecce veniént dies, in quibus dicent: Beátæ stériles, et ventres, qui non genuérunt, et úbera, quæ non lactavérunt. Tunc incipient dicere montibus: Cádite super nos; et cóllibus: Operite nos. Quia si in víridi ligno hæc faciunt, in árido quid fiet? C. Duce-

bántur autem et álli duo ne-
quam cum eo, ut interficerén-
tur.

Ju-
usc
áu-
vi'

Jesus Is Crucified

Et postquam venérunt in
Flocum, qui vocátur Calváriæ,
ibi crucifixerunt eum: et la-
trónes, unum a dextris, et ál-
terum a sinistris. Jesus autem
dicébat: ✠ Pater, dímítte, il-
lis: non enim sciunt, quid fá-
ciunt. C. Dividéntes vero ves-
timénta ejus, misérunt sortes.
Et stabat pópulus spectans, et
deridébant eum principes
cum eis, dicéntes: S. Alios
salvos fecit: se salvum fáciat,
si hic est Christus Dei eléctus.
C. Illudébant autem ei et
mílites accedéntes, et acé-
tum offeréntes ei, et dicéntes:
S. Si tu es rex Judæórum, sal-
vum te fac. C. Erat autem et
superscriptio scripta super
eum litteris græcis, et latínis,
et hebráicis: Hic est Rex Ju-
dæórum. Unus autem de his,
qui pendébant, latrónibus,
blasphemábat eum, dicéns: S.
Si tu es Christus, salvum fac
temetípsum, et nos. C. Re-
spondens autem alter increpá-
bat eum, dicéns: S. Neque tu
times Deum, quód in eádem
damnatióne es. Et nos quidem
juste, nam digna factis re-
cípimus: hic vero nihil mali
gessit. C. Et dicébat ad Je-
sum: S. Dómine, meménto
mei, cum véneris in regnum
tuum. C. Et dixit illi Je-
sus: ✠ Amen dico tibi: Ho-
die mecum eris in paradíso.
C. Erat autem fere hora sexta,
et ténebræ factæ sunt in uni-
vérsam terram usque in ho-

wood they do these things,
what shall be done in the dry?
C. And there were also two
others, malefactors, led with
Him to be put to death.

And when they were come to
the place, which is called Cal-
vary, they crucified Him there:
and the robbers, one on the
right hand, and the other on
the left. And Jesus said, ✠
Father, forgive them; for they
know not what they do. C. But
they divided His garments, and
cast lots: and the people stood
beholding, and the rulers with
them derided Him, saying, S.
He saved others, let Him save
Himself, if He be Christ, the
elect of God. C. And the sol-
diers also mocked Him, coming
to Him, and offering Him vine-
gar, and saying, S. If Thou be
the king of the Jews, save
Thyself. C. And there was also
a superscription written over
Him in letters of Greek, and
Latin, and Hebrew, This is the
King of the Jews. And one of
those robbers, who were
hanged blasphemed Him, say-
ing, S. if Thou be Christ, save
Thyself, and us. C. But the
other answering him, rebuked
him, saying, S. Neither dost
thou fear God, seeing that art
under the same condemnation:
and we indeed justly, for we
receive the due reward of our
deeds, but this man hath done
no evil. C. And he said to Jesus,
S. Lord, remember me, when
Thou shalt come into Thy
kingdom. C. And Jesus said to
him, ✠ Amen I say to thee,
this day thou shalt be with Me
in paradise. C. And it was al-

most the sixth hour; and there was darkness over all the earth until the ninth hour; and the sun was darkened; and the veil of the temple was rent in the midst: and Jesus crying with a loud voice, said, ✠ Father, into Thy hands I commend My spirit. *C.* And saying this, He gave up the ghost.

Here all kneel and pause a little while.

Now the centurion seeing what was done glorified God, saying, *S.* Indeed this was a just man. *C.* And all the multitude of them that were come together to that sight, and saw the things that were done, returned, striking their breasts. And all His acquaintance, and the women that had followed Him from Galilee, stood afar off, beholding these things.

Videns autem centurio quod factum fuerat, glorificavit Deum, dicens: *S.* Vere hic homo justus erat. *C.* Et omnis turba eorum, qui simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua revertébantur. Stabant autem omnes noti ejus a longe: et mulieres, quæ secutæ eum erant a Galilæa, hæc videntes.

Here is said the Munda cor meum, page 763.

And behold there was a man named Joseph, who was a counsellor, a good and a just man (the same had not consented to their counsel and de-

Et ecce vir nómine Joseph, qui erat decurio, vir bonus, et justus: (hic non consenserat consilio, et actibus eorum),

Judea, who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus: and taking Him down, he wrapped Him in fine linen, and laid Him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

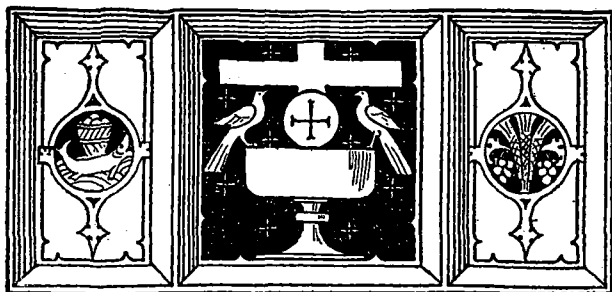
qui expectabat et ipse regnum Dei. Hic accéssit ad Pilátum, et pétit corpus Jesu: et depósitum involvit síndone, et pósuit eum in monumento exciso, in quo nondum ququam pósitus fúerat.

Offertory. Ps. 101, 2, 3

O Lord, hear my prayer, and let my cry come to Thee: turn not away Thy face from me.

Dómine exáudi oratióne meam, et clamor meus ad te perveniat: ne avértas faciém tuam a me.

Offertory Prayers, page 767.



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Maundy or Holy Thursday (Purple-White)

STATION AT ST. JOHN LATERAN

On Maundy Thursday the Church commemorates the institution of the Blessed Eucharist. On this day one Mass only can be said in the same church and that must be a public one. White vestments are worn by the priest, the altar is decked with flowers, and even the purple veil, which covers the cross during Passion-tide, is replaced by one of white. The celebrant consecrates two hosts, one for the priest who officiates on Good Friday, when there is no consecration. This host is carried in procession to a place known as the Repository or Sepulchre, where it remains until the following day. After the Mass on Maundy Thursday the signs of mourning proper to Passion-tide are resumed: the altar is stripped of its coverings and of ornaments of all kinds, the lights in the sanctuary are extinguished, and the door of the empty tabernacle is left open. In Rome the Pope washes the feet of thirteen poor persons, all of them priests. On Maundy Thursday the yearly consecration of the holy oils takes place, each bishop consecrating a sufficient quantity of these oils for the wants of his diocese during the ensuing year. These oils are three in number: the oil for the sacrament of Extreme Unction; that for anointing those who are to be baptized, and also for anointing the priest's hands at his ordination; and the sacred chrism, a mixture of oil and balsam used in the sacrament of Confirmation and at the consecration of bishops.

The Mass of Maundy Thursday

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

Nos autem gloriári opóretet in cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurrectio no-

But it behooves us to glory in the cross of Our Lord Jesus Christ: in Whom is our salvation, life, and resurrec-

tion; through Whom we are saved and delivered. *Ps. 66, 2.* May God have mercy on us, and bless us; may He cause the light of His countenance to shine upon us, and may He have mercy on us. But it behooves.

Kyrie, page 761; Gloria, page 762.

This being a festival Mass the Gloria in excelsis is sung, the church bells are rung and the organ is played, all to be silent until the Gloria in the Mass of Holy Saturday.

Prayer

O GOD, from Whom Judas received the punishment of his crime, and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee liveth.

DEUS, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit, concède nobis tuæ propitiatiōnis effectum: ut, sicut in passiōe sua Jesus Christus Dóminus noster diversa utrísque intulit stipendia meritórum; ita nobis, ablato vetustátis errore, resurrectionis suæ grátiam largiátur. Qui tecum vivit.

— 11, 20-22

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beati Pauli Apóstoli ad Corinthios.

BRETHREN, when you come together therefore into one place, it is not now to eat the Lord's supper; for every one taketh, before, his own supper to eat: and one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you: Do I praise you? In this I praise you not; for I have received of the Lord, that which

FRATRES: Conveniéntibus vobis in unum, jam non est Dominicam cœnam manducâre. Unusquisque enim suam cœnam præsumit ad manducândum. Et álius quidem ésurit: álius autem ébrius est. Numquid domos non habétis ad manducândum, et bibéndum? aut Ecclesiám Dei contémnitis, et confúnditis eos, qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo. Ecce enim accépi a Dómino, quod et trádidi vo-

bis, quóniam Dóminus Jesus, in qua nocte tradébatur, accépit panem, et grátias agens fregit, et dixit: Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióem. Similiter et cálicem, postquam cénávit, dicens: Hic calix novum testaméntum est in meo sáanguine: hoc fácite, quotiescúmque bibétis, in meam commemoratióem. Quotiescúmque enim manducábítis panem hunc, et cálicem bibétis: mortem Dómini annuntiábítis donec véniat. Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indigne, reus erit corporis et sáanguinis Dómini. Probet autem seípsum homo, et sic de pane illo edat, et de cálice bibat. Qui enim manducat et bibit indigne iudícium sibi manducat et bibit: non dijudicans corpus Dómini. Ideo inter vos multi infirmi et imbecíles, et dormiunt multi. Quod si nosmetipsos dijudicáremus, non útique iudicáremur. Dum iudicámur autem, a Dómino corripimur, ut non cum hoc mundo damnémur.

also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying, This chalice is the new testament in My blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the body of the Lord. Therefore are there many infirm and weak among ycu, and many sleep. But if we would judge ourselves, we should not be judged: but whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Gradual. Phil. 2, 8, 9

Christus factus est pro nobis obédiens usque ad mortem, mortem autem Crucis. *V.* Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

Christ became obedient for us unto death, even the death of the cross. *V.* Wherefore God also hath exalted Him, and hath given Him a name which is above every name.

Munda Cor Meum, page 763.

Gospel. John 13, 1-15

⌘ Continuation of the holy Gospel according to St. John.

BEFORE the festival-day of the pasch, Jesus knowing that His hour was come that He should pass out of this world to the Father, having loved His own who were in the world, He loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simón, to betray Him), knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God; He riseth from supper, and layeth aside His garments, and having taken a towel, He girdeth Himself; and after that He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter

wash my feet? Jesus answered, and said to him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith to Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him, Lord, not only my feet, but also my hands, and my head. Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him: therefore He said, You are not all clean. Then after He had washed

⌘ Sequéntia sancti Evangelii secundum Joánnem.

ANTE diem festum Paschæ, sciens Jesus, quia venit hora ejus, ut transiret ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta, cum diabolus jam misisset in cor, ut traderet eum Judas Simónis Iscariótæ: sciens quia omnia dedit ei Pater in manus, et quia a Deo exivit, et ad Patrem vadit: surgit a cœna, et ponit vestiménta sua: et cum accepisset linteam, præcinxit se. Deinde mittit aquam in pelvim, et cepit lavare pedes discipulorum, et extergere linteo, quo erat præcinctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: Dómine, tu mihi lavas pedes? Respondit Jesus, et dixit ei: Quod ego

postea. Dixit ei Petrus: Non lavábis mihi pedes in ætérnum. Respondit ei Jesus: Si non lávero te, non habébis partem mecum. Dicit ei Simón Petrus: Dómine, non tantum pedes meos, sed et manus, et caput. Dicit ei Jesus: Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciébat enim quisnam esset qui traderet eum: proptérea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestiménta sua: cum recubúisset iterum, dixit eis: Scitis quid fécerim vobis? Vos vocátis me Magis-

ter, et Dómine: et bene dicitis: sum etenim. Si ergo ego lavi pedes vestros, Dóminus, et Magíster: et vos debétis alter alterius lavare pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciátis.

their feet, and taken His garments, being sat down again, He said to them, Know ye what I have done to you? You call Me Master and Lord: and you say well, for so I am: if then I, being your Lord and Master, have washed your feet, you also ought to wash one

another's feet; for I have given you an example, that as I have done to you, so you do also.

Creed, page 765.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtutem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me; I shall not die, but live, and shall declare the works of the Lord.

Offertory Prayers, page 767.

Secret

IPSE tibi, quæsumus, Dómine sancte, Pater omnipotens, ætérne Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commémoratióne monstrávit, Jesus Christus Filius tuus Dóminus noster: Qui tecum.

WE BESEECH Thee, O holy Lord, almighty Father, eternal God, that He may render our sacrifice acceptable to Thee, Who, by giving it to His disciples on this day, taught them that it is done in commemoration of Him, Jesus Christ, Thy Son, our Lord, Who with Thee.

Preface No. 4, page 803.

The Canon of the Mass for this day is as follows:

The Canon of the Mass

IN IGITUR clementissime Pater, per Jesum Christum Filium tuum Dóminum nostrum, súpplices rogámus ac pétimus, uti accepta habeas, et benedicas hæc & dona, hæc & múnera, hæc sancta & sacrificia illibáta, in primis quæ tibi offérimus pro

WHEREFORE, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these & gifts, these & presents, these & holy unspotted sacrifices, which we offer up to Thee, in the first place. for

Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant N., our Pope, and N., our Bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

Be mindful, O Lord, of Thy servants, N. and N., and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

Having communion with, and celebrating that most sacred day on which Our Lord Jesus Christ was for us betrayed; venerating, moreover,

our glorious Virgin Mary, mother of the same our God and Lord Jesus Christ, as also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; to whose merits and prayers do Thou grant that in all things we may be fortified by the aid of Thy protection. Through the same Christ our Lord. Amen.

Ecclēsia tua sancta Catholica; quam pacificāre, custodire, adunāre, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque Catholicis et Apostolicis fidei cultoribus.

Memēto Dōmine famulorum, famularūque tuarum N. et N. et omnium circumstantium, quorum tibi fides cōgnita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo vivo et vero.

Communicantes, et diem sacratissimum celebrantes, quo Dōminus noster Jesus Christus pro nobis est traditus:

... in primis gloriōsae semper Virginis Mariæ, Genitricis ejūdem Dei et Dōmini nostri Jesu Christi, sed et beatōrum Apostolorum ac Mātyrum tuōrum Petri et Pauli, Andræ, Jacobi, Joānnis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simōnis, et Thaddæi; Lini, Cleti, Clemētis, Xysti, Cornēlii, Cypriāni, Laurēntii, Chrysōgoni, Joānnis, et Pauli, Cosmæ et Damiāni, et omnium Sanctorum tuorum: quorum mēritis precibūque cōcedas, ut in omnibus protectionis tuæ muniāmur auxilio. Per eūdem Christum Dōminum nostrum. Amen.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus ob diem, in qua Dóminus noster Jesus Christus tradidit discipulis suis Córporis et Sanguinis sui mystéria celebranda: quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatione nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

This oblation, therefore, of our servitude, as also of all Thy household's, which we offer Thee for the day on which Our Lord Jesus Christ committed to His disciples the mysteries of His body and blood to celebrate, we beseech Thee, O Lord, graciously to accept, and to dispose our days in Thy peace, and command us to be snatched away from eternal damnation and numbered in the fold of Thine elect. Through Christ our Lord. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus benedictam, adscrip̃ tam, ratam, rationábilem, acceptabilemque fácere dignéris: ut nobis Cor̃ et pus, et Sanguis, fiat dilectissimi Filii tui Dómini nostri Jesu Christi.

Which oblation, we beseech, O God, do Thou vouchsafe to make in all ways blessed, ascribed, ratified, reasonable, and acceptable, that it may become unto us the body and blood of Thy most beloved Son, Our Lord Jesus Christ.

Qui pridie, quam pro nostra omniúmque salute pateretur, hoc est, hódie: accépit panem in sanctas ac venerabiles manus suas, et elevátis oculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedixit, fregit, deditque discipulis suis, dicens: Accípite et manducáte ex hoc omnes:

Who, on the day before He suffered for our salvation and the salvation of all, that is on this day, took bread into His holy and venerable hands and having lifted up His eyes to heaven, to Thee God, His almighty Father, giving thanks to Thee, blessed it and broke it, and gave it to His disciples, saying, Take ye, and eat ye all of this:

HOC EST ENIM CORPUS MEUM. FOR THIS IS MY BODY.

The remainder of the Canon, Wherefore O Lord, etc., as on page 783.

From this day until Easter Sunday morning the kiss of peace is not given.

Communion. John 13, 12; 13, 15

Dóminus Jesus, postquam cenávit cum discipulis suis, lavit pedes eórum, et ait illis: Scitis quid fécerim vobis ego

The Lord Jesus, after He had supped with His disciples, washed their feet, and saith to them, Do you know what I,

your Lord and Master, have Dóminus, et Magister? Ex-
done for you? I have given you emplum dedi vobis, ut et vos
an example, that so you do ita faciátis,
also.

Postcommunion

REFRESHED with life-giving **R**EFÉCTI vitálibus alimén-
nourishment, we be- tis, quæsumus, Dómine
seech Thee, O Lord, our God, Deus noster: ut quod témpore
that what we perform in the nostræ mortalitátis exsequi-
time of our mortality, we may mur, immortalitátis tuæ mú-
attain by the gift of Thine im- nere consequámur. Per Dó-
mortality. Through our Lord. minum.

Concluding Prayers, page 793.

At the conclusion of Mass the celebrant removes his chasuble and is robed in a white cope; and carries the Blessed Sacrament to the repository. During the procession to the repository the hymn Pange lingua is sung.

Pange Lingua

Sing, my tongue, the Saviour's	Pange, lingua, gloriósi,
glory,	
Of His flesh, the mystery	Cóporis mystérium,
sing;	
Of His blood, all price exceed-	Sanguínisque prétiósi
ing.	
Of His immortal king.	Quem in mundi prétium
Destin'd for the world's re-	Fructus ventris generósi
demption,	
From a noble womb to spring.	Rex effúdit Géntium.
Of a pure and spotless virgin	Nobis datus, nobis natus
Born for us on earth below,	Ex intácta Vrgine,
He, as man with man convers-	Et in mundo conversátus,
ing,	
Stay'd the seeds of truth to	Sparso verbi sémine,
sow;	
Then He closed in solemn order	Sui moras incolátus,
Wondrously His life of woe.	Miro clausit órdine.
On the night of that Last	In suprémxæ nocte cænæ,
Supper,	
Seated with His chosen band,	Recúbens cum frátribus,
He the paschal victim eating,	Observáta lege plene
First fulfills the Lord's com-	Cibis in legálibus,
mand;	

Cibum turbæ duodénæ	Then as food to all His brethren,
Se dat suis mânibus.	Gives Himself with His own hand.
Verbum caro, panem verum	Word made flesh, the bread of nature
Verbo carnem efficit:	By His word to flesh He turns;
Fitque sanguis Christi merum,	Wine into His blood He changes;
Et si sensus déficit,	What though sense no change discerns!
Ad firmandum cor sincérum	Only be the heart in earnest,
Sola fides súfficit.	Faith her lessons quickly learns.
Tantum ergo Sacraméntum	Down in adoration falling,
Venerémur cernui:	Lo! the sacred host we hail!
Et antiquum documéntum	Lo! o'er ancient forms departing
Novo cedat rítui:	Newer rites of grace prevail;
Præstet fides suppleméntum	Faith for all defects supplying,
Sénsuum deféctui.	Where the feebler senses fail.
Genitóri, Genitóque	To the everlasting Father,
Laus et jubilátio,	And the Son who reigns on high,
Salus, honor, virtus quoque	With the Holy Ghost proceeding
Sit et benedíctio;	Forth from each eternally,
Procedénti ab utróque	Be salvation, honor, blessing,
Compar sit laudátio. Amen.	Might and endless majesty. Amen.

The clergy return to their places in the choir, and begin to recite Vespers.

Vespers

The Our Father and Hail Mary, in silence.

Antiphon

Cálicem salutáris accípiam I will take the chalice of salvation, and will call upon the name of the Lord.
et nomen Dómini invocábo.

Psalm 115

Credidi, propter quod locútus sum: ego autem humiliátus sum nimis. I have believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: Every man is a liar.

What shall I render to the Lord for all the things that He hath rendered to me?

I will take the chalice of salvation; and I will call upon the name of the Lord.

I will pay my vows to the Lord before all His people: precious in the sight of the Lord is the death of His saints.

O Lord, for I am Thy servant: I am Thy servant, and the son of Thy handmaid.

Thou hast broken my bonds: I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord.

I will pay my vows to the Lord in the sight of all His people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Ant. I will take the chalice of salvation and will call upon the name of the Lord.

Ant. With them that hated peace I was peaceable; when I was against me without cause.

Ego dixi in excéssu meo: Omnis homo mendax.

Quid retribuam Dómino, pro ómnibus, quæ retribuit mihi?

Cálicem salutáris accípiam: et nomen Dómini invocábo.

Vota mea Dómino reddam coram omni pópulo ejus: pretíoso in conspéctu Dómini mors Sanctórum ejus.

O Dómine, quia ego servus tuus: ego servus tuus, et fílius ancillæ tuæ.

Dirupísti vincula mea: tibi sacrificábo hóstiam laudis, et nomen Dómini invocábo.

Vota mea Dómino reddam in conspéctu omnis pópuli ejus: in átriis domus Dómini, in médio tui Jerúsalem.

Ant. Cálicem salutáris accípiam, et nomen Dómini invocábo.

Ant. Cum his qui odérunt pacem eram concórdans, impugnabant me gratis.

Psalm 119

In my trouble I cried to the Lord: and He heard me.

O Lord, deliver my soul from wicked lips, and a deceitful tongue.

What shall be given to thee, or what shall be added to thee: to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar:

Ad Dóminum cum tribulárer, clamávi: et exaudivit me.

Dómine, libera ánimam meam a lábiis iniquis et a lingua dolósa.

Quid detur tibi, aut quid apponátur tibi ad linguam dolósam?

Sagittæ poténtis acútæ, cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus Cedar:

multum incola fuit ánima mea.

Cum his qui odérunt pacem eram pacíficus: cum loquébar illis, impugnábant me gratis.

Ant. Cum his qui odérunt pacem eram pacíficus: dum loquébar illis impugnábant me gratis.

Ant. Ab homínibus iníquis libera me, Dómine.

my soul hath been long a sojourner.

With them that hated peace I was peaceable: when I spoke to them, they fought against me without cause.

Ant. With them that hated peace I was peaceable; when I spoke to them they fought against me without cause.

Ant. Deliver me, O Lord, from unjust men.

Psalm 139

Eripe me, Dómine, ab hómine malo, a viro iníquo éripe me.

Qui cogitavérunt iniquitátes in corde, tota die constituébant prælia.

Acuérunt linguas suas sicut serpéntis, venenum áspidum sub lábiis eórum.

Custódi me, Dómine, de manu peccatóris, et ab homínibus iníquis, éripe me.

Qui cogitavérunt supplantáre gressus meos, abscondérunt supérbi láqueum mihi;

Et funes extendérunt in láqueum, juxta iter scándalum posuérunt mihi.

Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem deprecationis meæ.

Dómine, Domine virtus salútis meæ, obumbrásti super caput meum in die belli.

Ne tradas me, Dómine, a desidério meo peccatóri; cogitavérunt contra me, ne derelínquas me, ne forte exalténtur.

Caput circúitus eórum: la-

Deliver me, O Lord, from the evil man: rescue me from the unjust man.

Who have devised iniquities in their hearts, all the day long they designed battles.

They have sharpened their tongues like a serpent: the venom of asps is under their lips.

Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

Who have proposed to supplant my steps: the proud have hidden a net for me.

And they have stretched out cords for a snare: they have laid for me a stumbling-block by the wayside.

I said to the Lord, Thou art my God: hear, O Lord, the voice of my supplication.

O Lord, Lord, the strength of my salvation: Thou hast overshadowed my head in the day of battle.

Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

The head of them compass-

ing me about: the labor of their lips shall overwhelm them.

Burning coals shall fall upon them: Thou shalt cast them down into the fire: in miseries they shall not be able to stand.

A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

I know that the Lord will do justice to the needy: and will revenge the poor.

But as for the just, they shall give glory to Thy name: and the upright shall dwell with Thy countenance.

Ant. Deliver me, O Lord, from unjust men.

Ant. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

bor labiôrum ipsôrum opériet eos.

Cadent super eos carbônes, in ignem dejícies eos, in misériis non subsistent.

Vir linguôsus non dirigétur in terra, virum injústum mala cápient in intéritu.

Cognóvi qua fáciet Dóminus judícium inopis, et vindictam páuperum.

Verúmtamen justí confitebúntur nómini tuo; et habitábunt recti cum vultu tuo.

Ant. Ab hominibus iníquis líbera me, Dómine.

Ant. Custódi me a láqueo quem statuérunt mihi, et a scándalis operántium iniquitátem.

Psalm 140

I have cried to Thee, O Lord, hear me: harken to my voice, when I cry to Thee.

My prayer be directed as incense, in Thy sight; the lifting up of my hands, as evening sacrifice.

Set a watch, O Lord, before my mouth: and a door round about my lips.

Incline not my heart to evil words: to make excuses in sins.

With men that work iniquity: and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head.

For my prayer also shall still be against the things with

Dómine, clamávi ad te exáudi me; inténde voci meæ.

Dirigatur orátio mea sicut incénsus in conspéctu tuo, elevátio mánuum meárum sacrificium vespertínus.

Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis.

Non declínes cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

Cum homínibus operántibus iniquitátem: et non comunicábo cum eléctis eórum.

Corripiet me justus in misericórdia, et increpábit me; óleum autem peccatóris non impínguet caput meum.

Quóniam adhuc et orátio mea in beneplácitis eórum;

absórpiti sunt juncti petrae iudices eorum.

Audient verba mea quoniam am potuerunt: sicut crassitudo terrae erupta est super terram.

Dissipata sunt ossa nostra secus infernum: quia ad te, Domine, Domine, oculi mei: in te speravi, non auferas animam meam.

Custodi me a laqueo quem statuerunt mihi: et a scandalis operantium iniquitatem.

Cadent in retiaculo ejus peccatores: singulariter sum ego donec transeam.

Ant. Custodi me a laqueo, quem statuerunt mihi et a scandalis operantium iniquitatem.

Ant. Considerabam ad dexteram, et videbam, et non erat qui cognosceret me.

which they are well pleased: their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed: as when the thickness of the earth is broken up upon the ground:

Our bones are scattered by the side of hell. But to Thee, O Lord, Lord, are my eyes: in Thee have I put my trust, take not away my soul.

Keep me from the snare, which they have laid for me: and from the stumbling-blocks of them that work iniquity.

The wicked shall fall in his net: I am alone until I pass.

Ant. Keep me from the snare which they have laid for me, and from the stumbling blocks of them that work iniquity.

Ant. I looked on my right hand, and beheld: and there was no one that would know me.

Psalm 141.

Voce mea ad Dominum clamavi, voce mea ad Dominum deprecatus sum.

Effundo in conspectu ejus orationem meam, et tribulationem meam ante ipsum pronuntio.

In deficiendo ex me spiritum meum, et tu cognovisti semitas meas.

In via hac qua ambulabam absconderunt laqueum mihi.

Considerabam ad dexteram, et videbam, et non erat qui cognosceret me.

Perit fuga a me, et non est qui requirat animam meam.

I cried to the Lord with my voice: with my voice I made supplication to the Lord.

In His sight I pour out my prayer, and before Him I declare my trouble.

When my spirit failed me, then Thou knewest my paths.

In this way wherein I walked, they have hid a snare for me.

I looked on my right hand, and beheld: and there was no one that would know me.

Flight hath perished from me: and there is no one that hath regard to my soul.

I cried to Thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

Attend to my supplication: for I am brought very low.

Deliver me from my persecutors: for they are stronger than I.

Bring my soul out of prison, that I may praise Thy name: the just wait for me, until Thou reward me.

Ant. I looked on my right hand, and beheld: and there was no one that would know me.

Ant. While they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples.

Clamavi ad te, Dómine, dixi: Tu es spes mea, pórtio mea in terra vivéntium.

Inténde ad deprecaciónem meam: quia humiliátus sum nimis.

Líbera me a persecuéntibus me: quia confortáti sunt super me.

Educ de custódia ánimam meam ad confiténdum nómini tuo: me expéctant justí, donec retríbuas mihi.

Ant. Considerábam ad dexteram, et vidébam, et non erat qui cognósceret me.

Ant. Cœnantibus autem illis, accépit Jesus panem, et benedíxit, ac fregit, deditque discíplulis suis.

Canticle of B. V. M. Luke 1, 46-55

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility of my

generations shall call me blessed.

Because He that is mighty hath done great things to me: and holy is His name.

And His mercy is from generation unto generations, to them that fear Him.

He hath showed might in His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things: and the rich He hath sent empty away.

Magníficat ánima mea Dóminum.

Et exsultávit spíritus meus in Deo, salutári meo.

Quia respéxit humilitátem

hoc beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Et misericórdia ejus a progénie in progénies tíméntibus eum.

Fecit poténtiam in bráchio suo: dispérsit superbos mente cordis sui.

Depósuit poténtes de sede, et exaltávit húmiles.

Esuriéntes implevit bonis: et dívites dimísit inánes.

Suscépit Israel, púerum suum, recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros, Abraham, et sémini ejus in sæcula.

Ant. Cœnantibus autem illis accépit Jesus panem et benédixit, ac fregit, deditque discipulis suis.

He hath received Israel His servant: being mindful of His mercy.

As He spoke to our fathers: to Abraham and to his seed for ever.

Ant. While they were at supper, Jesus took bread, and blessed, and broke, and gave it to his disciples.

Then is said, kneeling:

V. Christus factus est pro nobis obédiens usque ad mortem. Pater noster.

V. Christ became for us obedient, even unto death.

Our Father, in silence.

Psalm 50

Miserere mei, Deus, secundum magnam misericórdiam tuam.

Et secundum multitudinem miserationum tuarum dele iniquitatem meam.

Amplius lava me ab iniquitate mea, et a peccato meo munda me.

Quóniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

Tibi soli peccávi et malum coram te feci, ut justificéris in sermónibus tuis et vincas cum iudicáris.

Ecce enim in iniquitatibus concéptus sum, et in peccátis concépit me mater mea.

Ecce enim veritatem dilexisti: incérta et occúlta sapientiæ tuæ manifestásti mihi.

Aspérget me hyssópo, et mundabor; lavábis me, et super nivem dealbabor.

Have mercy on me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee: that Thou mayst be justified in Thy words, and mayst overcome when Thou art judged.

For behold I was conceived in iniquities, and in sins did my mother conceive me.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from Thy face, and take not Thy holy spirit from me.

Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.

amicted spirit: a contrite and humbled heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good will with Sion, that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon Thy altar.

Audítui meo dabis gáudium et lætítiam, et exsultábunt ossa humiliáta.

Averte fáciem tuam a peccátiis meis et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus; et spíritum rectum innova in viscéribus meis.

Ne projicias me a fácie tua, et spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutaris tui, et spíritu principáli confirma me.

Docébo iníquos vias tuas, et impil ad te converténtur.

Libera me de sanguínibus, Deus, Deus salutis meæ et exultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries, et os meum annuntiábit laudem tuam.

Quóniam si voluisses sacrificium, dedissem útique; holocaustis non delectáberis.

contribulátus; cor contrítum et humiliátum, Deus, non despicias.

Benigne fac, Dómine, in bona voluntáte tua Sion, ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrificium justitiæ, oblatiões et holocásta; tunc impónent super altáre tuum vítulos.

Our Father, in silence.

Prayer

Look down, we beseech Thee, O Lord, upon this **R**ÉSPICE, quæsumus, Dómine, super hanc famí-

liam tuam, pro qua Dóminus	Thy household, for which Our
noster Jesus Christus non du-	Lord Jesus Christ did not hesi-
bitávit mánibus tradit nocén-	tate to be delivered into the
tium et crucis subire tormén-	hands of wicked men and to
tum.	suffer the torment of the cross.

The concluding words of the prayer—Who with Thee—are silently added by all. Before retiring, the clergy remove from each altar its coverings of fine linen, and all other ornaments, and see that all lights are extinguished. While doing this, they recite, with an antiphon, the Twenty-first Psalm, which is a prophecy of Our Lord's passion, and in which mention is made of His being stripped of His garments.

Antiphon

Divisérunt sibi vestiménta	They parted my garments
mea: et super vestem meam	amongst them, and upon my
misérunt sortem.	vesture they cast lots.

Psalm 21

Deus, Deus meus, réspice in	O God, my God, look upon
me: quare me dereliquísti?	Me, why hast Thou forsaken
longe a salúte mea verba de-	Me? Far from my salvation are
lictórum meórum.	the words of my sins.

Deus meus, clamábo per	O my God, I shall cry by
diem, et non exáudies: et	day, and Thou wilt not hear:
nocte, et non ad insipléntiam	and by night, and it shall not
mihi.	be reputed as folly in me.

Tu autem in sancto hábi-	But Thou dwellest in the holy
tas, laus Israél.	place: the praise of Israel.

In te speravérunt patres	In Thee have our fathers
nostri: speravérunt, et libe-	hoped: they have hoped, and
rásti eos.	Thou hast delivered them.

Ad te clamavérunt, et salvi	They cried to Thee, and They
facti sunt: in te speravérunt,	were saved: they trusted in
et non sunt confúsi.	Thee, and were not confounded.

Ego autem sum vermis, et	But I am a worm, and no
non homo: oppróbrium hó-	man: the reproach of men, and
minum, et abjéctio plebis.	the outcast of the people.

Omnes vidéntes me, derisé-	All they that saw me have
runt me: locuti sunt lábiis,	laughed me to scorn: they have
et movérunt caput.	spoken with the lips, and
	wagged the head.

Sperávit in Dómino, erípiat	He hoped in the Lord, let
eum: salvum fáciat eum,	Him deliver Him: let Him save
quóniam vult eum.	Him, seeing He delighted in
	Him.

For Thou art He that hast drawn me out of the womb: my hope from the breasts of my mother; I was cast upon Thee from the womb.

From my mother's womb Thou art my God: depart not from me.

For tribulation is very near: for there is none to help me.

Many calves have surrounded me: fat bulls have besieged me.

They have opened their mouths against me: as a lion ravening and roaring.

I am poured out like water: and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue hath cleaven to my jaws: and Thou hast brought me down into the dust of death.

For many dogs have encompassed me: the council of the

They have dug my hands and feet: they have numbered all my bones.

And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

But Thou, O Lord, remove not Thy help to a distance from me: look towards my defence.

Deliver, O God, my soul from the sword: my only one from the hand of the dog.

Save me from the lion's mouth: and my lowness from the horns of the unicorns.

Quóniam tu es, qui extraxisti me de ventre: spes mea ab ubéribus matris meæ. In te projectus sum ex útero:

De ventre matris meæ Deus meus es tu: ne discésseris a me:

Quóniam tribulatio próxima est, quóniam non est qui adjuvet.

Circumdedérunt me, vítuli multi: tauri pingues obséderunt me.

Aperuérunt super me os suum, sicut leo rápiens et rúgliens.

Sicut aqua effúsus sum; et dispérsa sunt ómnia ossa mea.

Factum est cor meum tamquam cera liquéscens, in médio ventris mei.

Aruit tamquam testa virtus mea, et lingua mea adhæsit fáucibus meis: et in púlverem mortis deduxisti me.

Quóniam circumdedérunt me canes multi: concílium

Foderunt manus meas, et pedes meos: dinumeravérunt ómnia ossa mea.

Ipsi vero consideravérunt, et inspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem.

Tu autem, Dómine, ne alongáveris auxílium tuum a me; ad defénsiónem meam cónspice.

Erue a frámea, Deus, ánimam meam: et de manu canis únicam meam.

Salva me ex ore leónis: et a córnibus unicórnium humilitátem meam.

Narrábo nomen tuum frá-
tribus meis: in médio ecclé-
siae laudábo te.

Qui timétis Dóminum, lau-
dáte eum: univérsum semen
Jacób glorificáte eum.

Timeat eum omne semen
Israël, quóniam non spre-
vit, neque despéxit deprecatió-
nem páuperis.

Nec avértit fáciem suam a
me: et cum clamárem ad eum,
exaudívit me.

Apud te laus mea in ecclé-
sia magna: voce mea reddam
in conspéctu timéntium eum.

Edent páuperes, et satura-
búntur: et laudábunt Dómi-
num, qui requirunt eum: vi-
vent corda eórum in sæculum
sæculi.

Reminiscéntur et conver-
téntur ad Dóminum univér-
si fines terræ.

Et adorábunt in conspéctu
ejus univérse familiæ gén-
tium.

Quóniam Dómini est reg-
num: et ipse dominábitur
géntium.

Manducavérunt, et adora-
vérunt omnes pingues terræ:
in conspéctu ejus cadent óm-
nes qui descéndunt in terram.

Et ánima mea illi vivet: et
semen meum sérviet ipsi.

Annuntiábitur Dómino ge-
nerátio ventúra: et annuntiá-
bunt cæli justítiam ejus, pó-
pulo qui nascétur, quem fecit
Dóminus.

Divisérunt sibi vestiménta
mea: et super vestem meam
misérunt sortem.

I will declare Thy name to
my brethren: in the midst of
the church will I praise Thee.

Ye that fear the Lord praise
Him: all ye the seed of Jacob,
glorify Him.

Let all the seed of Israel fear
Him: because He hath not
slighted nor despised the sup-
plication of the poor man.

Neither hath He turned away
His face from me: and when I
cried to Him He heard me.

With Thee is my praise in the
great church: I will pay my
vows in the sight of them that
fear Him.

The poor shall eat and shall
be filled: and they shall praise
the Lord that seek Him: their
hearts shall live forever and
ever.

All the ends of the earth shall
remember, and shall be con-
verted to the Lord.

And all the kindreds of the
Gentiles shall adore in His
sight.

For the kingdom is the
Lord's: and He shall have do-
minion over the nations.

All the fat ones of the earth
have eaten and have adored:
all they that go down to the
earth shall fall before Him.

And to Him my soul shall
live: and my seed shall serve
Him.

There shall be declared to the
Lord a generation to come: and
the heavens shall show forth
His justice to a people that
shall be born, which the Lord
hath made.

Ant. They parted my gar-
ments amongst them, and upon
my vesture they cast lots.

The Mandatum or Washing of Feet

When this ceremony is to take place the clergy meet either in the church or other appointed place where the persons whose feet are to be washed are awaiting them. The Church dignitary who is to officiate wears a purple cope over his alb and stole, but his deacon and subdeacon are in white. A cleric holds a processional cross and acolytes carry lights and incense. The passage of the Gospel that relates how our blessed Lord washed His disciples' feet, and that was sung earlier at the high Mass, is then chanted, after which the officiating prelate removes his cope, and, putting on an apron, kneels and washes the feet of those who are waiting, wipes them, and then humbly kisses the right foot of each person he has waited on. The deacon and subdeacon assist him when necessary. The choir in the meanwhile chants the following:

1 Antiphon. John 13, 34

<p>A new commandment I give unto you: That you love one another as I have loved you, saith the Lord. Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. A new commandment.</p>	<p>Mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos, dicit Dominus. Ps. 118, 1. Beati immaculati in via: qui ambulantes in lege domini. Mandatum novum.</p>
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The first verse only of the psalm is sung, after which the antiphon is repeated, A new commandment, etc. And in like manner are sung the antiphons and verses which follow:

Antiphon. John 13, 14, 5, 15

<p>When the Lord rose from basin and began to wash the feet of His disciples: this was the example He gave unto them. Ps. 47, 2. Great is the Lord and exceedingly to be praised in the city of our God in His holy mountain. When the Lord rose.</p>	<p>Postquam surrexit Dominus vim, et cepit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. Ps. 47, 2. Magnum Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. Postquam surrexit.</p>
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Antiphon. John 13, 12, 13, 15

<p>The Lord Jesus after He had supped with His disciples washed their feet and said unto them: know ye what I have done unto you. I have given you an example that so you do also. Ps. 84, 2. Lord, Thou hast bless-</p>	<p>Dominus Jesus postquam cenavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego Dominus et Magister? Exemplum dedi vobis: ut et vos ita faciatis. Ps. 84, 2. Benedixisti</p>
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Dómine terram tuam: aver-
tisti captivitatem Jacob. Dó-
minus Jesus.

ed Thy land, Thou hast turned
away the captivity of Jacob.
The Lord Jesus.

Antiphon. John 13, 6-8

Dómine, tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Si non lávero tibi pedes, non habébis partem mecum. *V.* Venit ergo ad Simónem Petrum, et dixit ei Petrus. Dómine, tu mihi lavas pedes? Respóndit Jesus et dixit ei: si non lávero tibi pedes, non habébis partem mecum. *V.* Quod ego fácio, tu nescis modo: scies autem póstea. Dómine, tu mihi lavas.

Lord, dost Thou wash my feet? Jesus answered and said to him: If I wash not thy feet, thou shalt have no part with Me. *V.* He cometh therefore to Simon Peter: and Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered and said to him: If I wash not thy feet thou shalt have no part with me. *V.* What I do, Thou knowest not now; but Thou shalt know hereafter. Lord, dost Thou wash.

Antiphon. John 13, 14

Si ego Dóminus et Magister vester lavi vobis pedes: quanto magis debétis alter alterius lavare pedes? *Ps. 48, 1.* Audíte hæc omnes gentes: áuribus percípите qui habitátis orbem. Si ego.

If I, being your Lord and Master, have washed your feet: how much the more ought you to wash one another's feet? *Ps. 48, 1.* Hear these things, all ye nations; give ear, all ye inhabitants of the world. If I.

Antiphon. John 13, 35

In hoc cognóscant ómnes, quia discipuli mei estis, si dilectiónem habueritis ad invicem. *V.* Dixit Jesus discipulis suis. In hoc.

By this shall all men know that ye are My disciples, if you have love one for another. *V.* Jesus said to His disciples. By this.

Antiphon. 1 Cor. 13, 13

Máneant in vobis fides, spes, caritas, tria hæc: major autem horum est caritas. *V.* Nunc autem manent fides, spes, caritas, tria hæc: major autem horum est caritas. Máneant.

Ever may there remain in you, faith, hope, charity, these three things; but the greater of these is charity. *V.* And now there remain faith, hope, charity, these three things; but the greater of these is charity. Ever may.

Antiphon

Benedícta sit sancta Trinitas. atque indivísa Unitas:

Blessed be the holy Trinity and undivided Unity; we will

give praise to Him, for unto us He hath shown His mercy. *V.* Let us bless the Father and the Son with the Holy Ghost. *Ps.* 83, 2, 3. How lovely are Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord. Blessed be.

confitébimur ei, quia fecit nobiscum misericórdiam suam. V. Benedicámus Patrem, et Fílium, cum Sancto Spíritu. Ps. 83, 2, 3. Quam dilécta tabernacula tua, Dómine virtutum! concupiscit, et déficit ánima mea in átria Dómini. Benedicta sit.

Antiphon. 1 John 2, 3, 4

Where are charity and love, God is there. *V.* The love of Christ hath gathered us together. *V.* Let us exult and be joyful in Him. *V.* Let us fear and love the living God. *V.* And let us love one another with sincere hearts.

Ubi caritas et amor, Deus ibi est. V. Congregávit nos in unum Christi amor. V. Exsultémus, et in ipso jucundémur. V. Timeámus et amémus Deum vivum. V. Et ex corde diligámus nos sincéro.

Ant. Where are charity and love, God is there. *V.* Being, therefore, assembled together. *V.* Let us beware of being divided in mind. *V.* Let malicious upbraidings cease, let wranglings cease. *V.* And may Christ, our God, be in the midst of us.

Ant. Ubi caritas et amor, Deus ibi est. *V.* Simul ergo cum in unum congregámur. *V.* Ne nos mente dividámur caveámus. *V.* Cessent júrgia maligna cessent lites. *V.* Et in médio nostri sit Christus Deus.

Ant. Where are charity and love, God is there. *V.* Being, therefore, assembled together. *V.* Let us beware of being divided in mind. *V.* Let malicious upbraidings cease, let wranglings cease. *V.* And may Christ, our God, be in the midst of us.

Ant. Ubi caritas et amor, Deus ibi est. *V.* Simul ergo cum in unum congregámur. *V.* Ne nos mente dividámur caveámus. *V.* Cessent júrgia maligna cessent lites. *V.* Et in médio nostri sit Christus Deus.

Having completed the Mandatum or Washing the dignitary who has officiated washes his hands and resumes his cope.

He then begins: "Our Father."

And all say the Lord's Prayer in silence.

V. And lead us not into temptation.

V. Et ne nos indúcas in tentatiónem.

R. But deliver us from evil.

R. Sed libera nos a malo.

V. Thou hast given us Thy commandments, O Lord.

V. Tu mandásti mandata tua, Dómine.

R. To be kept most faithfully.

R. Custodíri nimis.

V. Thou didst wash the feet of Thy disciples.

V. Tu lavásti pedes discipulorum tuorum.

R. Opera mánuum tuárum
ne despicias.

V. Dómine, exáudi oratíonem meam.

R. Et clamor meus ad te
véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

R. Despise not the works of
Thy hands.

V. O Lord, hear my prayer.

R. And let my cry come unto
Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

Adésto, Dómine, quæsumus, officio servitútis nostræ: et quia tu discipulis tuis pedes laváre dignátus es, ne despicias ópera mánuum tuárum, quæ nobis retinénda mandásti: ut, sicut hic nobis, et a nobis exterióra abluúntur inquinaménta; sic a te ómnium nostrum, interióra lavéntur peccáta. Quod ipse præstáre dignéris, qui vivis et regnas Deus: per ómnia sæcula sæculórum. *R.* Amen.

Be present, O Lord, we beseech Thee, at the office of our service, and, because Thou didst deign to wash the feet of Thy disciples, despise not the work Thine own hands performed, and which Thou didst command us to perpetuate, so that, as external defilements are here washed away for us and by us, the inward sins of us all may be washed by Thee. Which do Thou Thyself vouchsafe to do for us, Who livest and reignest, God forever and ever. *R.* Amen.

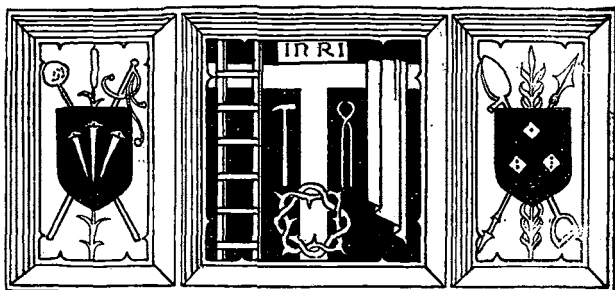
Good Friday (Black)

STATION AT HOLY CROSS IN JERUSALEM

On this day the Church commemorates the Passion of Christ, so that it is the saddest and most solemn day in Holy Week. The officiating clergy enter the sanctuary vested in black and prostrate themselves before the altar, which is still stripped. The candles are not lighted, the organ is not played, nor are the bells rung. The most striking and singular feature of the Good Friday liturgy is the omission of holy Mass. In its place is the Mass of the Presanctified in which the priest receives in holy communion a host previously consecrated. The Blessed Sacrament is borne from the repository or chapel where it was placed the previous day, while the choir sings the hymn Vexilla Regis ("The Banners of the King"), page 490. The priest places the host on the altar and the candles are lighted. The Blessed Sacrament is elevated and adored, while a wooden clapper is sounded. All this and what follows, appears here in the Missal. Good Friday is not a holy-day of obligation; the Church forbids the giving of holy communion to the faithful, except as Viaticum to the dying.

The clergy and people assemble at an appointed time. The officiating priest, with his deacon and subdeacon, enter the sanctuary and prostrate themselves before the altar. The acolytes spread a linen cloth on the altar and put the Missal in place. The priest goes to the Epistle corner, and the first Lesson is chanted.

In the absence of sacred ministers all the prayers are recited (or sung, if the custom prevails), at the Epistle corner. The Lessons and the Passion are read at the same place.



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Lesson. Osee 6, 1-6

THUS saith the Lord, In their affliction they will rise early to Me: Come, and let us return to the Lord; for He hath taken us, and He will heal us: He will strike, and He will cure us. He will revive us after two days; on the third day He will raise us up, and we shall live in His sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and He will come to us

Hæc dicit Dóminus: In tribulatióne sua mane consurgént ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiet, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu ejus. sciémus sequemúrque, ut cognoscámus Dóminum: quasi dilúculum præparátus est egressus ejus, et véniet quasi imber nobis temporáneus, et

to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets. I have slain them by the words of My mouth: and Thy judgments shall go forth as the light. For I desired mercy and not sacrifice; and the knowledge of God more than holocausts.

quid faciam tibi, Juda? Misericórdia vestra quasi nubes matutína: et quasi ros mane pertransiens. Propter hoc dolávi in prophétis, occídi eos in verbis oris mei: et júdicia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrificium, et sciéntiam Dei plus quam holocáusta.

The choir sings the Tract:

Tract. Hab. 3

O Lord, I have heard Thy Dómine, audivi audítum hearing, and was afraid; I con- tuum, et tímui: considerávi

ópera tua, et expávi. *V.* In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. *V.* In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memor eris. *V.* Deus a Líbano véniet, et Sanctus de monte umbróso et condénso. *V.* Opéruiť cælos májestas ejus: et laudis ejus plena est terra.

sidered Thy works, and trembled. *V.* In the midst of two animals Thou shalt be made known; when the years shall draw nigh, Thou shalt be known; when the time shall come, Thou shalt be shown. *V.* In the time when my soul shall be troubled: in anger Thou shalt be mindful of mercy. *V.* God shall come from Libanus, and the holy one from the shady and thickly-covered mountain. *V.* His majesty hath covered the heavens; and the earth is full of His praise.

Omitting the usual salutation, Dominus vobiscum, the priest chants the Prayer, which is that of yesterday's Mass.

Let us pray

V. Flectámus génua.

V. Let us kneel.

R. Leváte.

R. Arise.

Deus, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis effectum: ut, sicut in passióne sua Jesus Christus Dóminus noster diversa utrisque intulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiόνis suæ grátiam largiátur: Qui tecum.

O God, from Whom Judas received the punishment of his crime and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee.

The subdeacon now chants the second Lesson in the manner of an Epistle.

Lesson. Ex. 12, 1-11

IN DIEBUS illis: Dixit Dóminus ad Móysen, et Aaron in terra Ægypti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni. Loquimini ad univérsam cætum filiórú Israel,

IN THOSE days, the Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly

of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted

head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the passage) of the Lord.

et dicit eis: Décima die mensis hujus tollat unusquisque agnum per familias, et domos suas. Sin autem minor est numerus, ut sufficere possit ad vescendum agnum, assumet vicinum suum, qui junctus est domui suæ, juxta numerum animarum quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: juxta quem ritum tollētis et hædum. Et servabitis eum usque ad quartam decimam diem mensis hujus: immolabitque eum universa multitudo filiorum Israël ad vesperam. Et sument de sanguine ejus, ac ponent super utrumque postem, et in superliminariis domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agréstibus. Non comedētis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pedibus ejus, et intestinis vorabitis. Nec remanebit quidquam

residuum fuerit, igne comburetis. Sic autem comedētis illum: Renes vestros accingētis, et calceamenta habebitis in pedibus, tenentes báculos in manibus, et comedētis festinanter: est enim Phase (id est transitus) Domini.

in haste: for it is the Phase

Another Tract follows:

Tract. Ps. 139, 2-10, 14

Deliver me, O Lord, from the evil man; rescue me from the unjust man. V. Who have de-

Eripe me, Domine, ab homine malo: a viro iniquo libera me. V. Qui cogitaverunt

malitias in corde: tota die constituébant praelia. *V.* Acué-runt linguas suas sicut serpéntis: venénium áspidum sub lábiis eórum. *V.* Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. *V.* Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láqueum mihi, pédibus meis. *V.* Et funes extendérunt in láqueum juxta iter scándalum posuérunt mihi. *V.* Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. *V.* Dómine, Dómine, virtus salútis meæ, obúmbra caput meum in die belli. *V.* Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelínquas me, ne umquam exalténtur. *V.* Caput circúitus eórum: labor labiórum ipsórum opériet eos. *V.* Verumtamen justí confitebúntur nómini tuo et habitábunt recti cum vultu tuo.

vised wickedness in their heart; all the day long they designed battles. *V.* They have sharpened their tongues like a serpent; the venom of asps is under their lips. *V.* Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me. *V.* Who have proposed to supplant my steps; the proud have hid a net for me. *V.* And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. *V.* I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication. *V.* O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle. *V.* Give me not up, from my desire to the wicked: they have plotted against me: do not Thou forsake me, lest at any time they should triumph. *V.* The head of them compassing me about: the labor of their lips shall overwhelm them. *V.* But the just shall give glory to Thy name; and the upright shall dwell with Thy countenance.

Then the Passion is sung as on Palm Sunday.

The Passion

John 18, 1-40; 19, 1-42

Pássio Dómini nostri Jesu Christi secúndum Joánnem.

The Passion of Our Lord Jesus Christ according to St. John.

IN ILLO témpore: Egréssus est Jesus cum discipulis suis trans torrénstem Cedron, ubi erat hortus, in quem introívit ipse, et discipuli ejus. Scíebat autem et Judas, qui tradébat eum, locum: quia

AT THAT time, Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place;

because Jesus had often resorted thither together with His disciples. Judas therefore, having received a band of soldiers, and servants from the chief priests and the pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon Him, went forth, and said to them ¶ Whom seek ye? *C.* They answered Him, *S.* Jesus of Nazareth. *C.* Jesus saith to them, ¶ I am He. *C.* And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them, I am He, they went backward, and fell to the ground. Again therefore He asked them, ¶ Whom seek ye? *C.* And they said, *S.* Jesus of Nazareth. *C.* Jesus answered, ¶ I have told you that I am He: If therefore you seek Me, let these go their way. *C.* That the word might be fulfilled which He said, Of them whom Thou hast given Me, I have not lost any one. Then Simon Peter

frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et pharisæis ministros, venit illuc cum laternis, et facibus, et armis. Jesus itaque sciens omnia, quæ ventura erant super eum, processit, et dixit eis: ¶ Quem quæritis? *C.* Respondērunt ei: *S.* Jesum Nazarenum. *C.* Dixit eis Jesus: ¶ Ego sum. *C.* Stabat autem et Judas, qui tradēbat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiērunt retrorsum, et ceciderunt in terram. Iterum ergo interrogāvit eos: ¶ Quem quæritis? *C.* Illi autem dixerunt: *S.* Jesum Nazarenum. *C.* Respondit Jesus: ¶ Dixi vobis, quia ego sum: si ergo me quæritis, sinite hos abire. *C.* Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdidi ex eis quemquam. Simon ergo Petrus habens gladium eduxit eum: et percussit pontifices servum: et abscidit auriculam ejus

struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, ¶ Put up thy sword into the scabbard. The chalice which My Father hath given Me, shall I not drink it? *C.* Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound Him; and led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

servo Malchus. Dixit ergo Jesus Petro: ¶ Mitte gladium tuum in vaginam. Cálicem, quem dedit mihi Pater, non bibam illum? *C.* Cohors ergo, et tribūnus, et ministri Judæorum comprehendērunt Jesum, et ligavērunt eum: et adduxērunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat pōntifex anni illius. Erat autem Cáiphās, qui consiliū dēderat Judæis: Quia expedit unum hōminem more pro pōpulo.

Peter Denies Jesus

Sequebátur autem Jesum Simon Petrus, et álius discipulus. Discipulus autem ille erat notus pontífici, et introiit cum Jesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exiit ergo discipulus álius, qui erat notus pontífici, et dixit ostiárlæ: et introduxit Petrum. Dixit ergo Petro ancilla ostiárla: S. Numquid et tu ex discipulis es hóminis istíus? C. Dixit ille: S. Non sum. C. Stabant autem servi, et ministri ad prunas, quia frigus erat, et calefaciebant se: erat autem cum eis et Petrus stans, et calefaciens se. Póntifex ergo interrogávit Jesum de discipulis suis, et de doctrína ejus. Respóndit ei Jesus: ✠ Ego autem locútus sum mundo, ego semper dócui in synagóga, et in templo quo omnes Judæi convéniunt: et in occulto locútus sum nihil: Quid me intérrogas? intérroga eos, qui audiérunt quid locútus sim ipsis: ecce hi sciunt quæ dixerim ego. C. Hæc autem cum dixisset, unus assístens ministrórum dedit álapam Jesu, dicens: S. Sic respóndes pontífici? C. Respóndit ei Jesus: ✠ Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me cædis? C. Et misit eum Annas ligátum ad Cálpham pontíficem. Erat autem Simón Petrus stans, et calefaciens se. Dixérunt ergo ei: S. Numquid et tu ex discipulis ejus es? C. Negávit ille, et dixit: S. Non sum. C. Dicit ei unus ex servis pontíficis, cognátus ejus, cujus

And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter. S. Art not thou also one of this man's disciples? C. He saith. S. I am not. C. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warming himself. The high priest therefore asked Jesus of His disciples, and of His doctrine. Jesus answered him, ✠ I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou Me? ask them who have heard what I have spoken unto them: behold they know what things I have said. C. And when He had said these things, one of the servants standing by gave Jesus a blow, saying, S. Answerest Thou the high priest so? C. Jesus answered him, ✠ If I have spoken evil, give testimony of the evil; but if well, why strikest Thou Me? And Annas sent Him bound to Caiphas, the high priest. And Simon Peter was standing and warming himself. They said therefore to him, S. Art not thou also one of His disciples?

C. He denied it and said, S. I am not. C. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him, S. Did not I see thee in the garden with Him? C. Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, S. What accusation bring you against this man? C. They answered, and said to him, S. If He were not a malefactor, we would not have delivered Him up to thee. C. Pilate therefore said to them, S. Take him you, and judge Him according to your law. C. The Jews therefore said to him, S. It is not lawful for us to put any man to death. C. That the word of Jesus might be fulfilled which He said, signifying what death He should die. Pilate therefore went into the

and said to him, S. Art Thou the king of the Jews? C. Jesus answered, ✠ Sayest thou this thing of thyself, or have others told it thee of Me? C. Pilate answered, S. Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me; what hast Thou done? C. Jesus answered ✠ My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews; but now My kingdom is not from hence. C. Pilate therefore said to Him, Art

abscidit Petrus auriculam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negavit Petrus: et statim gallus cantavit. Adducunt ergo Jesus a Caípha in prætorium. Erat autem mane: et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent pascha. Exiit ergo Pilátus ad eos foras, et dixit: S. Quam accusationem affertis adversus hominem hunc? C. Respondérunt, et dixerunt ei: S. Si non esset hic malefactor, non tibi tradidissémus eum. C. Dixit ergo eis Pilátus: S. Accípite eum vos, et secundum legem vestram judicáte eum. C. dixerunt ergo ei Judæi: S. Nobis non licet interficere quemquam. C. Ut sermo Jesu implerétur, quem dixit, significans qua morte esset moritúrus. Introivit ergo iterum in prætorium Pilátus, et vocavit Jesum, et dixit ei: S. Tu es Rex Judæórum? C. Respondit Jesus: ✠ A temetípso hoc dicis, an álíi dixerunt tibi de

Respondit Pilátus: S. Numquam. Gens tua, et pontífices tradiderunt te mihi: quid fecisti? C. Respondit Jesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertarent ut non tráderer Judæis: nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilátus: S. Ergo Rex es tu? C. Respondit Jesus: ✠ Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhibeam veritáti: omnis, qui est

ex veritate, audit vocem thou a king then? C. Jesus answered, *✠* Thou sayest, that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth My voice. C. Pilate saith to Him, S. What is truth?

Pilate Endeavors to Save Jesus

C. Et cum noc dixisset, iterum, exivit ad Judæos, et dicit eis: S. Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis regem Judæorum? C. Clamaverunt ergo rursum omnes, dicentes: S. Non hunc, sed Barabbam. C. Erat autem Barabbas latro. Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: S. Ave, Rex Judæorum. C. Et dabunt ei alapas. Exivit ergo iterum Pilatus foras, et dicit eis: S. Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. C. (Exivit ergo Jesus portans coronam spinem, et purpureum vestimentum). Et dicit eis: S. Ecce homo. C. Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes: S. Crucifige, crucifige eum. C. Dicit eis Pilatus: S. Accipite eum vos, et crucifigite: ego enim non invenio in eo causam. C. Respondērunt ei Judæi. S. Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. C. Cum ergo audisset

C. And when he had said this, he went out again to the Jews, and saith to them, S. I find no cause in Him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? C. Then cried they all again, saying, S. Not this man, but Barabbas. C. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged him. And the soldiers plating a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him, and said, S. Hail, king of the Jews: C. and they gave Him blows. Pilate therefore went forth again, and said to them, S. Behold I bring Him forth unto you, that you may know that I find no cause in Him. C. (Jesus therefore came forth, bearing the crown of thorns and the purple garment). And he saith to them, S. Behold the man. C. When the chief priests therefore and the servants had seen Him, they cried out, saying, S. Crucify Him, crucify Him. C. Pilate saith to them, S. Take Him you, and crucify Him; for I find no cause in Him. C. The Jews answered Him, S. We have a law, and according to the law He ought to die, because He made Himself the Son of God. C.

When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, *S.* Whence art Thou? *C.* But Jesus gave him no answer. Pilate therefore saith to him, *S.* Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee? *C.* Jesus answered, *✠* Thou shouldst not have any power against Me, unless it were given thee from above. Therefore he that hath delivered Me to thee hath the greater sin. *C.* And from thenceforth Pilate sought to release Him. But the Jews cried out, saying, *S.* If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. *C.* Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve of the passch, about the sixth

hour. And he said to the Jews, *S.* Behold your king. *C.* But they cried out, *S.* Away with Him, away with Him, crucify Him. *C.* Pilate saith to them, *S.* Shall I crucify your king? *C.* The chief priests answered, *S.*

Pilátus hunc sermónem, magis tímuit. Et ingrèssus est prætorium iterum: et dixit ad Jesum: *S.* Unde es tu? *C.* Jesus autem respòsum non dedit ei. Dicit ergo ei Pilátus: *S.* Mihi non lóqueris? nescis quia potestátem habeo crucifigere te, et potestátem hábeo dimittere te? *C.* Respòndit Jesus: *✠* Non habéres potestátem advèrsus me ullam nisi tibi datum esset désuper. Proptér-ea qui me trádidit tibi, majus peccátum habet. *C.* Et exínde quærébat Pilátus dimittere eum. Judæi autem clamábunt, dicéntes: *S.* Si hunc dimíttis, non es amícus Cæsáris. Omnis enim, qui se regem facit, contradícit Cæsari. *C.* Pilátus autem cum audísset hos sermónes, addúxit foras Jesum: et sedit pro tribunáli, in loco, qui díctur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschæ, hora quasi sexta, et dicit Judæis: *S.* Ecce rex vester. *C.* Illi autem clamábant: *S.* Tolle. tolle. crucifige eum. *C.*

vestrum crucifigam? *C.* Respondérunt pontífices: *S.* Non habémus regem, nisi Cæsarem.

We have no king but Cæsar.

Pilate Consents to the Crucifixion

C. Then therefore he delivered Him to them to be crucified. And they took Jesus, and led Him forth; and bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha: where they crucified Him, and with Him two others, one on

C. Tunc ergo trádidit eis illum ut crucifigerétur. Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem exívit in eum, qui díctur Calvária, locum, hebráice autem Golgotha: ubi crucifixerunt eum, et cum eo álios duos, hinc et hinc, mé-

dium autem Jesum. Scripsit autem et titulum Pilátus: et posuit super crucem. Erat autem scriptum: Jesus Nazaréus, Rex Judæorum. Hunc ergo titulum multi Judæorum legérunt, quia prope civitatem erat locus, ubi crucifixus est Jesus. Et erat scriptum hebræice, græce, et latine. Dicebant ergo Pilátó pontífices Judæorum: *S. Noli scribere, Rex Judæorum, sed quia ipse dixit: Rex sum Judæorum.* *C. Respóndit Pilátus: S. Quod scripsi, scripsi.* *C. Milites ergo cum crucifixissent eum, acceperunt vestimenta ejus (et fecérunt quátuor partes: unicuique militi partem), et tunicam. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad invicem: S. Non scindámus eam, sed sortiámur de illa cujus sit.* *C. Ut Scriptúra imple-rétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et milites quidem hæc fecérunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus, María Cléophæ, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: ☩ Múlier, ecce filius tuus, *C. Deínde dicit discipulo: ☩ Ecce mater tua.* *C. Et ex illa hora accépit eam discipulis in sua. Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: ☩ Sítio.* *C. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori**

each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross: and the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate, *S. Write not the King of the Jews, but that He said, I am the King of the Jews.* *C. Pilate answered, S. What I have written I have written.* *C. Then the soldiers, when they had crucified Him, took His garments (and they made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another, S. Let us not cut it, but let us cast lots for it, whose it shall be; C. that the Scripture might be fulfilled which saith, They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing whom He loved, He saith to His mother, ☩ Woman, behold thy son. C. After that, He saith to the disciple, ☩ Behold thy mother. C. And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said ☩ I*

thirst. C. Now there was a vessel set there full of vinegar: and they put a sponge full of vinegar about hyssop, and put it to His mouth. When Jesus therefore had taken the vinegar, He said ☩ It is consummated. C. And bowing His head He gave up the ghost.

Here all kneel, and pause a little while.

When the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers opened His side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true; and he know-

Judæi ergo (quóniam Parasceve erat), ut non remanérant in cruce corpóra sabbáto, (erat enim magnus dies ille sabbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venerunt ergo milites: et primi quidem fregérunt crura, et altérius, qui crucifixus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura sed unus militum lancea latus ejus aperuit, et continuo exívit sanguis, et aqua. Et qui vidit, testimónium perhibuit: et verum est testimónium ejus. Et ille scit quia vera dicit: ut et vos credátis. Facta sunt enim hæc

also may believe. For these things were done that the Scripture might be fulfilled, You shall not break a bone of Him. And again another Scripture saith, They shall look on Him Whom they pierced.

non comminuétis ex eo. Et iterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

The deacon takes into his hands the book of the Gospels, and, having knelt to say the prayer Munda cor meum, page 763, subjoins the concluding verses of the Passion Gospel.

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus

Post hæc autem rogávit Pilátum Joseph ab Arimathea, (eo quod esset discipulus Jesu, occúltus autem propter metum Judæórum), ut tólleret corpus Jesu. Et permisit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad

Jesum nocte primum, ferens mixturam myrrhæ, et aloës, quasi libras centum. Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromátibus sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus; et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Judæorum, quia juxta erat monuméntum, posuerunt Jesum. also came, he who at the first came to Jesus by night: bringing a mixture of myrrh and aloes, about an hundred pounds weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where He was crucified, a garden; and in the garden a new sepulchre, wherein no man had yet been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

Then follow the so-called "Solemn Prayers," or supplications for all conditions of men; their use is now restricted to Good Friday.

Orémus, dilectíssimi nobis, pro Ecclesia sancta Dei: ut eam Deus et Dóminus noster pacificáre, adunáre, et custodire dignétur toto orbe terrárum: subjiciens et principátus, et potestátes: detque nobis quiétam et tranquillam vitam degéntibus glorificáre Deum Patrem omnipoténtem. Let us pray, dearly beloved, for God's holy Church, that our Lord and God may vouchsafe to give it peace, unity, and protection throughout all the earth, making principalities and powers subject unto it, and may grant us to lead a quiet and tranquil life and glorify God the Father almighty.

After this, which is termed a Bidding Prayer, the priest repeats:

Let us pray

The deacon subjoins:

V. Flectámus génua.

V. Let us kneel.

All kneel; then the subdeacon at once gives the sign to stand up again.

R. Leváte.

R. Arise.

The celebrant then proceeds to intone, in the ferial tone, the Collect or Prayer.

Omnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti: custódi ópera misericórdiæ tuæ; ut Ecclesia tua toto orbe diffúsa, stábili fide Almighty, eternal God, Who hast revealed in Christ Thy glory to all the nations, guard the works of Thy mercy that Thy Church, spread throughout the whole earth, may with

steadfast faith persevere in the in confessione tui nómínis
 confession of Thy name. perseveret. Per eúndem.
 Through the same. *R.* Amen.

The same order is observed in the supplications that follow.

Let us pray, also, for our most blessed Pope N., that our Lord and God, Who hath chosen him in the order of the episcopacy, may preserve him safe and unharmed to His holy Church, to rule God's holy people.

Orémus et pro beatíssimo Papa nostro N. ut Deus et Dóminus noster, qui elégit eum in órđine episcopátus, saluum, atque incólumen custódiat Ecclesiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus génua.
R. Leváte.

Almighty, eternal God, in Whose judgment all things are founded, look propitiously upon our prayers and, of Thy loving-kindness, preserve unto us our chosen bishop, that the Christian people, who are governed by Thine authority, may, under so great a pontiff, be increased in the merits of their belief.

Omnípotens sempitérne Deus, cujus iudício unívérša fundántur: respice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva: ut christiána plebs, quæ te gubernátur auctóre sub tanto Pontifice, credulitátis suæ méritis augeátur. Per Dóminum nostrum. R.

Let us pray, also, for all bishops, priests, deacons, subdeacons, acolytes, exorcists, lecturers, doorkeepers, confessors, virgins, widows, and for all the holy people of God.

Orémus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiacónibus, Acólýthis, Exorcistis, Lectoribus, Ostiáriis, Confessoribus, Virgínibus, Víduis: et pro omni pópulo sancto Dei.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus génua.
R. Leváte.

Almighty, eternal God, by Whose Spirit the whole body of the Church is ruled, harken unto us while we make our supplications for all its orders, that, by the gift of Thy grace, Thou mayest be faithfully

Omnípotens sempitérne Deus, cujus spíritu totum corpus Ecclesiæ sanctificétur et régitur: exáudi nos pro unívérsis ordinibus supplicántes; ut grátia tuæ múnere, ab omnibus tibi grádibus fidéliter

serviatur. Per Dóminum nostrum. *R.* Amen.

Orémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures præcordiorum ipsórum, januámque misericórdiæ; ut per lavácrum regeneratiónis accepta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.

served by all conditions of men. Through our Lord. *R.* Amen.

Let us pray, also, for our catechumens, that our Lord and God may open the ears of their hearts, and the door of mercy, so that, having received remission of all their sins through the laver of regeneration, they, too, may be found in Christ Jesus our Lord.

Let us pray

V. Flectámus génua.

R. Leváte.

Omnípotens sempitérne Deus, qui Ecclésiám tuam nova semper prole fecúndas: auge fidem et intelléctum catechúmenis nostris; ut renáti fonte baptismatis, adoptióis tuæ filiis aggregéntur. Per Dóminum nostrum. *R.* Amen.

Orémus, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erroribus: morbos aúferat: famem depéllat: apériat cárceres: víncula dissólvat: peregrínantibus réditum: infirmantibus sanitátem; navigántibus portum salutis indúlgat.

V. Let us kneel.

R. Arise.

Almighty, eternal God, Who dost continually render Thy Church fruitful with new progeny, increase the faith and understanding of our catechumens, that, being born again in the font of baptism, they may be numbered with the children of Thine adoption. Through our Lord. *R.* Amen.

Let us pray, dearly beloved, to God the Father almighty, that He purge the world of all its errors, banish diseases, drive away famine, open the prisons, loose the shackles, grant to those that journey to be restored to their homes; to the sick, health; to those at sea, a haven of safety.

Let us pray

V. Flectámus génua.

R. Leváte.

Omnípotens sempitérne Deus, mæstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gaúdeant affuisse.

V. Let us kneel.

R. Arise.

Almighty, eternal God, the consolation of them that mourn, the strength of them that labor; let the prayers of those who cry out from whatsoever tribulation come unto Thee, that all may rejoice because Thy mercy hath been

with them in their necessities. *Per Dóminum nostrum. R. Amen.*
Through our Lord. *R. Amen.*

Let us pray, also, for heretics and schismatics, that our Lord and God may deliver them from all their errors, and vouchsafe to recall them to their holy mother, the catholic and apostolic Church. *Orémus et pro hæreticis et schismaticis: ut Deus et Dóminus noster éruat eos ab erróribus univérsis; et ad sanctam matrem Ecclesiám Cathólicam, atque Apostólicam revocáre dignétur.*

Let us pray

V. Let us kneel.

R. Arise.

V. Flectámus gènuá.

R. Leváte.

Almighty, eternal God, Who dost save all, and willest not that any should perish, look upon the souls deceived by diabolical fraud, that, abandoning all heretical depravity, the hearts of the erring may regain sanity and return to the unity of truth. Through our Lord. *R. Amen.* *Omnípotens sempitérne Deus, qui salvás omnes, et néminem vis perire réspice ad ánimas diabólica fraude deceptas; ut omni hæretica pravitate depósita, errántium corda resipíscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum nostrum. R. Amen.*

Let us pray, also, for the unfaithful Jews, that our Lord and God may take away the veil from their hearts, so that they, too, may acknowledge Jesus Christ our Lord. *Orémus et pro pérfidis Judæis: ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut ipsi agnóscant Jesum Christum Dóminum nostrum.*

The celebrant now chants the Collect or Prayer:

repellest not even Jewish faithlessness from Thy mercy, hearken to our prayers which we make in behalf of the blindness of that people, that, recognizing the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same. *R. Amen.* *us, qui étiam judáicam perfídiam a tua misericórdia non repéllis: exáudi preces nostras, quas pro illús pópuli obcæcacióné deférimus; ut ágnita veritátis tuæ luce, quæ Christus est, a suis ténebris eruántur. Per eúndem. R. Amen.*

Let us pray, also, for the pagans, that almighty God may remove iniquity from their hearts, so that they may leave their idols and be converted to the living and true God and His only Son, Jesus Christ, our Lord and God. *Orémus et pro pagánis: ut Deus omnípotens áuferat iniquitátem a córdibus eórum; ut relictis idólis suis, convertántur ad Deum vivum et verum, et únicum Fílium ejus Jesum Christum Deum et Dóminum nostrum.*

Let us pray

V. Flectámus génua.

R. Leváte.

V. Let us kneel.

R. Arise.

Omnipotens sempitérne Deus, qui non mortem peccatorum, sed vitam semper inquiris: súscipe propítius oratíonem nostram, et libera eos ab idolórum cultúra; et ággrega Ecclésiæ tuæ sanctæ, ad laudem, et glóriam nominis tui. Per Dóminum.

R. Amen.

Almighty, eternal God, Who dost ever seek not the death of sinners, but their life, favorably receive our prayer, and deliver these from the worship of idols, and gather them unto Thy holy Church, to the praise and glory of Thy name. Through our Lord. R. Amen.

The solemn prayers being ended, the officiating priest divests himself of his black chasuble, and having received from the deacon the altar cross, which was veiled at the beginning of Passion-tide, he uncovers, before all the people, first, the head of the crucifix, next, the right arm, and lastly the entire cross. While doing this, he goes from the Epistle corner to the centre of the altar, lifting the cross higher at each step and thrice chanting, each time on a higher note:

Ecce lignum crucis. In quo salus mundi pepéndit.

Behold the wood of the cross, on which has hung the Salvation of the world.

And each time kneeling, the choir and people answer.

Veníte, adorémus.

Come, let us adore.

The priest now lays the unveiled cross on a cushion, in the centre of the sanctuary. Then he removes his shoes and, genuflecting three times, humbly kisses the feet of the crucifix. The deacon and subdeacon, followed by the rest of the clergy, do likewise, and then the deacon carries the cross to a place outside the sanctuary, where the laity approach to venerate it. The following words may be said while doing reverence to the holy cross: "We adore Thee, O Christ, and we bless Thee: because by thy holy cross Thou hast redeemed the world."

Meanwhile the choir sings the Improperia, or Reproaches, as follows:

V. Pópule meus, quid feci tibi? aut in quo contristávi te? respónde mihi. V. Quia eduxi te de terra Ægypti: parásti crucem Salvatóri tuo.

V. O My people, what have I done unto thee? or in what have I offended thee? Answer Me. V. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

Then in Greek and Latin is sung the Sanctus hymn of the Eastern Church:

R. Agios o Theos.

R. Sanctus Deus.

R. Agios íschyros.

R. Sanctus fortis.

R. O holy God.

R. O holy God.

R. O holy, O mighty One.

R. O holy, O mighty One.

R. O holy, immortal One, *R.* Agios athánatos, eléison
have mercy upon us. *imas.*
R. O holy, immortal One, *R.* Sanctus immortalis,
have mercy upon us. *miserére nobis.*

The choir continues:

V. Because I led thee out *V.* Quia eduxi te per désér-
through the desert in forty tum quadraginta annis, et
years, and fed thee with man- manna cibavi te, et introduxi
na, and brought thee into a te in terram satis bonam: pa-
very good land, thou hast pre- rásti Crucem Salvatóri tuo.
pared a cross for thy Saviour.

The hymn of the Eastern Church as above is repeated:

V. What more should I have *V.* Quid ultra debui fácere
done, and did it not? Behold I tibi, et non feci? Ego quidem
have planted thee as My fair- plantavi te vineam meam
est vine, and thou hast become speciosissimam: et tu facta es
very bitter unto Me, for thou mihi nimis amara: aceto
hast quenched My thirst with namque sitim meam potasti:
vinegar, and with a lance hast et lancea perforasti latus Sal-
thou pierced thy Saviour's side. vatóri tuo.

The hymn of the Eastern Church is again repeated.

V. For thee did I scourge *V.* Ego propter te flagellavi
Egypt and its firstborn, and Ægyptum cum primogénitis
thou hast given Me over to be suis: et tu me flagellatum tra-
scourged. didisti.

The choir

V. O My people, what have I *Pópule meus, quid feci tibi?*
done to thee, or in what have Aut in quo contristavi te? re-
I offended thee? Answer Me. sponde mihi.

overwhelming Pharaoh in the demerso Pharaóne in Mare
Red Sea, and thou hast deliv- Rubrum: et tu me tradidisti
ered Me to the chief priests. princípibus sacerdotum.

The choir, Popule Meus (O My People) as before.

V. I opened the sea before *V.* Ego ante te aperui
thee, and thou hast opened My mare: et tu aperuisti lancea
side with a lance. latus meum.

The choir, Popule Meus (O My people).

V. I went before thee in a *V.* Ego te ante praeivi in
pillar of cloud, and thou hast columna nubis: et tu me dux-
haled Me to the judgment hall isti ad prætórium Piláti.
of Pilate.

The choir, Popule Meus (O My people).

V. I fed thee with manna *V.* Ego te pavi manna per
through the desert and thou désertum: et tu me cecidisti
hast smitten Me with buffets álapis et flagéllis,
and with lashes.

The choir, Popule Meus (O My people).

V. Ego te potávi aqua salutis de petra: et tu me potásti felle, et acéto.

V. I gave thee the water of salvation to drink from the rock, and thou hast given Me gall and vinegar to drink.

The choir, Popule Meus (O My people).

V. Ego propter te Chanaanorum reges percússi: et tu percussisti arúndine caput meum.

V. For thee I smote the kings of the Chanaanites, and thou hast smitten My head with a reed.

The choir, Popule Meus (O My people).

V. Ego dedi tibi sceptrum regále, et tu dedísti cápiti meo spineam corónam.

V. I gave thee a royal sceptre, and thou hast given My head a crown of thorns.

The choir, Popule Meus (O My people).

V. Ego te exltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

V. With great power I lifted thee up, and thou hast hung Me upon the gibbet of the cross.

The choir, Popule Meus (O My people).

The following Antiphon is now sung:

Crucem tuam adorámus Dómine, et sanctam resurrectionem tuam laudámus et glorificámus; ecce enim propter lignum venit gáudium in univérso mundo. *Ps. 66.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et miseréatur nostri. *Repetitur Crucem tuam, etc.*

We adore Thy cross, O Lord; we praise and glorify Thy holy resurrection. For behold, by reason of that wood, joy hath come in all the world. *Ps. 66.* May God have mercy on us and bless us: may He cause the light of His countenance to shine upon us, and have mercy on us. *Repeat: We adore Thy cross, O Lord, etc.*

Lastly is sung the Hymn of the Passion:

R. Crux fidélis inter omnes

R. Faithful cross, amidst all others,

Arbor una nóbilis:

Noble tree alone art thou!

Nulla silva talem profert

There's no forest that hath yielded

Fronde, flore, gérmine.

Flower as thine, or leaf or bough.

Dulce lignum, dulces clavos,

Sweet thy wood, thy nails still sweeter,

Dulce pondus sústinet.

Sweetest weight thou bearest now.

V. Pange lingua gloriosi

V. Sing, my tongue, the crown-ing guerdon

Láuream certáminis,

Of a glorious combat fought!

Sing above the cross's trophy	Et super crucis trophæo
Hymns with strains triumphal	Dic triúmphum nóbilem:
fraught!	
How the Saviour's blood-oblacion	Quáliter Redémptor orbis
Won the victory earth had	Immolátus vicerit.
sought.	
<i>R.</i> Faithful cross, etc.	<i>R.</i> Crux fidélis, etc.
<i>V.</i> God, our Maker, led to pity	<i>V.</i> De paréntis protoplásti
By the guile which led astray	Fraude factor cóndolens,
Adam when he ate the apple,	Quando pomi noxiális
Bringing death no man can	In necem morsu ruit:
stay,	
Marked this tree to crush the	Ipsé lignum tunc notávit,
other,	
And the ills it bore allay.	Damna ligni ut sólveret
<i>R.</i> Sweet thy wood, etc.	<i>R.</i> Dulce lignum, etc.
<i>V.</i> This, the plan of our salva-	<i>V.</i> Hoc opus nostræ salútis
tion,	
Preordained by God had been,	Ordo depopóscerat,
That the arts of wily Satan,	Multifórmis proditóris
Should be foiled by Him un-	Ars ut artem fálleret;
seen,	
Whence the foeman's tool He	Et medélam ferret inde,
fashioned,	
As our race's healing mean.	Hostis unde læserat.
<i>R.</i> Faithful cross, etc.	<i>R.</i> Crux fidélis, etc.
<i>V.</i> Therefore, when there came	<i>V.</i> Quando venit ergo sacri
the fulness,	
He, His Son, the world's Cre-	Missus est ab arce Patris
ator,	
Sent to earth in man's dire	Natus, orbis Cónditor;
need,	
Who from womb of Virgin	Atque ventre virgináli
peerless,	
Did endued with flesh proceed.	Carne amíctus pródiit.
<i>R.</i> Sweet thy wood, etc.	<i>R.</i> Dulce lignum, etc.
<i>V.</i> Closed within a narrow man-	<i>V.</i> Vagit infans inter arcta
ger,	
Lo! the wailing Infant lies.	Cónditus præsépia:
Round His limbs the Maiden	Membra pannis involúta
Mother	
Bands and wrappings gently	Virgo mater álligat:
ties:	
Fair the hands and feet she	Et Dei manus, pedésque
swaddles	

Stricta cingit fáscla.

R. Crux fidélis, etc.

V. Lustra sex qui jam perégit,

Tempus implens córporis,

Sponte líbera Redémptor

Passióni déditus,

Agnus in Crucis levátur

Immolándus stípíte.

R. Dulce lignum, etc.

V. Felle potus ecce languet:

Spina, clavi, láncea

Mite corpus perforárunt,

Unda manat, et cruor:

Terra, pontus, astra, mundus,

Quo lavántur flúmine!

R. Crux fidélis, etc.

V. Flecte ramos arbor alta,

Tensa laxa víscera,

Et rigor lentéscat ille,

Quem dedit natívitas:

Et supérni membra Regis

Tende miti stípíte.

R. Dulce lignum, etc.

V. Sola digna tu fuísti

Ferre mundi víctimam:

Atque portum pręparáre

Arca mundo náufrago;

Quem sacer cruor perúnxit,

Fusus Agni Córpore.

R. Crux fidélis, etc.

V. Sempitérna sit beátæ

Trinitáti glória:

Of the Lord that rules the skies.

R. Faithful cross, etc.

V. When the thirty years were run,

And His life approached its close.

Freely yielding our Redeemer

To His passion's deathly throes,

On a Rood a Victim lifted,

There atones for human woes.

R. Sweet thy wood, etc.

V. Bitter gall become His portion,

Failing limbs His languor show:

Thorns and nails and spear now open

Founts whence blood and water flow:

By this flood is cleansed creation,

Starry orb, as earth below.

R. Faithful cross, etc.

V. Lofty tree, bow down thy branches.

And thy sinews tense unstring:

Soften, ay! thy native hardness,

Smooth the knots that to thee cling:

Then, thy gentle arms extending,

Greet the limbs of heaven's own King.

R. Sweet thy wood, etc.

V. Thou alone wast deemed worthy

Thus to be the Saviour's bed:

Thou, the ark in mercy chosen,

Hast to port the shipwrecked led:

Thou it is who wast anointed

By the sacred blood He shed.

R. Faithful cross, etc.

V. To the Trinity be glory,

Through eternal length of days!

To the Father, Son, and Spirit, *Æqua Patri, Filióque:*
 Be to each the self-same praise! *Par decus Paráclito:*
 Let the voice of all creation *Uníus Triníque nomen*
 Hymns to triune God upraise. *Laudet univérsitas. Amen.*
 Amen.

R. Sweet thy wood, etc.

R. Dulce lignum, etc.

The cross having been again set up on the altar, and candles lit as for high Mass, the clergy move to the chapel or repository, from which, after a pause for prayer, they return in procession, with lights and incense, to the high altar, the celebrant bearing the chalice containing the Sacred Host, and the choir singing the hymn Vexilla Regis ("The Banners of the King").

The royal banners now un- *Vexilla Regis pródeunt:*
 furled,

The mystic cross illumes the *Fulget Crucis mystérium,*
 world,

For life the sting of death hath *Qua vita mortem pértulit,*
 borne,

And death of all its poison *Et morte vitam prótulit.*
 shorn.

Thereon with steel of cruel *Quæ, vulneráta lanceæ*
 spear,

His side is pierced, whence *Mucróné diro, criminum*
 there appear

Of blood and water hallowed *Ut nos laváret sórdibus,*
 streams,

To cleanse the souls He now *Manávit unda, et sanguíne.*
 redeems.

Hereon fulfilled is David's *Impléta sunt quæ cóncinit*

That wandering nations deeply *David fidéli cármine,*
 stirred,

When crying in prophetic *Dicéndo natió nibus:*
 strain,

"The Lord our God from tree *Regnávit a ligno Deus.*
 doth reign."

O comely tree! thou radiant *Arbor decóra, et fúlgida,*
 bride!

By kingly purple sanctified, *Ornáta Regis púrpura,*
 Thou chosen from a high-born *Elécta digno stípíte*

race,

God's hallowed members to em- *Tam sancta membra tángere.*
 brace.

O happy tree! to thee doth *Beáta, cujus bráchiis*
 cling

The sinful world's redeeming *Prétium pepéndit sæculi,*
 King,

Statéra facta córporis,
Tulítque prædam tártari.

O Crux ave, spes única,
Hoc Passiónis témpore:

Piis adáuge grátiam,

Reísque dele crimína.

Te, fons salútis, Trínitas,
Colláudet omnis spíritus:

Quibus Crucis victóriam

Largíris, adde præmium.
Amen.

Thou, balance, where His
body lies,
To snatch from hell its stolen
prize.

O cross, our only hope, all hail!
This passion-tide, thy balm ex-
hale:

In loving hearts, augment thy
grace,
The sinner's stains entire ef-
face.

O Trinity, Thou loving fount,
To praise Thee every spirit
mount!

The cross's victory to those
who share,

O grant reward without com-
pare. Amen.

The chalice is placed on the altar, the Sacred Host lying before it on the corporal, the small linen altar-cloth. Wine mixed with a little water is poured into the chalice and the altar is incensed as at high Mass. The priest washes his fingers, but does not recite the Psalm Lavabo. Returning to the middle of the altar he silently prays:

In spíritu humilitátis, et in
ánimo contríto suscipiámur
a te, Dómine: et sic sacrifici-
um nostrum in conspéctu tuo
hódie, ut pláceat tibi, Dómi-
ne Deus.

In the spirit of humility and
in a contrite mind may we be
accepted by Thee, O Lord, and
may our sacrifice become in
Thy sight such as to please
Thee, O Lord God.

He now turns to the people, saying the Orate fratres, as usual:

Oráte, fratres: ut meum ac-
vestrum sacrificium acceptá-
bile fiat apud Deum Patrem
omnipoténtem.

Brethren, pray that my sac-
rifice and yours may become
acceptable before God the
Father almighty.

No answer is made, and the celebrant proceeds to recite the Lord's Prayer.

Let us pray

Præcéptis, salutáribus mó-
niti, et divína institutióne
formáti, audémus dicere.

Pater noster:

Admonished by salutary pre-
cepts and instructed by divine
teaching, we presume to say:

Our Father, etc.

The choir answers:

Sed libera nos a malo. But deliver us from evil.

The priest subjoins Amen, in a low voice, and continues aloud.

Deliver us, we beseech Thee, O Lord, from all evils, past present, and to come, and by the intercession of the blessed and glorious Mary, ever a virgin, mother of God, and of Thy holy apostles, Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that, through the help of Thy bountiful mercy, we may always be free from sin and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R.* Amen.

Libera nos, quæsumus, Dómine, ab ómnibus malis, præteritis, præsentibus: et futuris: et intercedente beáta, et gloriósa semper Virgine Dei Genitrice María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper liberi, et ab ómni perturbatióne securi. Per eúndem Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus. Per omnia sæcula sæculorum. R. Amen.

The priest genuflects, then rising he raises the Sacred Host on high, so that all present may see it and adore it. Then breaking it, he lets fall a particle into the unconsecrated wine contained in the chalice. The Agnus Dei is not said, and of the three prayers before Communion the last only.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation: but through Thy loving-kindness may it be to me a safeguard

Percéptio Corpóris tui, Dómine Jesu Christe, quod ego indignus sumere præsumo, non mihi provéniat in iudicium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et cór-

who, with God the Father, in the unity of the Holy Ghost, liveth and reigneth, God, world without end. R. Amen.

endam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum. R. Amen.

He continues:

I will take the bread of heaven and will call upon the name of the Lord.

Panem celéstem accipiam, et nomen Dómini invocábo.

He then repeats three times:

Lord, I am not worthy that Thou shouldst enter under my roof: but say only the word and my soul shall be healed.

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo et sanábitur ánima mea.

He receives the Sacred Body of the Lord, with the customary prayer:

Corpus Dómini nostri Jesu May the body of Our Lord
Christi custódiat ánimam Jesus Christ keep my soul unto
meam in vitam ætérnam. life everlasting. Amen.
Amen.

Having drunk the wine in the chalice with the consecrated particle dropped therein, he purifies it with the customary ablutions, saying in the last place the prayer:

Quod ore sumpsimus, Dó- Into a pure heart, O Lord,
mine, pura mente capiámus: may we receive the heavenly
et de múnere temporáli fiat food which has passed our lips.
nobis remédium sempitérnum. Bestowed upon us in time, may
it be to us the healing of our
souls for eternity.

The ceremony is now ended and the priest and his ministers leave the sanctuary, the acolytes removing the altar-cloth and extinguishing the candles. The altar of the repository is also dismantled, and, until the Mass of the Resurrection on the following morning, Catholic churches remain without the Real Presence, which is their glory. So that the dying may not be deprived of Holy Viaticum, some consecrated particles are kept in a tabernacle, with a lamp burning before it, either in the sacristy or in some nearby chapel.

Before retiring, the clergy recite the Vesper Psalms as on Maundy Thursday, page 455, using the following antiphon before and after the Magnificat:

Cum accepisset acétum, When He had received the
dixit: Consummátum est: et vinegar, He said, It is finished.
inclináto cápite, emisit spíri- And, bowing His head, He gave
tum. up the ghost.

Holy Saturday (Purple-White)

STATION AT ST. JOHN LATERAN

The ceremonies of this day begin early in the morning with the blessing of a new fire that has been kindled with flint and steel. From this fire a candle with three stems, and placed on a reed, is lighted and carried up the church by a deacon, who three times chants the words "Lumen Christi." The paschal candle is blessed by the deacon, who fixes in it five grains of blessed incense in memory of the wounds of Christ and the precious spices with which He was anointed in the tomb, and afterwards lights it from the candle on the reed. The blessing of the candle is followed by the reading of the twelve prophecies, and after that the priest goes in procession to bless the font. The water in the font is scattered toward the four quarters of the world, to indicate the catholicity of the Church and the world-wide efficacy of her sacraments; the priest breathes on the water in the form of a cross and plunges the paschal candle into the water, for the Spirit of God is to hallow it, and the power of Christ is to descend on it; lastly, a few drops of the oil of catechumens and of the chrism are poured into the font, in order to signify the union of Christ, our anointed King, with His people. On the way back from the font the Litany of the Saints is begun, and when it is ended the altar is decked with flowers and the Mass is begun

in white vestments. The pictures and statues in the church that have been veiled since Passion Sunday are uncovered. The organ and bells are heard again and the joyful Alleluia is resumed.

In the absence of sacred ministers the officiant recites (or sings, if the custom prevails) all the prayers and lessons and performs all the ceremonies allotted to the sacred ministers in the functions of this day.

The officiating priest blesses the new fire and incense as follows:

V. The Lord be with you.

V. Dóminus vobíscum.

R. And with thy spirit.

R. Et cum spíritu tuo.

Let us pray

O God, Who through Thy Son, the cornerstone, hast given to Thy faithful the fire of Thy brightness, sanctify ☩ this new fire, produced out of a flint-stone, to be serviceable for our uses; and grant unto us to be so fired with heavenly aspirations through these paschal festivities, that with pure hearts we may be able to attain to the festivities of perpetual brightness. Through the same Christ our Lord. *R. Amen.*

Deus, qui per Filium tuum, angulárem scilicet lápidem, claritátis tuæ ignem fidélibus contulísti: prodúctum e sílice, nostris profutúrum úsibus, novum hunc ignem sancti ☩ fica: et concéde nobis, ita per hæc festa paschália cœlestibus desidériis inflammári: ut ad perpétuæ claritátis, puris méntibus, valeámus festa per-tingere. Per eúndem Christum Dóminum nostrum. *R. Amen.*

Let us pray

Lord God, Father almighty, light unfailing, Who art the Creator of all lights, bless ☩

Dómine Deus. Pater omnipotens, lumen indeficiens, qui es conditor ómnium lú-

sanctified and blessed by Thee, Who dost enlighten the whole world, that we may be kindled by that light and enlightened by the fire of Thy brightness; and as Thou didst enlighten Moses when he went forth out of Egypt, so do Thou enlighten our hearts and our senses, that we may be worthy to come to the light eternal. Through Christ our Lord. *R. Amen.*

lumen, quod a te sanctificá-tum atque benedíctum est, qui illuminásti omnem mundum: ut ab eo lumine accendámur atque illuminémur igne claritátis tuæ: et sicut illuminásti Moysen exeúntem de Ægypto, ita illúmines corda, et sensus nostros; ut ad vitam et lucem ætérnam per Christum dóminum nostrum. *R. Amen.*

Let us pray

Holy Lord, eternal Father, almighty God, vouchsafe Thy co-operation with us while we bless this fire in Thy name,

Dómine sancte, Pater omnipotens, ætérne Deus: benedicéntibus nobis hunc legem in nómine tuo, et unigéniti.

Filii tui Dei ac Dómini nostri Jesu Christi, et Spíritus Sancti, cooperári digneris; et ádjuva nos contra igníta tela inimici, et illústra grátia cælésti: Qui vivis et regnas cum eódem Unigénito tuo, et Spíritu Sancto, Deus: per ómnia sæcula sæculórum. *R.* Amen.

and the name of Thine only-begotten Son, our God and Lord Jesus Christ, and of the Holy Spirit; and aid us against the fiery darts of the enemy, and illuminate us with Thy heavenly grace. Who livest and reignest with the same, Thine Only-begotten and the Holy Spirit, God, forever and ever. *R.* Amen.

Saying the following prayer the celebrant blesses the five grains of incense which are to be inserted in the wax of the paschal candle and afterwards sprinkles with holy water and incenses both the fire and the

the celebrant blesses the five grains of incense:

Véniat, quæsumus, omnipotens Deus, super hoc incensum larga tuæ benedictionis infusio: et hunc nocturnum splendorem invisibilis regenerátor accende; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtione refúlgat; sed in quocúmque loco ex hujus sanctificationis mysterio áliquid fúerit deportátum, expúlso diabólicæ fraudis nequítia, virtus tuæ majestátis assistat. Per Christum Dóminum nostrum. *R.* Amen.

Upon this incense, we beseech Thee, O almighty God, may there come a plenteous outpouring of Thy benediction; and do Thou, O invisible Regenerator, kindle this splendor of the night, that not only the sacrifice, happily consumed this night, may be refulgent with the secret mingling of Thy light, but into whatsoever place anything be brought from the mystery of this sanctification, the malice of the diabolical deceits may be driven thence, and the power of Thy majesty may be present. Through Christ our Lord. *R.* Amen.

The deacon now puts on a white dalmatic, and taking in his hand a wax candle, so moulded as to end in three separate branches (a symbol of the Holy Trinity), enters the church accompanied by the officiating priest and the rest of the clergy. While going toward the sanctuary he stops three times, so that the wax branches he is carrying may be successively lighted; chanting each time the words:

Lumen Christi.

Light of Christ.

At each announcement all present kneel and answer.

R. Deo grátias.

R. We thank thee, O God.

On reaching the altar steps the deacon kneels and prays as when about to read the holy Gospel at Mass.

Munda cor meum, ac lábia mea, omnipotens Deus, qui lábia Isaíæ prophétæ cáculo mundásti ignito: ita me

Cleanse my heart and my lips, O almighty God, Who didst cleanse the lips of Thy prophet Isaias with a burning

coal; so deign to cleanse me with Thy tender compassion that I may be able to declare worthily Thy paschal proclamation. Through Christ our Lord. *R.* Amen.

He asks the priest's blessing:

Pray, sir, a blessing.

Jube domne, benedícere.

The Lord be in thy heart and on thy lips, that thou mayest worthily and competently declare His paschal proclamation, in the name of the Father, and of the Son *Æ*, and of the Holy Ghost. Amen.

Dominus sit in corde tuo, et in lábliis tuis: ut digne, et competénter annúnties suum paschále præcónium: In nómine Patris, et Fílii, *Æ* et Spíritus Sancti. Amen.

He then chants the following ancient song of praise, known as the Paschale Præconium, or Easter Laud, in which the hallowing of the paschal candle is embodied.

Now, let the angelic host of heaven exult, exult the mysteries divine; and for the victory of so great a King sound the trumpet of salvation. Let earth rejoice, irradiated by such mighty beams, and, being lighted up with the splendor of the eternal King, let her feel the shadows gone from all her sphere. Let Mother Church also rejoice, adorned with the ef-

Exsúlet jam Angélica turba cælórum: exsúltent divina mystéria: et pro tanti Regis victória, tuba insonet salutaris. Gáudeat et tellus tantis irradiáta fulgóribus: et æténi Regis splendóre illustráta, totius orbis se séntiat amisísse caliginem. Laetétur et mater Ecclésia, tanti lúminis adornáta fulgóribus: et magnis

and let this place ring with the voices of many. Wherefore, do ye here present, O most dear brethren, in the wondrous brightness of this holy light, join me, I pray, in invoking the mercy of almighty God, that He, Who, for no merits of mine own, hath deigned to number me among the levites, may shed upon me the brightness of His light and make me perfectly perform the praise of this candle. Through Our Lord Jesus Christ, His Son, Who with Him liveth and reigneth in the unity of the Holy Spirit, God, forever and ever. *R.* Amen.

quæ propter astantes vos, fratres caríssimi, ad tam miram hujus sancti lúminis claritátem, una mecum, quæso, Dei omnipoténtis misericórdiam invocáte. Ut qui me non meis méritis, intra Levitárum númerum dignátus est aggregáre: lúminis sui claritátem infúndens, Cérei hujus laudem implére perficiat. Per Dóminum nostrum Jesum Christum Fílium suum: qui cum eo vivit et regnat in unitáte Spíritus Sancti Deus. Per ómnia sæcula sæculórum. *R.* Amen.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, invisibilem Deum Patrem omnipotentem, Filiúmque ejus unigenitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis ætérno Patri Adæ débitum solvit: et vétérís piáculi cautiónem pio cruóre detérsit. Hæc sunt enim festa paschálla, in quibus verus ille Agnus occiditur, cujus sángine postes fidélium consecrántur. Hæc nox est, in qua primum patres nostros filios Israël eductos de Ægypto, mare Rubrum sicco vestígio transire fecisti. Hæc igitur nox est, quæ peccatórum ténebras, columnae illuminatióne purgávit. Hæc nox est, quæ hódie per univérsum mundum, in Christo credéntes, a vitíis sæculi, et calígine peccatórum segregátos, reddit grátia, sóciat sanctitatí. Hæc nox est, in qua destrúctis vinctulis mortis, Christus ab inferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi profuísset. O mira circa nos tuæ pietátis dignátio! O inæstimábilis diléctio caritátis: ut servum redímeres, Fílium tradidisti! O certe necessárium Adæ peccátum, quod Christi morte delétum est! O felix culpa, quæ talem ac tantum mérui habére Redemptórem! O vere beáta nox,

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord, our God.

R. It is meet and just.

It is truly meet and just, that with all the powers of heart and mind, uplifting, too, our voices, we sing the God invisible, the Father almighty, and His only-begotten Son, Our Lord Jesus Christ; Who hath paid for us unto the eternal Father the debt of Adam, and hath wiped out with His dear blood the reckoning of the ancient offence. For these are the paschal rites wherein the true Lamb is slain with Whose blood the door-posts of the faithful are consecrated. This the night on which Thou didst cause our fathers, the children of Israel, to cross dryshod the Red Sea, leading them out of the land of Egypt. This, then, is the night that hath purged away the darkness of sins with the illumination of the pillar of fire. This is the night which now, throughout all the world, doth separate believers in Christ from the iniquities of the world and the gloom of sins, doth restore them to grace, and join them unto holiness. This is the night on which, bursting the bonds of death, Christ came victorious from the grave. For it profited us nothing to be born except that we might be redeemed. O wondrous condescension of Thy great kindness in our regard! O inestimable affection of charity: to redeem the slave, Thou didst give up

the Son! O truly necessary sin of Adam, that is wiped out by the death of Christ! O happy fault, that was worthy to have such and so great a redeemer! O truly blessed night, that alone was worthy to know the time and the hour when Christ rose again from the dead. This is the night of which it is written: And the night shall be enlightened like day; and the night is my enlightening in my pleasures. The sanctification of this night, therefore, driveth away evil deeds, cleanseth offences, restoring innocence to the fallen and gladness to the mournful. It driveth out hatred, it produceth concord and curbeth tyrannies.

Here the deacon fixes the five grains of blessed incense into the paschal candle, in the form of a cross.

In thanksgiving, then, for this night, O holy Father, receive the evening sacrifice of this incense, which most holy Church rendereth to Thee by the hands of her ministers, in this solemn oblation of wax, from the labors of the bees. And now we know the glories of this column which the flickering fire doth kindle.

In hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum: quod tibi in hac Cerei oblatione sollemni, per ministrorum manus de operibus apum, sacrosancta reddit Ecclesia. Sed jam columnæ hujus præconia novimus, quam in honorem Dei vultus

Here the deacon lights the paschal candle with one of the lights of the triple candle.

Which fire, though it be divided into parts, yet knoweth no diminution of its light. For it is nourished by the fluid wax which the mother bee hath produced for the material of this precious torch.

Qui licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquantibus ceris, quas in substantiam pretiosæ hujus lampadis, apes mater eduxit.

Here the lamps in the church are lighted from the holy fire.

O truly blessed night that despoiled the Egyptians and enriched the Hebrews! Night in which heavenly are joined with earthly things, divine with human! We therefore pray Thee, O Lord, that this candle,

O vere beata nox, quæ exspoliavit Ægyptios, ditavit Hebræos! Nox, in qua terrenis cælestia, humanis divina junguntur. Oramus ergo te, Domine: ut Cereus iste in honorem tui nominis conse-

crátus, ad noctis hujus caliginem destruendam, indeficiens perseveret. Et in odorem suavitatis acceptus, supernis luminaribus misceatur. Flammæ ejus lucifer matutinus inveniat. Ille, inquam, lucifer, qui nescit occasum. Ille, qui regressus ab inferis, humano generi serenus illuxit. Precamur ergo te, Domine: ut nos famulos tuos, omnemque clerum, et devotissimum populum: una cum beatissimo Papa nostro *N.* et Antistite nostro *N.*, quiete temporum concessa, in his paschalis gaudiis, assidua protectione regere, gubernare, et conservare digneris. Per eundem Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum. *R.* Amen.

consecrated to the honor of Thy name, may persevere without failing in breaking up the gloom of this night. And, being accepted for an odor of sweetness, may it be mingled with the heavenly luminaries. May the daystar of the morning come upon its flame: that daystar which knoweth no setting: He Who, returning from the grave, hath shed His serene light upon the human race. We therefore beseech Thee, O Lord, that, granting peace in these paschal joys to us Thy servants, and all Thy clergy, and Thy most devout people, together with our most blessed Pope *N.* and our bishop *N.*, Thou wouldst deign to direct us with Thy watchful protection, to govern and preserve us. Through the same Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God, world without end. *R.* Amen.

The deacon now lays aside his festival robes and, with the subdeacon, attends the officiating priest who reads the following twelve prophecies in a low voice: while they are chanted by others of the clergy:

Prophecy 1. Gen. 1, 1-31; 2, 1, 2

In principio creavit Deus cælum, et terram. Terra autem erat inanis, et vacua, et tenebræ erant super faciem abyssi: et Spiritus Dei ferebatur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. Appellavitque lucem Diem, et tenebras Noctem: factumque est vespere, et mane, dies unus. Dixit quoque Deus: Fiat firmamentum in

In the beginning God created heaven and earth: and the earth was void and empty, and darkness was upon the face of the deep, and the Spirit of God moved over the waters. And God said, Be light made; and light was made. And God saw the light that it was good: and He divided the light from the darkness; and He called the light day and the darkness night: and there was evening and morning, one day. And

God said, Let there be a firmament made amidst the waters, and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament: and it was so. And God called the firmament Heaven; and the evening and morning were the second day. God also said, Let the waters that are under the heavens be gathered together into one place, and let the dry land appear: and it was so done. And God called the dry land Earth, and the gathering together of the waters He called Seas: and God saw that it was good. And He said, Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth; and it was so done. And the earth brought forth the green herb, and such as yielded seed according to its kind:

and each one of them brought forth fruit, having seed each one according to its kind: and God saw that it was good; and the evening and the morning were the third day. And God said, Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days, and years; to shine in the firmament of heaven, and to give light upon the earth: and it was so done. And God made two great lights, a greater light to rule the day, and a lesser light to rule the night; and the stars; and He set them in the firmament of heaven to shine

médio aquarum: et dividat aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas, quæ erant sub firmamento, ab his quæ erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum Cælum: et factum est vespere, et mane, dies secundus. Dixit vero Deus: Congregentur aquæ, quæ sub cælo sunt, in locum unum: et appareat árida. Et factum est ita. Et vocavit Deus áridam, Terram: congregationesque aquarum appellavit Mária. Et vidit Deus quod esset bonum. Et ait: Gérminet terra herbam viréntem, et faciéntem semen, et lignum pomíferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. Et protulit terra herbam viréntem, et faciéntem semen juxta genus suum, lignumque faciens fructum, et habens unumquódque seménem secundum spéciem suam

num. Et factum est vespere et mane, dies tertius. Dixit autem Deus: Fiant lumináris in firmamento cæli, et dividant diem ac noctem, et sint in signa et témpora, et dies et annos: ut lúceant in firmamento cæli, et illúminent terram. Et factum est ita. Fecitque Deus duo luminária magna: lumináre majus, ut præéset diéi: et lumináre minus, ut præéset nocti: et stellas. Et pósuit eas in firmamento cæli, ut lucérent super terram, et præéssent diéi ac nocti, et dividerent lucem, ac ténebras. Et vidit Deus quod esset bonus. Et factum est

véspere et mane, dies quartus. Dixit étiam Deus: Producant aquæ réptile ánimæ vivéntis, et volátile super terram sub firmaménto cæli. Creavitque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam produxerant aquae in espécies suas, et omne volátile secúndum genus suum. Et vidit Deus quod esset bonum. Benedixítque eis, dicens: Créscite, et multiplicámini, et repléte aquas maris: avésque multiplicéntur super terram. Et factum est véspere, et mane, dies quintus. Dixit quoque Deus: Producát terra ánimam vivéntum in génere suo: juménta, et reptília, et béstias terræ secúndum espécies suas. Factúmque est ita. Et fecit Deus béstias terræ juxta espécies suas, et juménta, et omne réptile terræ in génere suo. Et vidit Deus quod esset bonum, et ait: Faciámus hóminem ad imáginem, et similitúdinem nostram: et præsít piscibus maris, et volatílibus cæli, et béstiiis, universæque terræ, omnique réptili, quod movétur in terra. Et creávit Deus hóminem ad imáginem suam: ad imáginem Dei creávit illum, másculum et féminam creávit eos. Benedixítque illis Deus, et ait: Créscite, et multiplicámini, et repléte terram, et subjícite eum, et dominámini piscibus maris, et volatílibus cæli, et univérsis animántibus, quæ movéntur super terram. Dixítque Deus: Ecce dedi vobis omnem herbam afferéntem semen super terram, et univérsa ligna quæ habent in semetípsis semén-

upon the earth, and to rule the day and the night, and to divide the light and the darkness; and God saw that it was good; and the evening and the morning were the fourth day. God also said, Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind: and God saw that it was good. And He blessed them, saying, Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth: and the evening and morning were the fifth day. And God said, Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds: and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind: and God saw that it was good. And He said, Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image; to the image of God He created him; male and female He created them. And God blessed them, saying, Increase and multiply, and fill the earth, and

subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said, Behold, I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat; and to all the beasts of the earth, and to every fowl of the air, and to all that move upon the earth and wherein there is life, that they may have to feed upon: and it was so done. And God saw all the things that He had made, and they were very good: and the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had done.

At the end of each Prophecy, before the Prayer, the priest says, Oremus; the deacon subjoins, Flectamus genua, to which the subdeacon replies, Levate.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus génua.
R. Leváte.

Prayer

O GOD, Who hast wonderfully created man and more wonderfully redeemed him, grant us, we beseech Thee, to withstand by strength of spirit the allurements of sin, that we may be worthy to reach everlasting joys. Through our Lord.

DEUS, qui mirabiliter creásti hóminem, et mirabilius redemísti: da nobis, quaesumus, contra oblectaménta peccáti, mentis ratióne persistere; ut mereámur ad æténa gáudia pervenire. Per Dóminum.

Prophecy 2. Gen. 5, 6, 7, 8

And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them,

Noë vero cum quingentórum esset annórum, genuit Sem, Cham, et Japheth. Cumque cœpissent hómines multiplicari super terram, et filias procreássent, vidéntes filii Dei

fílias hóminum, quod essent the sons of God seeing the pulchræ, accepérunt sibi ux- daughters of men, that they- óres ex ómnibus, quas elége- were fair, took to themselves- rant. Dixítque Deus: Non per- wives of all which they chose. manébit spíritus meus in hó- And God said, My spirit shall mine in ætérnum, quíā caro not remain in man forever, est: erúntque dies illius cen- because he is flesh; and his- tum vigínti annórum. Gígán- days shall be a hundred and- tes autem erant super terram twenty years. Now giants were in diébus illis. Postquam enim upon the earth in those days. ingrési sunt filii Dei ad fílias For after the sons of God went hóminum, illæque genuérunt, in to the daughters of men, and isti sunt poténtes a sæculo they brought forth children, viri famósi. Videns autem these are the mighty men of Deus, quod multa málitia hó- old, men of renown. And God mínium esset in terra, et cun- seeing that the wickedness of- cta cogitátio cordis inténta men was great on the earth, esset ad malum omnitémpore, and that all the thought of- poenítuit eum quod hóminem their heart was bent upon evil- fecísset in terra. Et factus at all times, it repented Him- dolóre cordis intrínsecus: De- that He had made man on the- lébo, inquit, hóminem, quem earth. And being touched in- créavi, a fácie terræ, ab hó- wardly with sorrow of heart, mine usque ad animántia, a He said, I will destroy man, réptili usque ad vólucres cæ- whom I have created, from the- li: poenítet enim me fecísse face of the earth, from man- eos. Noë vero invénit grátiam even to beasts, from the creep- coram Dómino. Hæ sunt ge- ing thing even to the fowls of- neratiónes Noë: Noë vir jus- the air; for it repenteth Me- tus atque perféctus fuit in that I have made them. But- generatióibus suis, cum Deo- Noe found grace before the- ambulávit. Et genuit tres fili- Lord. These are the generations- os, Sem, Cham, et Japheth. of Noe; Noe was a just and per- Corrupta est autem terra co- fect man in his generations, he- ram Deo, et repléta est iniqui- walked with God. And he be-- tate. Cumque vidísset Deus got three sons, Sem, Cham, and terram esse corruptam (om- Japheth. And the earth was- nis quippe caro occúperat vi- corrupted before God, and was- am suam super terram), dixit filled with iniquity. And when- ad Noë: Finis univérsæ car- God had seen that the earth- nis venit coram me: repléta was corrupted (for all flesh had- est terra iniquitáte a fácie corrupted its way upon the- eórum, et ego dispérdam eos earth), He said to Noe, the end- cum terra. Fac tibi arcam de of all flesh is come before Me; lignis lævigátis: mansiúncu- the earth is filled with iniquity- las in arca fácies, et bitúmine through them, and I will de- lines intrínsecus, et extrínse- stroy them with the earth.- cus. Et sic fácies eam: Tre- Make thee an ark of timber- centórum cubitórum erit lon- planks: thou shalt make little

rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower, middle chambers, and third stories, shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh wherein is the breath of life under heaven: all things that are in the earth shall be consumed. And I will establish My covenant with thee: and thou shalt enter into the ark; thou and thy sons, and thy wife, and the wives of thy sons, with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee, of the male sex and the female. Of fowls according to

their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God had commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the floodgates of heaven were opened, and the rain fell upon the earth forty

gitudo arcæ, quinquaginta cubitorum latitudo, et triginta cubitorum altitudo illius. Fenestram in arca facies, et in cubito consummabis summam ejus: ostium autem arcæ pones ex latere: deorsum cœnacula, et tristega facies in ea. Ecce ego adducam aquas diluvii super terram, ut interficiam omnem carnem, in qua spiritus vitæ est subter cælum. Universa quæ in terra sunt, consumentur. Ponamque fœdus meum tecum: et ingrediëris arcam tu, et filii tui, uxor tua, et uxores filiorum tuorum tecum. Et ex cunctis animantibus universæ carnis bina induces in arcam, ut vivant tecum: masculini sexus, et feminini. De volûcribus juxta genus suum et de jumentis in genere suo, et ex omni réptili terræ secundum genus suum: bina de omnibus ingrediëntur tecum, ut possint vivere. Tolles igitur tecum ex omnibus escis, quæ mandavi tibi.

et erunt tibi, tam tibi, quam illis in cibum. Fecit igitur Noë omnia, quæ præcéperat illi Deus. Erâtque sexcentorum annorum, quando diluvii aquæ inundavérunt super terram. Rupti sunt omnes fontes abyssi magnæ, et cataractæ cæli apértæ sunt: et facta est pluvia super terram quadraginta diëbus et quadraginta noctibus. In articulo diëi illius ingressus est Noë, et Sem, et Cham, et Japheth filii ejus, uxor illius, et tres uxores filiorum ejus cum eis in arcam: ipsi, et omne animal secundum genus suum, universaque jumenta in

g nere suo, et omne, quod mov tur super terram in g nere suo, cunct mque vol tile secundum genus suum. Porro arca fereb tur super aquas. Et aqu e pr valu runt nimis super terram: opertique sunt omnes montes exc lsi sub univ rso c elo. Quindecim cubitis  ltior fuit aqua super montes, quos oper erat. Consumptaque est omnis caro qu e moveb tur super terram, v lucrum, anim ntium, besti rum, omni mque reptilium, qu e reptant super terram. Rem nsit autem solus No , et qui cum eo erant in arca. Obtinuer ntque aqu e terram centum quinquaginta di bus. Record tus autem Deus No , cunctor mque anim ntium, et  mni m jument rum, qu e erant cum eo in arca, add xit sp ritum super terram, et immin t e sunt aqu e. Et clausi sunt fontes abyssi, et cataract e c eli: et prohibita sunt pl vi e de c elo. Revers que sunt aqu e de terra e ntes, et rede ntes: et c eperunt minue post centum quinquaginta dies. Cumque transissent quadraginta dies, ap riens No  fen stram arc e, quam fecerat, dimisit corvum: qui egredieb tur, et non revert b tur, donec siccar ntur aqu e super terram. Emisit quoque columbam post eum, ut vid ret si jam cess ssent aqu e super f ciem terr e. Qu e cum non invenisset ubi requiesceret pes ejus, reversa est ad eum in arcam: aqu e enim erant super universam terram: extenditque manum, et appreh nsam intulit in arcam. Expect re autem ultra

days and forty nights. In the selfsame day Noe, and Sem and Cham and Japheth, his sons, his wife, and the three wives of his sons with them, went into the ark; they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters: and the waters prevailed beyond measure upon the earth, and all the high mountains under the whole heaven were covered; the water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated; the fountains also of the deep and the floodgates of heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth, going and coming; and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe opened the window of the ark, which he had made, sent forth a raven, which went forth, and did not return till the waters were dried up upon the earth.

He sent forth also a dove after him, to see if the waters had ceased upon the face of the earth: but she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth; and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening carrying a bough of an olive-tree with green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet another seven days; and he sent forth the dove, which returned not any more unto him. And God spake to Noe, saying, Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee

septum diébus áliis, rursum dimísit colúmbam ex arca. At illa venit ad eum ad vésperam, portans ramum olivæ viréntibus fóliis in ore suo. Intelléxit ergo Noë, quod cessássent aquæ super terram. Exspectavítque nihilóminus septem alios dies: et emísit colúmbam, quæ non est reversa ultra ad eum. Locútus est autem Deus ad Noë, dicens: Egrédere de arca, tu et uxor tua, filii tui, et uxóres filiórum tuórum tecum Cuncta animántia, quæ sunt apud te, ex omni carne, tam in volatílibus, quam in béstiis, et univérstis reptílibus, quæ reptant super terram, edu: tecum, et ingredimini super terram: créscite, et multiplicámini super eam. Egréssus est ergo Noë, et filii ejus, uxor illíus, et uxores filiórum ejus cum eo. Sed et ómnia animántia, juménta, et reptília, quæ reptant super terram, sécundum genus suum, egréssa sunt de arca. Ædificávit autem

and go ye upon the earth, increase and multiply upon it. So Noe went out, he and his sons, his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

de cunctis pecúinis, et volúcribus mundis, obtulit holocáusta super altáre. Odorátusque est Dóminus odórem suavitátis.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus génua.
R. Leváte.

Prayer

O GOD, unchangeable virtue, and light eternal, look **D**EUS, incommutábilis virtus, et lumen æternum:

respice propitius ad totius Ecclesiæ tuæ mirabile sacramentum, et opus salutis humanæ, perpétuæ dispositionis effectum tranquillius operare; totusque mundus experiatur et videat, dejecta erigi, inveterata renovari, et per ipsum redire omnia in integrum, a quo sumptere principium: Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat.

mercifully upon the wonderful sacrament of Thy whole Church, and perform in peace the work of human salvation, and let the whole world feel and see the things lifted up that were cast down, the worn out things renewed, and that all things are made whole through Him from Whom they had their origin, Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth.

Prophecy 3. Gen. 22, 1-19

In diébus illis: Tentavit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respondit: Adsum. At illi: Tolle filium tuum unigenitum, quem diligis, Isaac, et vade in terram visionis: atque ibi offeres eum in holocaustum super unum montium, quem monstrávero tibi. Igitur Abraham de nocte consurgens, stravit ásinum suum: ducens secum duos júvenes, et Isaac filium suum. Cumque concidisset ligna in holocaustum, ábiit ad locum, quem præcéperat ei Deus. Die autem tertio, elevátis óculis, vidit locum procul: dixitque ad pueros suos: Exspectáte hic cum ásino: ego, et puer illuc usque properántes, postquam adoráverimus, revertémur ad vos. Tulit quoque ligna holocausti, et impósuit super Isaac filium suum: ipse vero portábat in mánibus ignem, et gládium. Cumque duo pérgerent simul, dixit Isaac patri suo: Pater mi. At ille respondit: Quid vis, fili? Ecce, inquit, ignis, et ligna: ubi est víctima holocausti? Dixit autem A-

In those days, God tempted Abraham, and said to him, Abraham, Abraham: and he answered, Here I am. He said to him, Take thy only-begotten son Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off; and he said to his young men, Stay you here with the ass: I and the boy will go with speed as far as yonder, and, after we have worshipped will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father, My father; and he answered, What wilt

thou, son? Behold, saith he, fire and wood; where is the victim for the holocaust? And Abraham said, God will provide Himself a victim for a holocaust, my son. So they went on together; and they came to the place which God had showed him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood; and he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying, Abraham, Abraham; and he answered, Here I am. And he said to him, Lay not thy hand upon the boy, neither do thou anything to him; now I know that thou fearest God, and hast not spared thy only-begotten son for My sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briars, sticking fast by the horns, which he took and offered for a holocaust instead of his son.

place, The Lord Seeth. Whereupon even to this day it is said, In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying, By My own self have I sworn, saith the Lord; because thou hast done this thing, and hast not spared thy only-begotten son for My sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the seashore; thy seed shall possess the gates of their enemies, and in thy seed shall all nations of the earth be blessed, because thou

braham: Deus providébit sibi victimam holocáusti, fili mi. Pergébant ergo páriter: et venérunt ad locum, quem osténdérat ei Deus, in quo ædificávit altáre, et désuper ligna compósuit: cumque alligásset Isaac filium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arrípuít gládiúm, ut immoláret filium suum. Et ecce Angelus Dómini de cælo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténdas manum tuam super púerum, neque fácias illi quidquam: nunc cognóvi quod times Deum, et non pepercísti unigénito filio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum aríetem inter vepres hæréntem córni-bus, quem assúmens óbtulit holocástum pro filio. Appel-lávitque nomen loci illíus, Dóminus Videt. Unde usque hódie dícitur: In monte Dóminus vidébit. Vocávit autem Angelus Dómini Abraham se-

memetípsum jurávi, dicit Dóminus: quia fecísti hanc rem, et non pepercísti filio tuo unigénito propter me: benedicám tibi, et multiplicábo semen tuum sicut stellas cæli, et velut arénam, quæ est in littore maris: possidébit semen tuum portas inimicórum suórum, et benedicéntur in sémine tuo omnes gentes terræ, quia obedísti voci meæ. Re-vérsus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

hast obeyed My voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Let us pray

V. Flectámus génua.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

Deus, fidélium Pater summe, qui in toto orbe terrárum, promissionis tuæ filios diffúsa adoptionis grátia multiplicas: et per paschále sacraméntum, Abraham púerum tuum universárum, sicut jurásti, géntium éfficis patrem; da pópulis tuis digne ad grátiam tuæ vocatiónis introíre. Per Dóminum.

O God, the supreme Father of the faithful, Who dost multiply Thy children throughout the world by spreading abroad the grace of adoption, and Who, through the paschal sacrament, dost make Thy servant Abraham the father of all the nations, as Thou didst swear, grant that Thy people may worthily enter into the grace of Thy vocation. Through Our Lord.

Prophecy 4. Ex. 14, 24-31; 15, 1

In diébus illis: Factum est in vigília, matutína, et ecce respiciens Dóminus super castra Ægyptiórum per columnam ignis, et nubis, interfécit Exércitum eórum: et subvértit rotas currum, ferebantúrque in profundum. Dixérunt ergo Ægypti: Fugiámus Isráelem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móysen: Extende manum tuam super mare, ut revertántur aquæ ad Ægyptios super currus, et équites eórum. Cumque extendisset Móyses manum contra mare, réversum est primo dilúculo ad priórem locum: fugientibúsque Ægyptiis occurrérunt aquæ, et invólvit eos Dóminus in médiis fluctibus. Reversæque sunt aquæ, et operuérunt currus, et équites cuncti exércitus Pharaónis, qui sequéntes ingrési fúerant ma-

In those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us. And the Lord said to Moses, Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand toward the sea, it returned, at the first break of day, to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the

horsemen of all the army of Pharaon, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the seashore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses His servant. Then Moses and the children of Israel sung this canticle to the Lord and said:

Tract. Ex. 15, 1, 2

Let us sing to the Lord, for He is gloriously magnified: the horse and the rider He hath thrown into the sea: He is become my helper and protector unto salvation. *V.* He is my God, and I will praise Him, and I will exalt Him. *V.* The Lord crushing wars; the Lord is His name.

Cantemus Dómino: glorióse enim honorificátus est: equum, et ascensórem projéctit in mare: adjutor et protector factus est mihi in salutem. V. Hic Deus meus, et ego laudabo eum. V. Dóminus cónterens bella: Dóminus nomen est illi.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus génua.
R. Leváte.

Prayer

O God, of Whose wondrous works of old we feel the splendor even in our days, when Thou dost perform for the salvation of all peoples, through the water of regeneration, that which Thou didst for one people, delivering it from the Egyptian persecution by the power of Thy right hand, grant

DEUS, cujus antiqua miracula étiam nostris sæculis coruscáre sentimus: dum quod uni pópulo, a persecutióne Ægyptiaca liberando, dexterae tuae poténtia contulísti, id in salutem gentium per aquam regeneratiónis operáris: præsta; ut in Abrahæ filios, et in Israëliticam

dignitatem, totius mundi transeat plenitudo. Per Dominum.

that the fulness of all the world be shared by the sons of Abraham and with the dignity of Israel. Through Our Lord.

Prophecy 5. Is. 54, 17; 55, 1-11

Hæc est hereditas servorum Domini: et iustitia eorum apud me, dicit Dominus. Omnes sitiētes venite ad aquas: et qui non habētis argēntum, properate, emite, et comedite: venite, emite absque argēto, et absque ulla commutatiōe, vinum, et lac. Quare appenditis argēntum non in pānibus, et laborem vestrum non in saturitate? Audite audiētes me, et comedite bonum, et delectabitur in crassitudine ānima vestra. Inclinate autem vestram, et venite ad me: audite, et vivet ānima vestra, et fēriam vobiscum pactum sempiternum, misericordias David fidēles. Ecce testem pōpulis dedi eum, ducem, ac praeceptorum gentibus. Ecce gentem, quam nesciēbas, vocabis: et gentes, quæ te non cognoverunt, ad te current propter Dominum Deum tuum, et sanctum Israhēl, quia glorificavit te. Quærite Dominum, dum inveniri potest: invocate eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes suas, et revertatur ad Dominum, et miserabitur ejus, et ad Deum nostrum: quoniam multus est ad ignoscendum. Non enim cogitationes meæ, cogitationes vestrae: neque viae vestrae, viae meæ, dicit Dominus. Quia sicut exaltantur cæli a terra, sic exaltatae sunt viae meæ a vliis vestris, et cogitationes

This is the inheritance of the servants of the Lord, and their justice with Me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat; come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Harken diligently to Me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to Me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the gentiles. Behold thou shalt call a nation, which thou knewest not; and the nations that knew not thee, shall run to thee, because of the Lord thy God, and for the holy One of Israel, for He hath glorified thee. Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy upon him, and to our God, for He is bountiful to forgive. For My thoughts are not your thoughts, nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways

exalted above your ways, and My thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater; so shall My word be, which shall go forth from My mouth; it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord almighty.

mea a cogitationibus vestris. Et quomodo descendit imber, et nix de celo, et illuc ultra non revértitur, sed inébríat terram, et infúndit eam, et germináre eam facit, et dat semen serénti, et panem comedénti: sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vácuum, sed fáciat quécúmque vúlui, et prosperábitur in his, ad quæ misi illud: dicit Dóminus omnipotens.

Let us pray

V. Let us kneel.

R. Arise.

V. Flectámus génua.

R. Leváte.

Prayer

ALMIGHTY, eternal God, for the honor of Thy name multiply what Thou didst promise to the faith of the fathers, and increase by holy adoption the sons of promise, that, what the saints of old did not doubt would be

OMNÍPOTENS sempitérne Deus, multiplica in honórem nóminis tui, quod patrum fidei spopondisti: et promissionis filios sacra adoptione diláta; ut, quod prióres sancti non dubitavérunt fu-

already in great part fulfilled. Through Our Lord,

jam ex parte cognoscat implétum. Per Dóminum.

Prophecy 6. Bar. 3, 9-38

Hear, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country: thou art defiled with the dead; thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom; for if thou hadst walked in the way of God thou hadst surely

Audi Israél mandáta vitæ: áuribus pécipe, ut scias prudéntiam. Quid est, Israél, quod in terra inimicórum es? Inveterásti in terra aliéna, coinquinátus es cum mórtuis; deputátus es cum descendéntibus in inférnum. Dereliquísti fontem sapiéntiæ. Nam si in via Dei ambulásses, habitásses útique in pace sempitérna. Disce ubi sit prudéntia, ubi sit virtus, ubi sit intelléctus:

ut scias simul ubi sit longiturnitas vitæ, et victus, ubi sit lumen oculorum et pax. Quis invenit locum ejus? et quis intravit in thesauros ejus? Ubi sunt principes gentium, et qui dominantur super bestias, quæ sunt super terram? qui in avibus cæli ludunt, qui argentum thesaurizant, et aurum, in quo confidunt homines, et non est finis acquisitionis eorum? qui argentum fabricant et solliciti sunt, nec est inventio operum illorum? Exterminati sunt, et ad inferos descendunt, et alii loco eorum surrexerunt. Juvenerunt viderunt lumen, et habitaverunt super terram: viam autem disciplinæ ignoraverunt, neque intellexerunt semitas ejus, neque filii eorum, susceperunt eam, a facie ipsorum longe facta est: non est audita in terra Chanaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudentiam, quæ de terra est, negotiatores Merrhæ, et Theman, et fabulatores, et exquisitores prudentiæ, et intelligentiæ: viam autem sapientiæ nescierunt, neque comemorati sunt semitas ejus. O Israël, quam magna est domus Dei, et ingens locus possessionis ejus! Magnus est, et non habet finem: excelsus, et immensus. Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt, statura magna, scientes bellum. Non hos elegit Dominus, neque viam disciplinæ invenerunt: propterea perierunt. Et quoniam non habuerunt sapientiam, interiérunt propter suam insipientiam. Quis ascendit in cælum, et ac-

dwelt in peace forever. Learn where is wisdom, where is strength, where is understanding, that thou mayest know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations and they that rule over the beasts that are upon the earth? that take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust; and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth, but the way of knowledge they have not known; nor have they understood the paths thereof, neither have their children received it; it is far from their face. It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of His possession! It is great, and hath no end; it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert

in war. The Lord chose not them, neither did they find the way of knowledge; therefore did they perish. And because they had not wisdom they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths. But He that knoweth all things knoweth her, and hath found her out with His understanding: He that prepared the earth for evermore, and filled it with cattle and four-footed beasts: He that sendeth forth light, and it goeth, and hath called it, and it obeyeth Him with trembling. And the stars have given light in their watches, and rejoiced. They were called, and they said, Here we are; and with cheerfulness they have shined forth to Him that made

us in comparison with Him. He found out all the way of knowledge, and gave it to Israel His servant, and to Israel His beloved. Afterwards He was seen upon earth and conversed with men.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus gēnua.
R. Leváte.

Prayer

O GOD, Who dost ever multiply Thy Church by the calling of the nations, mercifully grant that those whom Thou dost wash with the water of baptism may be guarded by Thy continual protection. Through Our Lord.

DEUS, qui Ecclēsiā tuā semper gēntium vocatōne mūltiplicas: concēde propitiū: ut, quos aqua baptismatis abluis, continua protectōne tueāris. Per Dōminum.

Prophecy 7. Ezech. 37, 1-14

In diébus illis: Facta est super me manus Dómini, et edúxit me in spíritu Dómini: et dimísit me in médio campi, qui erat plenus óssibus: et circumdúxit me per ea in gyro: erant autem multa valde super fáciem campi, siccaque veheménter. Et dixit ad me: Fili hóminis, putásne vivent ossa ista! Et dixi: Dómine Deus, tu nosti. Et Dixit ad me: Vaticináre de óssibus istis: et dices eis: Ossa árida audite verbum Dómini. Hæc dicit Dóminus Deus óssibus his: Ecce ego intromittam in vos spíritum, et vivétis. Et dabo super vos nervos, et succrésce fáciem super vos carnes, et superexténdam in vobis cutem: et dabo vobis spíritum, et vivétis, et sciétis quia ego Dóminus. Et prophetávi sicut præcéperat mihi: factus est autem sónitus, prophetánte me, et ecce commótió: et accessérunt ossa ad ossa, unumquódque ad junctúram suam. Et vidi, et ecce super ea nervi et carnes ascenderunt: et exténta est in eis cutis désuper, et spíritum non habébant. Et dixit ad me: Vaticináre ad spíritum, vaticináre fili hóminis, et dices ad spíritum: Hæc dicit Dóminus Deus: A quátuor ventis veni spíritus, et insúfla super interféctos istos, et revivíscant. Et prophetávi sicut præcéperat mihi: et ingressus est in ea spíritus, et víxérunt: steterúntque super pedes suos exércitus grandis nimis valde. Et dixit ad me: Fili hóminis, ossa hæc uni-

In those days, the hand of the Lord was upon me, and brought me forth in the spirit of the Lord, and set me down in the midst of a plain that was full of bones; and He led me about through them on every side: now there were very many upon the face of the plain, and they were exceeding dry. And He said to me, Son of man, dost thou think these bones shall live? And I answered, O Lord God, Thou knowest. And He said to me, Prophecy concerning these bones, and say to them, Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones, Behold, I will send spirit into you, and you shall live, and I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as He had commanded me; and as I prophesied there was a noise, and behold a commotion; and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came up upon them, and the skin was stretched out over them, but there was no spirit in them: And He said to me, Prophecy to the spirit; prophecy, O son of man, and say to the spirit, Thus saith the Lord God, Come, spirit from the four winds, and blow upon these slain, and let them live again. And I prophesied as He had commanded me; and the spirit came into them, and they lived;

and they stood up upon their feet, an exceeding great army. And He said to me, Son of man, all these bones are the house of Israel. They say, Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them, Thus saith the Lord God, I will open your graves, and will bring you out of your sepulchres, O My people, and will bring you out into the land of Israel; and you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O My people; and shall have put My spirit in you, and you shall live, and I shall make you rest upon your own land; saith the Lord almighty.

Let us pray

V. Let us kneel.

R. Arise.

V. Flectámus génua.

R. Leváte.

Prayer

O GOD, Who dost instruct us in the pages of both testa-

DEUS, qui nos ad celebrándum paschále sac-

paschal sacrament, grant us to understand Thy mercy, that by the reception of the present gifts, our expectation of those to come may be confirmed. Through Our Lord.

ménti páginis instruis: da nobis intelligere misericórdiam tuam; ut ex perceptióne præsentium múnorum, firma sit exspectatio futurórum. Per Dóminum.

Prophecy 8. Is. 4, 1-6

In that day, seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel only let us be called by thy name; take away our reproach. In that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and

Apprehéndent septem mulieres virum unum in die illa, dicéntes: Panem nostrum comedémus, et vestiméntis nostris operiémur: tantúmmodo invocétur nomen tuum super nos, aufer oppróbrium nostrum. In die illa erit germen Dómini in magnificéntia, et glória, et fructus ter-

ræ sublimis, et exsultatio his, qui salvati fuerint de Israël. Et erit: Omnis qui relictus fuerit in Sion, et residuus in Jerúsalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerúsalem. Si abluerit Dóminus sordes filiárum Sion, et ságuinem Jerúsalem láverit de médio ejus, in spíritu judicii, et spíritu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fumum et spendórem ignis flammántis in nocte: super omnem enim glóriam protéctio. Et tabernáculum erit in umbráculum diéi ab æstu, et in securitátem, et absconsiónem a túrbine, et a plúvia.

heat, and for a security and from rain.

a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where He is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night; for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the

covert from the whirlwind and

Tract. Is. 5, 1, 2

Vinea facta est dilécto in cornu, in loco úberi. V. Et maceriam circúmdedit, et circumfódit: et plantávit vineam Sorec, et ædificávit turrim in médio ejus. V. et Tórcular fodit in ea: vinea enim Dómini Sábaoth, domus Israël est.

The beloved had a vineyard on a hill, in a fruitful place. V. And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it. V. And he dug a wine-press therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray

V. Flectámus génua.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

DEUS, qui in ómnibus Ecclesiæ tuæ filiis, sanctorum prophetarum voce manifestásti, in omni loco dominationis tuæ, satórem te

O god, Who by the voice of the holy prophets hast manifested, in all the sons of the Church and in every region where Thou dost hold sway,

that Thou art a sower of good seed and dost make choice branches to grow, grant unto Thy peoples, who are reckoned before Thee both as vines and as cornfields, that, the disorder of thorns and brambles being cleared away, they may be made to bring forth worthy fruit. Through our Lord.

bonórum séminum, et electórum pálmítum esse cultórem: tribue pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum; ut, spinárum, et tribulórum squalóre resecáto, digna efficiántur fruge fécúndi. Per Dóminum.

Prophecy 9. Ex. 12, 1-11

See Second Lesson for Good Friday, page 471.

Let us pray

V. Let us kneel.

R. Arise.

V. Flectámus génua.

R. Leváte.

Prayer

ALMIGHTY, eternal God, Who art wonderful in the ordering of all Thy works, let them Thou hast redeemed understand that to have made the world in the beginning was no greater work than to have immolated in the end of the ages Christ, our pasch, Who with Thee.

OMNIPOTENS sempitérne Deus, qui in ómnium óperum tuórum dispensatíone mirábilis es: intélligant redémpti tui, non fuisse excellentius quod iníitio factus est mundus, quam quod in fine sæculórum Pascha nostrum immolátus est Christus: Qui tecum vivit.

In those days the word of the Lord came to Jonas the second time, saying, Arise, and go to Ninive the great city, and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey; and he cried, and said, Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God, and they proclaimed a fast, and put on sackcloth from the greatest

In diébus illis: Factum est verbum Dómini ad Jonam prophétam secúndo, dicens: Surge, et vade in Níniven civitátem magnam: et prædica in ea prædicatíonem, quam ego loquor ad te. Et surréxit Jonas, et ábiit in Níniven juxta verbum Dómini. Et Nínive erat civitas magna itinere diérum trium. Et cæpit Jonas introire in civitátem itinere diéi unius: et clamávit, et dixit: Adhuc quadraginta dies, et Nínive subvertétur. Et credidérunt viri Nínivitæ in Deum: et

prædicaverunt jejûnium, et vestiti sunt saccis a majore usque ad minorem. Et pervenit verbum ad regem Ninive: et surrexit de sôlio suo, et abjecit vestimentum suum a se, et indutus est sacco, et sedit in cinere. Et clamavit, et dixit in Ninive ex ore regis, et principum ejus, dicens: Hómines, et juménta, et boves, et pécora non gustent quidquam: nec pascantur et aquam non bibant. Et operiantur saccis hómines, et juménta, et clament ad Dóminum in fortitúdine, et convertátur vir a via sua mala, et ab iniquitate, quæ est in manibus eórum. Quis scit si convertátur et ignoscat Deus: et revertátur a furóre iræ suæ, et non peribimus? Et vidit Deus ópera eórum, quia conversi sunt de via sua mala: et misértus est pópulo suo, Dóminus Deus noster.

to the least. And the word came to the king of Ninive: and he arose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes; and he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying, Let neither men, nor beasts, nor oxen, nor sheep, taste any thing; let them not feed, nor drink water, and let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish? And God saw their works, and they were turned from their evil way; and the Lord our God had mercy upon His people.

Let us pray

V. Flectámus génua.

R. Leváte.

V. Let us kneel.

R. Arise.

Prayer

DEUS, qui diversitatem gentium in confessione tui nóminis adunásti: da nobis, et velle, et posse quæ præcipis; ut pópulo ad æternitatem vocáto, una sit fides mentium, et piétas actiónum. Per Dóminum nostrum.

O GOD, Who hast joined together the diversity of the peoples in the confession of Thy name, grant us both to desire what Thou commandest and the power to perform it, that there may be one faith in the hearts, and one piety in the deeds, of the people called to eternal life. Through our Lord.

Prophecy 11. Deut. 31, 22-30

In Diébus illis: Scripsit Móyses cánticum, et dócuit filios Israél. Præcepítque Dó-

In those days, Moses wrote the canticle and taught it the children of Israel. And the

Lord commanded Josue the son of Nun, and said, Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it; he commanded the levites, who carried the ark of the covenant of the Lord, saying, Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord; how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do

minus Jósue filio Nun, et ait: Confortáre, et esto robústus: tu enim introduces filios Israël in terram quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Móyses verba legis hujus in volumine, atque complévit: præcépit Levitis, qui portábant arcam fœderis Dómini, dicens: Tóllite librum istum, et pónite eum In látere arcæ fœderis Dómini Dei vestri: ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et cervicem tuam duríssimam. Adhuc vivente me, et ingrediénte vobiscum, semper contentióse egístis contra Dóminum: quanto magis cum mórtuus fuero? Congregáte ad me omnes majóres natu per tribus vestras, atque doctóres, et loquar audiéntibus eis sermones istos, et invocábo contra eos cælum et terram. Novi enim quod post mortem meam inique agétis, et de-

aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke Him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

præcépi vobis: et occurrerent vobis mala in extrémó tempore, quando fecérítis malum in conspéctu Dómini, ut irritétis eum per ópera mánuum vestrárum. Locútus est ergo Móyses, audiénte univérso cœtu Israël, verba cárminis hujus, et ad finem usque complévit.

Tract. Deut. 32, 1-4

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth. *V.* Let my speech be expected like rain; and my words descend like dew. *V.* As

Atténde cælum et loquar: et áudiat terra verba ex ore meo. *V.* Expectétur sicut plúvia elóquium meum: et descéndant sicut ros verba mea. *V.* Sicut imber super

gramen, et sicut nix super fœnum: quia nomen Dómini invocábo. *V.* Date magnitudinem Deo nostro: Deus, vera ópera ejus, et omnes viæ ejus judícia. *V.* Deus fidélis, in quo non est iniquitas: justus, et sanctus Dóminus.

a shower upon the grass, and like snow upon hay: because I will invoke the name of the Lord. *V.* Give ye magnificence to our God: God's works are true, and all His ways are judgments. *V.* God is faithful, in whom there is no iniquity: the Lord is just and holy.

Let us pray

V. Flectámus génua.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

DEUS, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen púperum tuum, ita erudire pópulum tuum sacri cárminis tui decantatióne voluísti, ut illa legis iterátio fieret étiam nostra diréctio: éxcita in omnem justificátarum géntium plenitúdinem poténtiam tuam, et da lætitiám, mitigándo terrórem; ut ómnium peccá-tis tua remissióne delétis, quod denuntiátum est in ultiónem, tránseat in salútem. Per Dóminum.

O GOD, the exaltation of the lowly and the strength of the just, Who wast pleased so to teach Thy people, through Moses, Thy holy servant, by the chanting of Thy sacred hymn, that this repetition of the law might become our instruction also, put forth Thy power upon the whole body of the justified nations, and give them joy by allaying their fear, so that all their sins being wiped out by Thy forgiveness, that which was proclaimed for vengeance may turn into salvation. Through our Lord.

Prophecy 12. Dan. 3, 1-24

In diébus illis: Nabuchodó-nosor rex fecit státuam áuream, altitú-dine cubitórum sexaginta, latitú-dine cubitórum sex, et státuit eam in campo Dura provincíæ Baby-lónis. Itaque Nabuchodónosor rex misit ad congregándos sátrapas, magistrátus, et jú-dices, duces, et tyránnos, et praféctos, omnésque príncipes regiónum, ut convenírent ad dedicatió-nem státuæ, quam eréxerat Nabuchodónosor rex. Tunc congregáti sunt

In those days, King Nabuchodonosor made a statue of gold, of sixty cubits high, and sixty cubits broad, and he set it up in the plain of Dura, in the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which King Nabuchodonosor had set up. Then the nobles,

the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which King Nabuchodonosor had set up. And they stood before the statue which King Nabuchodonosor had set up. Then a herald cried with a strong voice, To you it is commanded, O nations, tribes, and languages, that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye fall down and adore the golden statue which King Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the

sátrapæ, magistrátus, et júdices, duces, et tyránni, et optimátēs, qui erant in potestátibus constitúti, et univérſi principes regiónum, ut convenírent ad dedicatiónem státuæ, quam eréxerat Nabuchodónosor rex. Stabant autem in conspéctu státuæ, quam posúerat Nabuchodónosor rex, et præco clamábat valénter: Vobis dicitur pópulis, tríbubus, et linguis: In hora, qua audléritis sónitum tubæ, et fístulæ, et citharæ, sambúcæ, et psaltérii, et symphóniæ, et univérſi géneris musicórum, cadéntes adoráte státuam áuream, quam constitúit Nabuchodónosor rex. Si quis autem non prostrátus adoráverit, eádem hora mittétur in fornácem ignis ardéntis. Post hæc ígitur statim ut audierunt omnes pópuli sónitum tubæ, fístulæ, et citharæ, sambúcæ, et psaltérii, et symphóniæ, et omnis géneris musicórum, cadéntes omnes pópuli, tribus, et lin-

psaltery, or the symphony, and of all kind of music, all the nations, tribes, and languages, fell down and adored the golden statue which King Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came, and accused the Jews; and said to King Nabuchodonosor, O king, live forever. Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the

áuream, quam constitúit Nabuchodónosor rex. Statimque in ipso témpore accedéntes viri Chaldæi accusavérunt Judæos, dixerúntque Nabuchodónosor regi: Rex in ætérnum vive: tu rex posuisti decretum, ut omnis homo, qui audierit sónitum tubæ, fístulæ, et citharæ, sambúcæ, et psaltérii, et symphóniæ, et univérſi géneris musicórum, prostérnat se, et adóret státuam áuream: si quis autem non prócidens adoráverit, mittátur in fornácem ignis ardéntis. Sunt ergo viri Judæi, quos constituísti super

ópera regiónis Babylónis, Sidrach, Misach, et Abdénago: viri isti contempsérunt, rex, decretum tuum: deos tuos non colunt, et státuam áuream, quam erexisti, non adorant. Tunc Nabuchodónosor in furóre et in ira præcepit ut adduceréntur Sidrach, Misach, et Abdénago: qui confestim addúcti sunt in conspectu regis. Pronuntiánsque Nabuchodónosor rex, ait eis: Veréne Sidrach, Misach, et Abdénago deos meos non cólitis, et státuam áuream, quam constitui, non adorátis? Nunc ergo si estis paráti, quacúmque hora audiéritis sónitum tubæ, fístulæ, cítharæ, sambúcæ, et psalterii, et symphóniæ, omnisque gén-eris musicórum, prostérnite vos, et adoráte státuam quam feci: quod si non adoravé-ritis, eádem hora mittémini in fornácem ignis ardéntis; et quis est Deus, qui erípiet vos de manu mea? Respondéntes Sidrach, Misach, et Abdénago, dixerunt regi Nabuchodónosor: Non opórtet nos de hac re respondére tibi. Ecce enim Deus noster, quem cólimus, potest eripere nos de camino ignis ardéntis, et de mánibus tuis, o rex, liberáre. Quod si nolúerit, notum sit tibi, rex quia deos tuos non cólimus, et státuam áuream, quam erexisti, non adorámus. Tunc Nabuchodónosor replétus est furóre, et aspéctus faciéi illius immutátus est super Sidrach, Misach, et Abdénago, et præcepit ut succenderétur fornax séptuplum, quam succéendi consuéverat. Et viris fortíssimis de exér-

golden statue; and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon; Sidrach, Misach, and Abdenago; these men, O king, have slighted thy decree: they worship not thy gods; nor do they adore thy gold statue which thou hast set up. Then Nabuchodonosor in fury and in wrath commanded that Sidrach, Misach, and Abdenago, should be brought; who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said, It is true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves and adore the statue which I have made; but if you do not adore you shall be cast in the same hour into the furnace of burning fire: and who is the god that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered, and said to King Nabuchodonosor, We have no occasion to answer thee concerning this matter; for behold our God, Whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if He will not, be it known to thee, O king, that we will not worship thy gods, nor adore the

golden statue which thou hast set up. Then was Nabuchodonosor filled with fury; and the countenance of his face was changed against Sidrach, Misach, and Abdenago; and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the kings commandment was urgent: and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down, bound, in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord.

The Flectamus genua ("Let us kneel") is not said here.

Let us pray

ALMIGHTY, eternal God, **O**MNIPOTENS sempitérne
only hope of the world, Deus, spes única mundi,
Who, by the mouth of Thy qui prophetarum tuorum
prophets hast shown forth the præcónio, præsentium tém-
mysteries of the present time, porum declarasti mystéria:
be pleased to give increase to auge pópuli tui vota placátus;
the desires of Thy people, for quia in nullo fidélium, nisi ex
in none of the faithful do any tua inspiratióne, provéniunt
virtues bear fruit but by Thy quarúmlibet incrementa vir-
tutum. Per Dóminum.

*If there is a baptismal font in the church it is now blessed.
The clergy, bearing with them the paschal candle, move
towards the baptistery. Meanwhile the choristers chant a
Tract.*

Tract. Ps. 41, 2-4

As the hart panteth after the fountains of waters; so my soul Sicut cervus desiderat ad fontes aquarum: ita desiderat

ánima mea ad te, Deus. *V.* parteth after Thee, O God.
 Sitívit ánima mea ad Dó- *V.* My soul hath thirsted after
 minum vivum: quando vén- the strong living God; when
 iam, et apparebo ante fáciem shall I come and appear before
 Dei? *V.* Fuérunt mihi lácry- the face of God? My tears have
 mæ meæ panes die ac nocte, been my bread day and night,
 dum dicitur mihi per singu- whilst it is said to me dally:
 los dies: Ubi est Deus tuus? Where is thy God?

Drawing near the font all pause, and the officiating priest prays as follows:

V. Dóminus vobíscum.

V. The Lord be with you.

R. Et cum spíritu tuo.

R. And with thy spirit.

Let us pray

Prayer

O MNÍPOTENS sempitérne Deus, réspice propítius ad devotiónem pópuli renascéntis, qui sicut cervus, aquárum tuárum expetit fontem: et concéde propítius; ut fidei ipsíus sitis, baptísmatis mystério ánimam, corpúsque sanctíficet. Per Dóminum.

O ALMIGHTY, eternal God, favorably regard the devotion of Thy people, who are to be born again in Thee, and who, even as the hart, seeketh after the fountain of Thy waters, grant propitiously that the thirst of faith itself may, by the mystery of baptism, sanctify soul and body. Through our Lord.

R. Amen.

R. Amen.

Entering into the baptistery, the priest prays over the font.

V. Dóminus vobíscum.

V. The Lord be with you.

R. Et cum spíritu tuo.

R. And with thy spirit.

Let us pray

Prayer

O MNÍPOTENS sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons baptísmatis párturit, spíritum adoptiόνis emitte; ut, quod nostræ humilitátis geréndum est ministério, virtútis tuæ impleátur efféctu. Per Dóminum nostrum Jesum Christum Filium tuum: Qui

A LMIGHTY, eternal God, be Thou present in the mysteries of Thy great goodness; be Thou present in the sacraments; and send forth the spirit of adoption to create anew the new peoples which the font of baptism beareth unto Thee; that what is to be done by the ministry of our lowliness may be fulfilled by the effect of Thy power.

Through our Lord Jesus Christ, tecum vivit et regnat in unitate
Thy Son, Who with Thee liveth Spíritus sancti Deus,
and reigneth in the unity of
the Holy Spirit, God,

He raises his voice and continues in the solemn chant appointed for the Eucharistic Preface:

World without end.

Per ómnia sæcula sæculórum.

R. Amen.

R. Amen.

V. The Lord be with you.

V. Dóminus vobíscum.

R. And with thy spirit.

R. Et cum spíritu tuo.

V. Lift up your hearts.

V. Sursum corda.

R. We have them lifted up to the Lord.

R. Habémus ad Dóminum.

V. Let us give thanks to the Lord our God.

V. Grátias agámus Dómino Deo nostro.

R. It is meet and just.

R. Dignum et justum est.

It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who by a power unseen by man dost wonderfully work the effect of Thy sacraments. And although we be unworthy for the performance of so great

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui invisíbili poténtia, sacramentórum tuórum mirábiliter operáris efféctum: Et licet nos tantis mystériis exsequéndis simus indigni: Tu tamen grátia tuæ dona non déserens,

serting the gifts of Thy grace, Thou dost incline the ear of Thy pity even to the prayers of such as we. O God, Whose Spirit was borne upon the waters in the very first beginning of the world, that even then the nature of the waters might be impregnated with sanctifying power; O God, Who, washing out with Thy waters the guilt of an offending world, didst exhibit the form of regeneration in the very pouring forth of the flood, that by the mystery of one and the same element there might be both an end to sin and a beginning of righteousness; look, O Lord, upon the

tuæ pietatis munus. Deus, cujus Spíritus super aquas, inter ipsa mundi primórdia ferebátur: ut jam tunc virtutem sanctificatiónis aquárum, natúra conciperet. Deus, qui nocéntis mundi crimína per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti: ut unius ejusdémque eleménti mystério, et finis esset vitiis, et origo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuæ, et multiplica in ea regeneratiónes tuas, qui grátia tuæ affluéntis impetu lætíficas civitátem tuam: fontémque baptismatis áperis toto orbe ter-

rârum géntibus innovândis: ut tuæ majestâtis império, summat Unigéniti tui grátiam de Spiritu Sancto.

face of Thy Church, and multiply Thy regenerations in her, Thou Who dost gladden Thy city with the tide of Thine affluent grace, and dost open the

fountain of baptism for the renewal of the nations throughout all the world, that, by the command of Thy majesty, she may receive from the Holy Spirit the grace of Thine only-begotten Son.

With his hand the priest divides the water in the form of a cross.

Qui hanc aquam regenerândis homínibus præparátam, arcána sui núminis admixtióne fécundet: ut sanctificatióne concépta, ab immaculáto divini fontis útero, in novam renáta creatúram, progénies celéstis emérgat: et quos aut sexus in córpore, aut ætas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, jubénte te, Dómine, omnis spíritus immúndus abscédât: procul tota nequitia diabólicæ fraudis absístat. Nihil hic loci hábeat contráriæ virtútis admixtio: non insidiádo circúmvolet: non laténdo subrépat: non inficiéndo corrúpat.

And may that same holy Spirit, by the hidden virtue of His Godhead, make fruitful this water prepared for the regeneration of men, that a heavenly offspring, conceived in sanctification, may emerge from the immaculate womb of this divine font, reborn to newness of life, and that grace as a mother may bring forth every one, how different so ever in age or sex, into a like spiritual infancy. At Thy bidding, therefore, O Lord, may every unclean spirit depart from hence; far be removed all malice of diabolical deceit. Here let no admixture of the enemy's power have any place; let it not hover in ambush; let it not creep in unperceived; let it not corrupt with infection.

The priest touches the water with his hand.

Sit hæc sancta, et innocens creatúra, libera ab omni impugnatóris incúrsu, et totius nequitíæ purgáta discéssu. Sit fons vivus, aqua regénerans, unda purificans: ut omnes hoc lavácro salutífero diluéndi, operánte in eis Spíritu sancto, perféctæ purgatiónis indulgéntiam consequántur.

May this holy and innocent creature be free from every assault of the adversary and purged of every flaw of wickedness. May it be a living fountain, a regenerating water, a purifying tide, that all who shall be washed in these waters of salvation may, by the working of the Holy Spirit in them, obtain the favor of perfect cleansing.

He makes a threefold sign of the cross over the water, saying:

Wherefore, I bless thee, O creature of water, in the name of the living ☩ God, of the true ☩ God, of the holy ☩ God, of the God Who, in the beginning, by His word divided Thee from the dry land; Whose Spirit was borne upon thee.

Unde benedicto te, creatúra aquæ, per Deum ☩ vivum, per Deum ☩ verum, per Deum ☩ sanctum: per Deum, qui te in principio, verbo separávit ab árida: cujus Spiritus super te ferebátur.

Parting the water with his hand, he casts of it to the north, south, east and west.

He it was Who bade thee to flow from the fountain of paradise and commanded thee to water all the earth in four rivers. Who, when thou wast bitter in the desert, put sweetness into thee, made thee good to drink, and drew thee from the rock for the thirsty people. I bless ☩ thee also in the name of Jesus Christ, His only Son, our Lord, Who, by a wonderful miracle in Cana of Galilee converted thee into wine, Who with His feet walked upon thee, and was baptized in thee by John in Jordan. Who gave thee forth together with blood from His side, and ordered His disciples that those who believed should be baptized in thee, say-

Qui te de paradisi fonte manare fecit, et in quátuor fluminibus totam terram rigare præcepit. Qui te in deserto amaram, suavitate indita fecit esse potabilem, et sitiénti pópulo de petra produxit. Bene ☩ dico te et per Jesum Christum Filium ejus únicum, Dóminum nostrum: qui te in Cana Gallilææ signo admirábili, sua poténtia convertit in vinum. Qui pédibus super te ambulávit: et a Jóhánne in Jordáne in te baptizátus est. Qui te una cum sanguine de látere suo produxit: et discipulis suis jussit, ut credéntes baptizaréntur in te, dicens: Ite, docéte omnes gentes baptizántes eos in

Fig. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

Spíritus Sancti.

In a lower tone of voice, he continues:

Do thou, O almighty God, of Thy clemency be with us while we keep these precepts; do Thou benignly inspire us.

Hæc nobis præcepta servantibus, tu, Deus omnípotens, clemens adesto: tu benígnus aspíra.

Here he breathes on the water three times in the form of a cross.

These pure waters Thou wilt bless with Thy mouth, that, besides the natural cleansing which they can perform in the washing of bodies, they may also be efficacious for the purifying of souls.

Tu has simplices aquas tuo ore benedícito: ut præter naturálem emundatiómem, quam lavándis possunt adhibére corpóribus, sint étiam purificándis méntibus eficáces.

He immerses the paschal candle three times in the water of the font, each time more deeply, saying:

Descéndat in hanc plenitú- May the virtue of the Holy
dinem fontis, virtus Spíritus Spirit descend upon all the
Sancti. contents of this font.

He breathes thrice upon the water, forming the Greek letter Ψ, the initial of the word in that language signifying "spirit."

Totámque hujus aquæ sub- And may it render the sub-
stántiam regenerándi fœcún- stance of this water fruitful
det effétu. with the quality of regenera-
tion.

He withdraws the paschal candle from the water.

Hic ómnium peccatórum Here may the stains of all
máculæ deleántur: hic na- sins be washed away; here may
túra ad imáginem tuam cón- nature, created to Thine image,
dita, et ad honórem sui re- and reformed to the honorable
formáta principii, cunctis ve- estate of its origin, be cleansed
tustátis squalóribus emundé- of all the foulness of the past,
tur: ut omnis homo sacra- that every human being, by en-
mentum hoc regeneratiónis tering into this sacrament of
ingréssus, in veræ innocéntiæ regeneration, may be born
novam infántiam renascátur. again into a new infancy of
true innocence.

The following conclusion is read:

Per Dóminum nostrum Je- Through Our Lord Jesus
sum Christum Filium tuum: Christ, Thy Son, Who shall
Qui ventúrus est judicáre vi- come to judge the living and
vos et mórtuos, et sæculum the dead, and the world, by fire.
per ignem.

R. Amen.

R. Amen.

He now pours some of the oil of catechumens into the font, saying:

Sanctificétur, et fœcundé- May this font be sanctified
tur fons iste Oleo salútis re- and made fruitful of the oil of
nascéntibus ex eo, in vitam salvation to those who are
æternam. born again from it unto ever-
lasting life.

R. Amen.

R. Amen.

And of the consecrated chrism, saying:

Infúsio Chrismatis Dómini May the infusion of the
nostri Jesu Christi, et Spíri- chrism of Our Lord Jesus
tus Sancti Parácliti, fiat in Christ and of the Holy Spirit,
nómine sanctæ Trinitátis. the Paraclete, be made in the
name of the Holy Trinity.

R. Amen.

R. Amen.

At last, he pours at the same time, from one and the other of the sacred vessels, oil and chrism, into the water, saying:

Commíxtio Chrismatis May the mixture of the
sanctificatiónis, et Olei unc- chrism of sanctification, and

the oil of unction, and the water of baptism, be all made in the name of the Father, and of the Son, and of the Holy Ghost.

R/. Amen.

R/. Amen.

If there are any to be baptized, the sacrament is now administered.

During the return of the procession from the baptistery to the sanctuary, the following shorter form of the Litany of the Saints is sung. When he reaches the altar-steps, the celebrant, with his deacon and subdeacon, remain prostrate on the ground until the cantors intone the invocation beginning, Peccatores ("We sinners, beseech Thee, hear us"). They then rise, and going to the sacristy they lay aside their purple vestments, and robe in the richer ones of white appointed for Easter. They return before the altar at such time as will enable them to recite the Psalm and Confession (the Confiteor), with which holy Mass begins; while the choir is closing the litany with the chant of the Kyrie eleison. During their absence the candles on the altar are lighted, flowers are placed upon it, and the pictures and statues in the church are unveiled.

Litany of the Saints

The following litany is intoned by two chanters and the choir answers, i.e., repeats all the words of the two chanters:

LORD, have mercy on us.
 Christ have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God, the Father of heaven,

KYRIE, Eléison.
 Christe, eléison.
 Kyrie, eléison
 Christe, audi nos.
 Christe, exaudi nos.
 Pater de cælis, Deus, miserere

God the Son, have mercy on us.
 world, have mercy on us.
 God, the Holy Ghost, have
 mercy on us.
 Holy Trinity, one God, have
 mercy on us.
 Holy Mary, pray for us.

Sanctus Spiritus, Deus,
 miserere nobis.
 Spíritus Sancte, Deus, miser-
 ere nobis.
 Sancta Trinitas, unus Deus,
 miserere nobis.
 Sancta Maria Ora (pl. Orate)
 pro nobis.

Holy Mother of God,
 Holy Virgin of virgins,
 St. Michael,
 St. Gabriel,
 St. Raphael,
 All ye holy angels and arch-
 angels,
 All ye holy orders of blessed
 spirits,
 St. John Baptist,
 St. Joseph,

Sancta Dei Génitrix,
 Sancta Virgo Virginum,
 Sancte Michael,
 Sancte Gábríel,
 Sancte Ráphael,
 Omnes sancti Angeli et Arch-
 angeli,
 Omnes sancti beatórum spir-
 ítuum Ordines,
 Sancte Joánnes Baptista,
 Sancte Joseph,

Omnes sancti Patriárchæ et	All ye holy patriarchs and
Prophétæ,	prophets,
Sancte Petre,	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andréa,	St. Andrew,
Sancte Joánnes,	St. John,
Omnes sancti Apóstoli et	All ye holy apostles and evan-
Evangelistæ,	gelists,
Omnes sancti Discípuli Dó-	All ye holy disciples of Our
mini,	Lord,
Sancte Stéphan,	St. Stephen,
Sancte Laurénti,	St. Lawrence,
Sancte Vincénti,	St. Vincent,
Omnes sancti Mártýres,	All ye holy martyrs,
Sancte Sylvéster,	St. Silvester,
Sancte Grégori,	St. Gregory,
Sancte Augustine,	St. Augustine,
Omnes sancti Pontífices et	All ye holy bishops and confes-
Confessóres,	sors,
Omnes sancti Doctóres,	All ye holy doctors,
Sancte Antóni,	St. Antony,
Sancte Benedicte,	St. Benedict,
Sancte Domínice,	St. Dominic,
Sancte Francísc,	St. Francis,
Omnes sancti Sacerdótes et	All ye holy priests and levites,
Levitæ,	
Omnes sancti Mónachi et	All ye holy monks and hermits,
Eremítæ,	
Sancta María Magdaléna,	St. Mary Magdalen,
Sancta Agnes,	St. Agnes,
Sancta Cæcília,	St. Cecily,
Sancta Agatha,	St. Agatha,
Sancta Anastásia,	St. Anastasia,
Omnes sanctæ Virgines et	All ye holy virgins and widows,
Viduæ,	
Omnes Sancti et Sanctæ Dei,	All ye holy men and women,
<i>intercédite pro nobis.</i>	saints of God, <i>Intercede for</i>
	<i>us.</i>
Propítius esto, <i>parce nobis,</i>	Be merciful to us, <i>Spare us, O</i>
<i>Dómine,</i>	<i>Lord.</i>
Propítius esto, <i>exáudi nos,</i>	Be merciful to us, <i>Hear us, O</i>
<i>Dómine.</i>	<i>Lord.</i>
Ab omni maló, <i>libera nos,</i>	From all evil, <i>O Lord, deliver</i>
<i>Dómine.</i>	<i>us.</i>
Ab omni peccáto,	From all sin,
A morte perpétua,	From everlasting death,
Per mystérium sanctæ incar-	Through the mystery of Thy
natiónis tuæ,	holy incarnation,

Through Thy coming,	Per advéntum tuum,
Through Thy nativity,	Per nativitátem tuam,
Through Thy baptism and holy fasting,	Per baptísmum, et sanctum jejúnium tuum,
Through Thy cross and passion,	Per crucem et passióem tuam,
Through Thy death and burial,	Per mortem et sepultúram tuam,
Through Thy holy resurrection,	Per sanctam resurrectiódem tuam,
Through Thine admirable ascension,	Per admirábilem ascensiódem tuam,
Through the coming of the Holy Ghost the Comforter	Per advéntum Spíritus Sancti Parácliti,
In the day of judgment,	In die iudicii,
We sinners, beseech Thee, hear us.	Peccatóres, te rogámus, audi nos,
That Thou spare us,	Ut nobis parcas,
That Thou vouchsafe to rule and preserve Thy holy Church,	Ut Ecclesiám tuam sanctam régere et conserváre dignéris,
That Thou vouchsafe to preserve our apostolic prelate and all ecclesiastical orders in holy religion.	Ut domnum apostólicum, et omnes ecclesiásticos órdenes in sancta religióne conserváre dignéris,
That Thou vouchsafe to humble the enemies of Thy holy Church,	Ut inimícos sanctæ Ecclesiæ humiliáre dignéris,
That Thou vouchsafe to grant	Ut régibus et princípibus
Christian kings and princes,	christiánis regem et veram conserváre dignéris,
That Thou vouchsafe to confirm and preserve us in Thy holy service.	Ut nosmetípsos in tuo sancto servitio confortáre et conserváre dignéris,
That Thou render eternal good things to all our benefactors,	Ut ómnibus benefactoribus nostris sempitérna bona retríbuas,
That Thou vouchsafe to give and preserve the fruits of the earth,	Ut fructus terræ dare et conserváre dignéris,
That Thou vouchsafe to give eternal rest to all the faithful departed.	Ut ómnibus fidélibus defúntis réquiem ætéram donáre dignéris,
That Thou vouchsafe graciously to hear us.	Ut nos exaudíre dignéris,

Lamb of God, Who takest away Agnus Dei, qui tollis peccata

mundi, *parce nobis, Dómine.*

Agnus Dei, qui tollis peccáta mundi, *exáudi nos, Dómine.*

Agnus Dei, qui tollis peccáta mundi, *miserére nobis.*

Christe, audi nos.

Christe, exáudi nos.

the sins of the world, *spare us, O Lord.*

Lamb of God, Who takest away the sins of the world, *graciously hear us, O Lord.*

Lamb of God, Who takest away the sins of the world, *have mercy on us.*

Christ, hear us.

Christ, graciously hear us.

The Mass of Holy Saturday has no Introit, the litany being sung in its place. After the Confession (Confiteor) the priest, having incensed the altar and recited the Kyrie eleison, intones the Gloria in excelsis, to the ringing of the bells and the playing of the organ.

V. Dóminus vobíscum.

Rf. Et cum spíritu tuo.

V. The Lord be with you.

Rf. And with thy Spirit.

Prayer

DEUS, qui hanc sacratíssimam noctem glória Domínice Resurrecciónis illústras: consérva in nova famíliæ tuæ progénie adoptiónis spíritum, quem dedísti; ut corpore et mente renováti, puram tibi exhibeant servitútem. Per eúndem Dóminum nostrum.

O GOD, Who dost illuminate this most sacred night with the glory of the Lord's resurrection, preserve in the new offspring of Thy family the spirit which Thou hast given, that, being renewed in body and mind, they may render Thee pure service. Through the same.

Epistle. Col. 3, 1-4

Léctio Epístolæ beáti Pauli Apóstoli ad Colossénses.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

FRATRES: Si consurrexístis cum Christo: quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sápite, non quæ super terram. Mórtui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparúerit, vita vestra: tunc et vos apparébitis cum ipso in glória.

BRETHREN, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, Who is your life, then you also shall appear with Him in glory.

When the Epistle is ended the celebrant intones the Alleluia, which Holy Church has omitted since Septuagesima, the first of her days of penitential rite. He sings it three times, commencing a tone higher each time, and the choir repeats it after him, each time in the same tone. The choir then takes up the following Verse and Tract:

Ps. 117, 1

<p>Give praise to the Lord, for He is good: for His mercy en- dureth for ever.</p>	<p>Confitémini Dómino quó- niam bonus: quóniam in sæ- culum misericórdia ejus.</p>
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Tract. Ps. 116, 1, 2

<p>O praise the Lord, all ye na- tions; and praise Him together, all ye people. V. For His mercy is confirmed upon us; and the truth of the Lord remaineth forever.</p>	<p>Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. Quóniam con- firmáta est super nos miseri- córdia ejus: et véritas Dó- mini manet in ætérnum.</p>
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Candles are not carried by the acolytes when the following Gospel is sung. All the other ceremonies are observed as during a high Mass.

Gospel. Matt. 28, 1-7

<p>✠ Continuation of the holy Gospel according to St. Mat- thew.</p>	<p>✠ Sequéntia sancti Evan- gélii secúndum Matthæum.</p>
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AND in the end of the sab-
bath, when it began to
toward the first day of
the week, came Mary Magda-
len and the other Mary to see
the sepulchre. And behold there
was a great earthquake. For
an angel of the Lord descended
from heaven; and coming,
rolled back the stone, and sat
upon it: and his countenance
was as lightning and his rai-
ment as snow. And for fear of
him, the guards were struck
with terror, and became as
dead men. And the angel an-
swering, said to the women,
Fear not you, for I know that
you seek Jesus, Who was cru-
cified. He is not here: for He
is risen, as He said. Come and

VÉSPERE autem sábbati,
quæ lucéscit in prima
sábbati venit Maria Magda-
lena, et altera Maria
sepúlcrum. Et ecce terramó-
tus factus est magnus. Ange-
lus enim Dómini descéndit de
cælo; et accédens revólvit
lápide[m], et sedébat super
eum: erat autem aspéctus
ejus sicut fulgur: et vesti-
méntum ejus sicut nix. Præ-
timóre aurem ejus extériti
sunt custódes, et facti sunt
velut mórtui. Respóndens au-
tem Angelus, dixit muliéribus:
Nolíte timére vos: scio
enim, quod Jesum, qui cruci-
fixus est, quérítis: non est
hic: surréxit enim, sicut dixit.
Veníte, et vidéte locum. ubi

pósitus erat Dóminus. Et cito see the place where the Lord
eúntes, dicite discipulis ejus was laid. And going quickly,
quia surrexit: et ecce præ tell ye His disciples that He is
cédit vos in Galilæam: ibi risen; and behold He will go
eum vidébitis. Ecce prædixi before you into Galilee: there
vobis. you shall see Him. Lo, I have
foretold it to you.

During the chant of the Gospel the paschal candle burns before the deacon, and his acolytes carry no lighted tapers. The Creed is not sung, neither is the Psalm-verse known as the Offertory.

Secret

SÚSCIPE, quæsumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum: ut paschálibus initiáta mysteriis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.

RECEIVE, we beseech Thee, O Lord, the prayers of Thy people, with the offerings of sacrifices, that the sacred mysteries begun with these sacraments of Easter may avail us under grace a remedy unto life everlasting. Through our Lord.

Preface No. 5, special *Communicantes* and *Hanc igitur*, page 804. The *Agnus Dei* is not said nor is the kiss of peace given. Instead of the *Communion* the following short form of *Vespers* is sung:

Antiphon

Allelúja, allelúja, allelúja. Alleluia, alleluia, alleluia.

Psalm 116

Laudáte Dóminum omnes gentes. Laudáte eum omnes pópuli.

O praise the Lord, all ye nations: praise Him, all ye people.

Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

For His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

Glória Patri, et Fílio, et Spiritui Sancto.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ant. Allelúja, allelúja, allelúja.

Ant. Alleluia, alleluia, alleluia.

Antiphon, to be intoned by the celebrant.

Véspere autem sábbati quæ lucéscit in prima sábbati: venit María Magdaléne, et áltera Maria, vidére sepúlcrum. Allelúja.

But, in the evening of the sabbath, when it began to dawn, towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. Alleluia.

Canticle. Magnificat. (Luke 1, 46-55)

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

Because He that is mighty hath done great things to me: and holy is His name.

And His mercy is from generation unto generations: to them that fear Him.

He hath shown might in His arm; He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath received Israel His servant: being mindful of His

As he spoke to our fathers: to Abraham and to his seed forever.

Glory be to the Father, etc.

Ant. But in the evening, etc.

V. The Lord be with you.

R. And with thy spirit.

Magnificat ánima mea Dóminum.

Et exultávit spíritus meus in Deo, salutári meo.

Quia respexit humilitátem ancillæ suæ: ecce enim ex hoc beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Et misericórdia ejus a progenie in progenies tíméntibus eum.

Fecit poténtiam in bráchio suo: dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede, et exaltávit húmiles.

Esuriéntes implévit bonis: et dívites dimísit inánes.

Suscépit Israël, púerum suum, recordátus misericórdiæ suæ.

Sicut locutus est ad patres nostros, Abraham, et sémini ejus in sæcula.

Glória Patri, etc.

Ant. Véspere autem sabbati ut supra.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Let us pray

Postcommunion

POUR upon us, O Lord, the spirit of Thy love, to make us of one heart, whom, by Thy tender mercy, Thou hast filled

SPÍRITUM nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis Paschálibus satiásti, tua fáciat pietáte

concordes. Per Dóminum in with Thy paschal sacrament.
unitate ejúsdem. Through Our Lord Jesus Christ,
Thy Son, Who with Thee liveth
and reigneth in the unity of the same Holy Spirit, God, world
without end.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Ite Missa est, allelúja,
allelúja.

R. Deo grátias, allelúja,
allelúja.

R. Amen.

V. The Lord be with you.

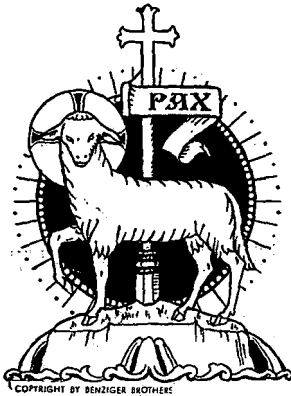
R. And with thy spirit.

V. Go, the Mass is ended.
Alleluia, alleluia.

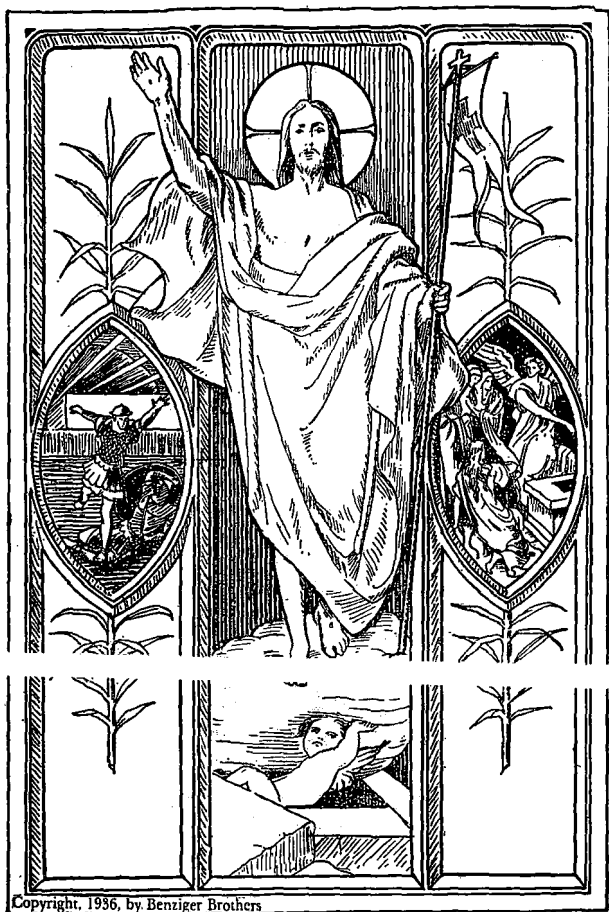
R. Thanks be to God. Alle-
luia, alleluia.

Throughout the octave of Easter the Ite, Missa est is thus sung.

Concluding Prayers, page 793.



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THE FIRST DAY OF THE WEEK, CAME MARY MAGDALEN AND THE OTHER MARY, TO SEE THE SEPULCHRE. AND BEHOLD THERE WAS A GREAT EARTHQUAKE. FOR AN ANGEL OF THE LORD DESCENDED FROM HEAVEN AND COMING ROLLED BACK THE STONE. AND THE ANGEL ANSWERING, SAID TO THE WOMEN: FEAR NOT YOU; FOR I KNOW YOU SEEK, JESUS WHO WAS CRUCIFIED. HE IS NOT HERE. FOR HE IS RISEN. (*Matthew 28, 1, 2, 5, 6.*)

Easter Sunday (White)**The Resurrection of Our Lord**

STATION AT ST. MARY MAJOR

Privileged Octave of the First Order

The Beginning of Mass, page 756.

Introit. Ps. 138, 18, 5, 6

RESURREXI, et adhuc tecum sum, allelúja: posuisti super me manum tuam, allelúja: mirábilis facta est sciéntia tua, allelúja, allelúja. Ps. 138, 1, 2. Domine, probásti me, et cognovisti me: tu cognovisti sessiónem meam, et resurrectiόνem meam. V. Glória Patri.

I AROSE, and am still with Thee, alleluia: Thou hast laid Thy hand upon Me, alleluia: Thy knowledge is become wonderful, alleluia, alleluia. Ps. 138, 1, 2. Lord, Thou hast proved Me, and known Me: Thou hast known My sitting down, and My rising up. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui hodiérna die per Unigénitum tuum, æternitátis nobis áditum devicta morte reserásti: vota nostra, quæ præveniéndò aspiras, étiam adjuvándò prosequere. Per eúmdem Dóminum.

O GOD, Who, this day by Thine only-begotten Son, vanquishing death, hast unlocked for us the gate of eternity, help us to attain the desires to which Thou hast led us by Thine inspirations. Through the same.

Epistle. 1 Cor. 5, 7, 8

HRATRES: Expurgáte vetus fermentum, ut sitis nova conspérso, sicut estis ázymi. Etenim Pascha nostrum immolátus est Christus. Itaque epulémur: non in fermento vétéri, neque in fermento malitiæ, et nequitiae: sed in ázymis sinceritátis, et veritátis.

BRETHREN, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our pasch is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Gradual. Ps. 117, 24, 1

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. V. Confitémini Dómino, quóniam bonus: quóniam in sæculum miseri-

This is the day which the Lord hath made: Let us be glad and rejoice therein. V. Give praise to the Lord, for He is good: for His mercy en-

dureth forever. Alleluia, alle- córdia ejus. Allelúja, allelúja.
luia. *Y. 1 Cor. 5, 7.* Christ our *Y. 1 Cor. 5, 7.* Páscha nos-
pasch is sacrificed. trum immolátus est Christus.

Sequence

This sequence is said daily during Easter week.

To the Paschal Victim, hymns Víctimæ Pascháli laudes.
of praise,

Come, ye Christians, joyous Immolent Christiáni.
raise!

Lamb unstained, unmeasured Agnus redémit oves.
price hath paid

Ransom for the sheep that Christus innocens Patri.
strayed.

To a Father kind, rebellious Reconciliávit.
men

Sinless Son hath led again: Peccatóres.

Life and death in combat fierce Mors et vita duéllo.
engage,

Marvel dazzling every age. Confixére mirándo.

Prince of life, by hellish mon- Dux vitæ mórtuus.
ster slain,

Liveth now, shall ever reign. Regnat vivus.

Tell us, Mary, thou our herald Dic nobis María.
be,

What in passing thou didst see? Quid vidísti in via?

Empty tomb, where Christ, Sepúlchrum Christi vivéntis:
now living, lay,

Angels saw I in bright array, Et glóriam vidi, resurgéntis.
Shroud and vesture loosely cast Angélicos testes.

fiat
fied

Yea! my hope hath snapped the Surréxit Christus.
fatal chain,

Death has smote and risen Spes mea:
again:

Quick before you, sped to Galli- Præcédet vos.
lee.

Christ in glory haste to see. In Galilæam

Know we now that Christ hath Scimus Christum surrexisse.
truly risen,

Wrenched the gates of hell's A mórtuis vere:
dark prison.

Hail, Thou Victor! Hail, Thou Tu nobis victor Rex.
glorious King,

Help and save us while we sing. Miserére.

Amen. Alleluia. Amen. Allelúja.

Munda Cor Meum, page 763.

Gospel. Mark 16, 1-7

✠ Sequéntia sancti Evangelii secúndum Marcum.

IN ILLO témpore: Maria Magdaléne, et María Jacóbi, et Salóme emérunt arómata, ut veniéntes úngerent Jesum. Et valde mane una sabbatórum, vénient ad monumentum, orto jam sole. Et dicébant ad invicem: Quis revólvet nobis lápidem ab óstio monumenti? Et respiciéntes, vidérunt revolútum lápidem. Erat quippe magnus valde. Et introeúntes in monumentum vidérunt júvenem sedéntem in dextris, coopértum stola cándida, et obstupué-runt. Qui dicit illis: Nolite expavéscere: Jesum quæritis Nazarénum, crucifíxum: sur-réxit, non est hic, ecce locus ubi posué-runt eum. Sed ite, dicite discipulis ejus, et Petro, quia præcédit vos in Gallilæam: ibi eum vidébitis, sicut dixit vobis.

Creed, page 765.

Offertory. Ps. 75, 9, 10

Terra trémuit, et quiévit,
dum resúrgeret in iudicio De-
us, allelúja.

Offertory Prayers, page 767.

Secret

SÚSCIPE, quæsumus, Dó-mine, preces pópuli tui cum oblatiónibus hostiárum: ut paschálibus initiáta mys-tériis, ad æternitátis nobis medélam, te operánte, pro-ficiant. Per Dóminum.

✠ Continuation of the Holy Gospel according to St. Mark.

AT THAT time, Mary Mag-dalen, and Mary, the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen; and they said one to another, Who shall roll back the stone from the door of the sepulchre? And looking, they saw the stone rolled back: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished: who saith to them, Be not af-frighted; you seek Jesus of Naz-areth, Who was crucified: He is risen, He is not here; behold the place where they laid Him: but go, tell His disciples, and Peter, that He goeth before you into Gallilee: there you shall see Him, as He told you.

The earth trembled and was still, when God arose in judg-ment. Alleluia.

Preface No. 5, special *Communicantes* and *Hanc igitur*, page 804.

Communion. 1 Cor. 5, 7, 8

Christ, our pasch is immolated, alleluia: therefore let us feast in the unleavened bread of sincerity and truth. Alleluia, alleluia, alleluia.

Pascha nostrum immolatus est Christus, allelúja: itaque epulémur in ázymis sinceritátis, et veritátis, allelúja, allelúja, allelúja.

Postcommunion

POUR upon us, O Lord, the spirit of Thy love, to make us of one mind, whom, by Thy tender mercy, Thou hast filled with the paschal sacrament. Through our Lord.

SPÍRITUM nobis, Dómine, tuæ caritátis infúnde: ut quos sacramentis Paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum.

Concluding Prayers, page 793.

At the end of Mass, Alleluia, twice repeated, follows the words Ite, Missa est, and Alleluia is again twice sung after the response Deo gratias. And so throughout the week, during which no saint's day may be kept; but all Masses must be of the Resurrection of Our Lord.

Monday in Easter Week (White)

STATION AT ST. PETER

The Beginning of Mass, page 756.

Introit. Ex. 13, 5, 9

THE Lord hath brought you into a land flowing with milk and honey, that the law of the Lord may be ever in your mouth, alleluia, alleluia. Ps. 104, 1. Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. V. Glory.

INTRODÚXIT vos Dóminus in terram fluéntem lac et mel allelúja: et ut lex Dómini, allelúja, allelúja. Ps. 104, 1. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who by the paschal solemnity hast blessed the world with remedies, let Thy heavenly gift, we beseech Thee, go with Thy people that it may both be worthy to attain perfect liberty and may profit by the same unto life everlasting. Through our Lord.

DEUS, qui solemnitáte pascháli, mundo remédia contulísti: pópulum tuum, quæsumus, cælesti dono proséquere; ut et perfectam libertátem cónsequi mereátur, et ad vitam proficiat sempitérnam. Per Dóminum.

Lesson. Acts 10, 37-43

Lectio Actuum Apostolorum.

IN DIEBUS illis: Stans Petrus in medio plebis, dixit: Viri fratres, vos scitis quod factum est verbum per universam Judæam: incipiens enim a Galilæa post baptismum, quod prædicavit Johannes, Jesum a Nazareth: quomodo unxit eum Deus Spiritu Sancto, et virtute, qui pertransiit benefaciendo, et sanando omnes oppressos a diabolo quoniam Deus erat cum illo. Et nos testes sumus omnium, quæ fecit in regione Judæorum, et Jerusalem quem occiderunt suspendentes in ligno. Hunc Deus suscitavit tertia die, et dedit eum manifestum fieri non omni populo, sed testibus præordinatis a Deo: nobis, qui manducavimus, et bibimus cum illo postquam resurrexit a mortuis. Et præcepit nobis prædicare populo, et testificari, quia ipse est, qui constitutus est a Deo iudex vivorum, et mortuorum. Huic omnes prophætæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus omnes, qui credunt in eum.

Lesson from the Acts of the Apostles.

IN THOSE days, Peter standing in the midst of the people, said: Men, brethren, you know the word which hath been published through all Judea; for it began from Galilee, after the baptism which John preached, Jesus of Nazareth; how God anointed Him with the Holy Ghost, and with power, who went about doing good and healing all that were oppressed by the devil, for God was with Him. And we are witnesses of all things that He did in the land of the Jews, and in Jerusalem; Whom they killed, hanging Him upon a tree. Him God raised up the third day, and gave Him to be made manifest, not to all the people, but to witnesses preordained by God; even to us, who did eat and drink with Him after He arose again from the dead. And He commanded us to preach to the people, and to testify that it is He Who was appointed by God to be judge of the living and of the dead. To Him all the prophets gave testimony, that by His name all receive remission of sins who believe in Him.

Gradual. Ps. 117, 24, 2

Hæc dies, quam fecit Dominus: exultemus, et lætemur in ea. *V.* Dicat nunc Israël, quoniam bonus: quoniam in sæculum misericordia ejus. Allelûja, allelûja. *V. Matth. 28, 2.* Angelus Domini descendit de cælo: et accedens

This is the day which the Lord hath made: let us be glad and rejoice therein. *V.* Let Israel now say that He is good, that His mercy endureth forever. Alleluia, alleluia. *V. Matt. 28, 2.* An angel of the Lord descended from heaven, and,

coming, rolled back the stone, revolvit lapidem, et sedebat and sat upon it.

The Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. Luke 24, 13-35

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequētia sancti Evangelii secundum Lucam.

AT THAT time, two of the disciples of Jesus went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass that while they talked and reasoned with themselves, Jesus Himself also, drawing near, went with them. But their eyes were held that they should not know Him. And He said to them; What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to Him: Art Thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days?

IN ILLO tempore: Duo ex discipulis Jesu ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus. Et ipsi loquebantur ad invicem de his omnibus, quæ acciderant. Et factum est, dum fabularētur, et secum quærerent: et ipse Jesus appropinquans ibat cum illis: oculi autem illorum tenebantur ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones quos confertis ad invicem ambulantes, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta sunt in illa diebus? Quibus illis dixit:

... what things? And they said: Concerning Jesus of Nazareth, Who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who, before it was light, were at the sepulchre, and, not finding His body, came, saying

... de Jesu Nazareth, qui fuit vir propheta potens in opere et sermone coram Deo, et omni populo: et quomodo eum tradiderunt summi sacerdotes, et principes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus Israel: et nunc super hæc omnia, tertia dies est hodie, quod hæc facta sunt. Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum, et, non invento corpore ejus, venerunt, dicentes se etiam visionem Angelorum vidisse, qui dicunt

eum vivere. Et abiérunt quidam ex nostris ad monuméntum: et ita invenérunt sicut mulieres dixerunt, ipsum vero non invenérunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credéndum in ómnibus, quæ locúti sunt prophætæ! Nonne hæc opórtuit pati Christum, et ita intráre in glóriam suam? Et incipiens a Móyse, et ómnibus prophétis, interpretabátur illis in ómnibus Scriptúris, quæ de ipso erant. Et appropinquavérunt castélló, quo ibant: et ipse se finxit longius ire. Et coëgérunt illum, dicéntes: Mane nobiscum, quóniam advesperáscit, et inclináta est jam dies. Et intrávit cum illis. Et factum est, dum recumberet cum eis, accépit panem, et benedixit, ac fregit, et porrigébat illis. Et apérti sunt óculi eórum, et cognovérunt eum: et ipse evánuit ex óculis eórum. Et dixerunt ad invicem: Nonne cor nostrum ardens erat in nobis, dum loquerétur in via, et aperíret nobis Scriptúras? Et surgéntes eádem hora regressi sunt in Jerúsalem: et invenérunt congregátos undecim, et eos, qui cum illis erunt, dicéntes: Quod surrexit Dóminus vere, et apparuit Simóni. Et ipsi narrábant, quæ gesta erant in via: et quómodo cognovérunt eum in fractióne panis.

that they had also seen a vision of angels, who say that He is alive. And some of our people went to the sepulchre, and found it so as the women had said, but Him they found not. Then He said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into His glory? And, beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things that were concerning Him. And they drew nigh to the town whither they were going; and He made as though He would go farther. But they constrained Him, saying: Stay with us, because it is toward evening, and the day is now far spent. And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed, and broke, and gave to them; and their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to the other, Was not our heart burning within us whilst He spoke in the way, and opened to us the Scriptures? And, rising up the same hour, they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew Him in the breaking of bread.

Creed, page 765.

Offertory. Matt. 28, 2, 5, 6

Angelus Dómini descendit An angel of the Lord de-
de cælo, et dixit muliéribus: scended from heaven, and said

to the women, He whom you *Quem quæritis, surrexit, sicut*
 seek is risen as He said. *Alleluia. dixit, allelûja.*

Offertory Prayers, page 767.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Secret

Secret same as on Easter Sunday, page 541.

Communion. Luke 24, 34

The Lord is risen, and hath *Surrexit Dóminus, et ap-*
 appeared to Peter. *Alleluia. páruit Petro, allelûja.*

Postcommunion

Postcommunion same as on Easter Sunday, page 542.

Concluding Prayers, page 793.

Tuesday in Easter Week (White)

STATION AT ST. PETER

The Beginning of Mass, page 756.

Introit. Eccclus. 15, 3, 4

HE GAVE them the water of **A**QUA sapiéntiæ potávit
 wisdom to drink, *alleluia: eos, alleluia.*
 she shall be made strong, *alleluia: et exaltábit eos in*
alleluia: and He shall exalt ætérnum, allelûja, allelûja, Ps.
 them forever, *alleluia, alleluia. 104, 1. Confitémini Dómino, et*
Ps. 104, 1. Give glory to the invocáte nomen ejus: annun-
 Lord, and call upon His name: *tiáte inter gentes ópera ejus.*
 declare His deeds among the *V. Glória Patri.*
 gentiles. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

O gon, Who dost contin- **D**EUS qui Ecclesiám tuam
 ually enrich Thy Church novo semper fœtu mul-
 with new increase, grant to tiplicas: concéde fámulis tu-
 Thy people that they may by is; ut sacraméntum vivéndo
 their good life hold fast to the téneant, quod fide percepé-
 sacrament which they have re- runt. Per Dóminum.
 ceived by faith. Through our
 Lord.

Lesson. Acts 13, 16, 26-33

Lectio Actuum Apostolorum.

Lesson from the Acts of the Apostles.

IN DIEBUS illis: Surgens Paulus, et manu silentium indicens, ait: Viri fratres, filii generis Abraham, et qui in vobis timent Deum, vobis verbum salutis hujus missum est. Qui enim habitabant Jerúsalem, et principes ejus ignorantes Jesum, et voces prophetarum, quæ per omne sabbatum leguntur, judicantes impleverunt: et nullam causam mortis inveniéntes in eo, petierunt a Piláto, ut interficerent eum. Cumque consummássent ómnia, quæ de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. Deus vero suscitávit eum a mórtuis tértia die: qui visus est per dies multos his, qui simul ascénderant cum eo de Galilæa in Jerúsalem: qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiámus eam, quæ ad patres nostros repromissio facta est: quóniam hanc Deus adimplévit filiis nostris, resuscitans Jesum Christum Dóminum nostrum.

IN THOSE days, Paul standing up, and with his hand bespeaking silence, said, Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing Him, nor the voices of the prophets which are read every sabbath, judging Him have fulfilled them; and finding no cause of death in Him, they desired of Pilate that they might kill Him. And when they had fulfilled all things that were written of Him, taking Him down from the tree, they laid Him in a sepulchre. But God raised Him up from the dead the third day; Who was seen for many days by them who came up with Him from Galilee to Jerusalem, who to this present time are His witnesses to the people. And we declare unto you that the promise which was made to our fathers, the same God hath fulfilled to our children, raising up Our Lord Jesus Christ.

Gradual. Ps. 117, 24

Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. *Ps. 106, 2.* Dicant nunc, qui redempti sunt a Dómino: quos redemit de manu inimici, et de regiónibus congregávit eos. Allelúja, allelúja. *Ps. Surréxit Dóminus de sepulcro, qui pro nobis pepéndit in ligno.*

This is the day which the Lord hath made: let us be glad and rejoice therein. *Ps. 106, 2.* Let those now speak who have been redeemed by Our Lord: whom He hath redeemed out of the hand of the enemy, and gathered out of the nations. Alleluia, alleluia. *Ps. The Lord is risen from the sepulchre, who for us hung upon a tree.*

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. Luke 24, 36-47

✠ Continuation of the Holy Gospel according to St. Luke.

AT THAT time, Jesus stood in the midst of His disciples, and saith to them, Peace be to you, it is I, fear not. But they being troubled and frightened, supposed that they saw a spirit. And He said to them, Why are you troubled, and why do thoughts arise in your hearts? See My hands, and My feet, that it is I Myself; handle Me, and see: for a spirit hath not flesh and bones, as you see Me to have. And when He had said this, He showed them His hands, and His feet. But while they yet believed not, and wondered for joy, He said, Have you here anything to eat? And they offered Him a piece of broiled fish, and a honeycomb; and when He had eaten before

them. And He said to them, These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then He opened their understanding, that they might understand the Scriptures. And He said to them, Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day; and that penance and remission of sins should be preached in His name among all nations.

Creed, page 765.

✠ Sequētia sancti Evangelii secūndum Lucam.

IN ILLO tēpore: Stetit Jesus in mēdio discipulōrum suōrum, et dicit eis: Pax vobis: ego sum, nolite timēre. Conturbāti vero, et contēriti, existimābant se spīritum vidēre. Et dixit eis: Quid turbāti estis, et cogitatīōnes ascēdunt in corda vestra? Vidēte manus meas, et pedes, quia ego ipse sum: palpāte, et vidēte: quia spīritus carnem, et ossa non habet, sicut me vidētis habēre. Et cum hoc dixisset, ostēndit eis manus, et pedes. Adhuc autem illis non credētibus, et mirāntibus prae gāudio, dixit: Habētis hic aliquid, quod manducētur? At illi obtulērunt ei partem piscis assi, et favum mellis.

Et cum eis, sumens reliquias, dedit eis. Et dixit ad eos: Hæc sunt verba, quæ locūtus sum ad vos, cum adhuc essem vobiscum, quoniam necesse est impleri omnia, quæ scripta sunt in lege Mōysi, et Prophētis, et Psalmis de me. Tunc aperuit illis sensum ut intelligerent Scriptūras. Et dixit eis: Quoniam sic scriptum est, et sic oportēbat Christum pati, et resurgere a mōrtuis tertia die: et prædicari in nōmine ejus pœnitentiam, et remissionem peccatorum in omnes gentes.

Offertory. Ps. 17, 14, 16

Intónuit de cælo Dóminus, The Lord thundered from
et Altíssimus dedit vocem heaven, and the Most High
suam: et apparuerunt fontes gave His voice: and the foun-
aquárum, allelúja. tains of water appeared, alle-
 lua.

Offertory Prayers, page 767.

Secret

SÚSCİPE, Dómine, fidélium **R**ECEIVE, O Lord, the pray-
 preces cum oblatiónibus ers of the faithful with
 hostiárum: ut per hæc piæ the offerings of sacrifices, that
 devotiónis officia, ad cælés- through these offices of pious
 tem glóriam transeámus. Per devotion we may pass to hea-
 Dóminum. venly glory. Through our Lord.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Communion. Col. 3, 1, 2

Si consurrexistis cum If you be risen with Christ,
Christo, quæ sursum sunt seek the things that are above,
quærite, ubi Christus est in where Christ is sitting at the
déxtera Dei sedens, allelúja: right hand of God, alleluia;
quæ sursum sunt sápite, al- mind the things that are above,
lelúja. alleluia.

Postcommunion

CONCÉDE, quæsumus, omní- **G**RANT, we beseech Thee, O
 potens Deus: ut paschá- almighty God, that our
 lis percéptio sacraménti, con- participation in the paschal
 tínua in nostris méntibus per- sacrament may continually
 sévéret. Per Dóminum. abide in our souls. Through our
 Lord.

Concluding Prayers, page 793.

Wednesday in Easter Week (White)

STATION AT ST. LAWRENCE WITHIN THE WALLS

The Beginning of Mass, page 756.

Introit. Matt. 25, 34

VENÍTE, benedicti Patris **C**OME, ye blessed of My
 mei, percípite regnum, Father, receive the king-
 allelúja: quod vobis parátum dom, alleluia: which was pre-
 est ab origine mundi, allelúja, pared for you from the founda-
 allelúja, allelúja. Ps. 95, 1. tion of the world, alleluia, alle-
 Cantáte, Dómino cánticum luia, alleluia. Ps. 95, 1. Sing
 novum: cantáte, Dómino om- ye to the Lord a new canticle;
 nis terra. V. Glória Patri. sing to the Lord all the earth.
 V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who dost gladden us with the yearly solemnity of the Lord's resurrection, grant in Thy loving-kindness that through the temporal feast which we keep we may be worthy to reach eternal joys. Through the same.

DEUS, qui nos Resurrectionis Dominicæ annuæ solemnitate lætificas: concède propitius; ut per temporalia festa quæ agimus, pervenire ad gaudia æterna mereamur. Per eundem Dóminum.

Today and to the end of Easter week, unless a feast is commemorated, the second Prayer is for the Church, page 825, or for the Pope, page 826.

Lesson. Acts 3, 13-15, 17-19

Lessons from the Acts of the Apostles.

Lectio Actuum Apostolorum.

IN THOSE days, Peter opening his mouth, said, Ye men of Israel, and ye that fear God, hear. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified His Son Jesus, Whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. But you denied the Holy One and the Just, and desired a

IN DIEBUS illis: Apériens Petrus os suum, dixit: Viri Israëlita, et qui timétis Deum, audíte. Deus Abraham, et Deus Isaac, et Deus Jacob, Deus patrum nostrorum glorificávit Fílium suum Jesum, quem vos quidem tradidístis, et negástis ante faciém Piláti, judicánte illo dimittí. Vos autem sanctum, et justum negástis, et petístis virum hominédem.

you. But the Author of life you killed, Whom God hath raised from the dead, of which we are witnesses. And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had showed by the mouth of all the prophets, that His Christ should suffer, He hath so fulfilled. Repent therefore, and be converted, that your sins may be blotted out.

quem vero vívæ interiecístis, quem Deus suscitávit a mórtuis, cujus nos testes sumus. et, nunc, fratres, scio quia per ignorántiam fecístis, sicut et príncipes vestri. Deus autem, quæ prænuntiávit per os ómnium Prophetárum, pati Christum suum, sic implévit. Pénitémíni igitur et convertímíni, ut deleántur peccáta vestra.

Gradual. Ps. 117, 24, 16

This is the day which the Lord hath made: let us be glad

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur

in ea. *V.* Dextera Dómini fecit virtutem, dextera Dómini exaltávit me. Allelúja, allelúja. *V.* (*Luc. 24, 34*). Surrexit Dóminus vere, et ap-
páruit Petro.

and rejoice therein. *V.* The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia, alleluia. *V.* *Luke 24, 34.* The Lord is risen indeed; and hath appeared to Peter.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. John 21, 1-14

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Manifes-
távit se iterum Jesus dis-
cípulis ad mare Tiberiadis.
Manifestávit autem sic. Erant
simul Simon Petrus, et
Thomas, qui dicitur Didymus,
et Nathánaël, qui erat a Cana
Galilææ, et filii Zebedæi, et
alii ex discipulis ejus duo.
Dicit eis Simon Petrus: Vado
piscári. Dicunt ei: Venimus
et nos tecum. Et exierunt, et
ascenderunt in navim: et illa
nocte nihil prenidérunt.
Mane autem facto, stetit Jesus
in littore: non tamen cogno-
vérunt discipuli quia Jesus
est. Dixit ergo eis Jesus: Pú-
eri, numquid pulmentárium
habétis? Responderunt ei:
Non. Dicit eis: Mittite in dex-
teram navigii rete: et inve-
niétis. Misérunt ergo: et jam
non valébant illud tráhère
præ multitudíne piscium.
Dixit ergo discipulus ille,
quem diligébat Jesus, Petro:
Dóminus est. Simon Petrus
cum audisset quia Dóminus
est, túnica succinxit se (erat
enim nudus) et misit se in
mare. Alii autem discipuli
navigio venérunt: (non enim
longe erant a terra, sed quasi

✠ Continuation of the Holy
Gospel according to St. John.

AT THAT time, Jesus showed
Himself again to His
disciples at the sea of Tiberias.
And He showed Himself after
this manner. There were to-
gether Simon Peter, and
Thomas, who is called Didy-
mus, and Nathanael, who was
of Cana in Galilee, and the sons
of Zebedee and two others of
His disciples. Simon Peter
saith to them, I go a fishing.
They say to him, We also come
with thee. And they went forth,
and entered into the ship: and
that night they caught nothing.
But when the morning was
come, Jesus stood on the shore;
yet the disciples knew not that
it was Jesus. Jesus therefore
said to them, Children, have
you any meat? They answered
Him: No. He saith to them,
Cast the net on the right side
of the ship, and you shall find.
They cast therefore, and now
they were not able to draw it,
for the multitude of fishes.
That disciple therefore whom
Jesus loved, said to Peter, it is
the Lord. Simon Peter, when he
heard that it was the Lord,
girt his coat about him (for he
was naked) and cast himself

into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them, Bring hither of the fishes which you now have caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them, Come, and dine. And none of them who were at meat durst ask Him, Who art Thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead.

Creed, page 765.

Offertory. Ps. 77, 23-25

The Lord opened the doors of heaven, and gave them the bread of heaven: man ate the bread of angels, alleluia.

Offertory Prayers, page 767.

Secret

WITH the joys of Easter, O Lord, we offer to Thee the sacrifice by which Thy Church is wonderfully fed and nourished. Through our Lord.

SACRIFICIA, Dómine, paschalibus gaudiis immolamus: quibus Ecclésia tua mirabiliter et páscitur et nutritur. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Communion. Rom. 6, 9

Christ rising again from the dead, dieth now no more, alle-

Christus resurgens ex mortuis, jam non móritur, alle-

lúja: mors illi ultra non dominábitur, allelúja, allelúja. luia; death shall no more have dominion over Him, alleluia, alleluia.

Postcommunion

AS OMNI NOS, quæsumus, **P**URGED thoroughly of the old leaven, we beseech, O Dómine, vetustáte purgátos: sacraménti tui venerándá percéptio in novam sacrament may transform us tránsferat creatúram: Qui into a new creation. Who livest. vivis.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Thursday in Easter Week (White)

STATION AT THE TWELVE HOLY APOSTLES

The Beginning of Mass, page 756.

Introit. Wis. 10, 20-21

VICTRÍCEM manum tuam, **T**HEY praised with one accord Thy victorious hand, Dómine, laudavérunt O Lord, alleluia; for wisdom páriter, allelúja: quia sapiéntia apérult os mutum, et linguas infántium fecit disertas, and made the mouth of the dumb, allelúja, allelúja. Ps. 97, 1. infants eloquent, alleluia, alleluia. Ps. 97, 1. Sing ye to the novum: quia mirabilia fecit. Lord a new canticle; for He hath done wonderful things. *V.* Glória Patri. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui diversitátem **O** GOD, Who hast united a géntium in confessióne diversity of the people in tui nóminis adunásti: da, ut the confession of Thy name, renátis fonte baptismatis, una grant that there may be one sit fides méntium, et pietas faith in the minds and one actiónum. Per Dóminum. piety in the deeds of those born again in the waters of baptism. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Acts 8, 26-40

Léctio Actuum Apostolórum.

Lesson from the Acts of the Apostles.

IN DÍEBUS illis: Angelus **I**N THOSE days, an angel of Dómini locútus est ad the Lord spoke to Philip,

saying: Arise, go toward the south, to the way that goeth down from Jerusalem to Gaza: this is desert. And rising up, he went; and behold a man of Ethiopia, an eunuch, of great authority under Candace, the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning, sitting in his chariot, and reading Isaias the prophet. And the Spirit said to Philip, Go near, and join thyself to this chariot. And Philip running thither, heard him reading the prophet Isaias; and he said, Thinkest thou that thou understandest what thou readest? Who said, And how can I, unless some man show me? and he desired Philip that he would come up, and sit with him. And the place of the Scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before His shearer, so opened He not His mouth: in humility His

judgement, who shall declare; for His life shall be taken from the earth? And the eunuch answering Philip, said, I beseech thee, of whom doth the prophet speak this; of himself, or of some other man? Then Philip opening his mouth, and beginning at this Scripture, preached unto him Jesus. And as they went on their way, they came to a certain water: and the eunuch said, See here is water, what doth hinder me from being baptized? And Philip said, If thou believest with all thy heart, thou mayest: and he answering, said, I believe that

Philippum, dicens: Surge, et vade contra meridíanum ad viam, quæ descéndit ab Jerúsalem in Gazam: hæc est déserta. Et surgens ábiit. Et ecce vir Æthiops, eunúchus, potens Candácis reginæ Æthiópum, qui erat super omnes gazas ejus, vénerat adoráre in Jerúsalem: et revertebátur sedens super currum suum, legénsque Isaiam prophétam. Dixit autem Spíritus Philíppo: Accéde, et adjúnge te ad currum istum. Accúrrens autem Philíppus, audívit eum legéntem, Isaiam prophétam, et dixit: Putásne intélligis, quæ legis? Qui ait: Et quómodo possum, si non állquis osténderit mihi? Rogavítque Philíppum ut ascénderet, et sedéret secum. Locus autem Scriptúræ, quam legébat, erat hic: Tamquam ovis ad occisiónem ductus est: et sicut agnus coram tondénte se, sine voce, sic non apéruit os suum. In humilitáte judicium ejus sublátum est. Generatióne autem

conetur de terra vita ejus? Respóndens autem eunúchus Philíppo, dixit: Obsecro te, de quo Prophéta dicit hoc? de se, an de állo állquo? Apériens autem Philíppus os suum, et incípiens a Scriptúra ista, evangelizávit illi Jesum. Et dum írent per viam, venérunt ad quamdam aquam: et ait eunúchus: Ecce aqua, quid próhibet me baptizári? Dixit autem Philíppus: Si credis ex tota corde, licet. Et respóndens ait: Credo, Fílium Dei esse Jesum Christum. Et jussit stare currum: et descenderunt utérque in aquam, Philíppus, et eunúchus, et

baptizávit eum. Cum autem ascendissent de aqua. Spíritus Dómini rápuít Philíppum, et ámplius non vidit eum eunúchus. Ibat autem per viam suam gaudens. Philíppus autem invéntus est in Azóto, et pertránsiens evangelizábat civitatibus cunctis (donec veniret Cæsaráem) nomen Dómini Jesu Christi.

ing through, he preached the Gospel to all the cities, till he came to Cæsarea; the name of

Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down into the water both Philip and the eunuch, and he baptized him. And when they were come out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more: and he went on his way rejoicing. But Philip was found in Azotus, and passing through, he preached the Gospel to all the cities, till he came to Cæsarea; the name of the Lord Jesus Christ.

Gradual. Ps. 117, 24, 22, 23

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. *V.* Lápídem, quem reprobavérunt ædificántes, hic factus est in caput ánguli: a Dómino factum est istud, et est mirábile in óculis nostris. Allelúja, allelúja. *V.* Surréxit Christus, qui creávit ómnia: et misértus est humáno géneri.

This is the day which the Lord hath made: let us be glad and rejoice therein. *V.* The stone which the builders rejected is become the head of the corner: this is the work of the Lord, and it is wonderful in our eyes. Alleluia, alleluia. *V.* Christ is risen, Who created all things, and Who has had pity upon mankind.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. John. 20, 11-18

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: María stabat ad monuméntum foris, plorans. Dum ergo flet, inclinávit se, et prospéxit in monuméntum: et vidit duos Angelos in albis, sedéntes, unum ad caput, et unum ad pedes, ubi pósitum fúerat corpus Jesu. Dicunt ei illi: Múlier, quid ploras? Dicit eis: Quia tulérunt Dóminum meum: et nescio ubi posuéruunt eum. Hæc cum dixisset, conversá est retrórsum, et vidit Jesum stantem: et non scié-

✠ Continuation of the Holy Gospel according to St. John.

AT THAT time, Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned her-

self back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She thinking it was the gardener, saith to Him, Sir, if thou hast taken Him hence, tell me where thou hast laid Him; and I will take Him away. Jesus saith to her, Mary. She turning, saith to Him, Rabboni (which is to say, Master). Jesus saith to her, Do not touch Me; for I am not yet ascended to My Father: but go to My brethren, and say to them, I ascend to My Father, and to your Father; to My God, and your God. Mary Magdalen cometh and telleth the disciples, I have seen the Lord, and these things He said to Me.

Creed, page 765.

Offertory. Ex. 13, 5

In the day of your solemnity, saith the Lord, I will bring you into a land that floweth with milk and honey, alleluia.

Offertory Prayers, page 767

bat quia Jesus est. Dicit ei Jesus: Múlier, quid ploras? quem quæris? Illa existimans quia hortulánus esset, dicit ei: Dómine, si tū sustulisti eum, dícito mihi ubi posuísti eum: et ego eum tollam. Dicit ei Jesus: María. Conversa illa, dicit ei: Rabbóni (quod dicitur Magister). Dicit ei Jesus: Noli me tángere, nondum enim ascénderi ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascéndo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum. Venit María Magdaléne annúntians discipulis: Quia vidi Dóminum, et hæc dixit mihi.

In die solemnitétis vestræ, dicit Dóminus, inducam vos in terram fluéntem lac et mel, allelúja.

Secret

GRACIOUSLY receive, we beseech Thee, O Lord, the gifts of Thy people, that, being renewed by the confession of Thy name and by baptism, they may attain eternal happiness. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Communion. 1 Pet. 2, 9

Purchased people, declare His virtues, alleluia: Who hath called you out of darkness into His admirable light, alleluia.

SÚSCIPE, quæsumus, Dómine, múnera populórum tuórum propítius: ut confessióne tui nóminis et baptísmate renováti, sempitérnam beatitúdinem consequántur. Per Dóminum.

Pópulus adquisitiónis, annuntiáte virtútes ejus, allelúja: qui vos de ténebris vocávit in admirábile lumen suum, allelúja.

Postcommunion

EXAUDI, Dómine, preces nostras: ut redempti-
ónis nostræ sacrosáncta com-
mércia, et vitæ nobis cónfe-
rant præsentis auxilium, et
gáudia sempitérna concilient.
Per Dóminum.

GIVE ear unto our prayers,
O Lord, that the most
holy dealings of our redemp-
tion may obtain help for us in
the present life and purchase
everlasting joys. Through our
Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Friday in Easter Week (White)

STATION AT ST. MARY OF THE MARTYRS

The Beginning of Mass, page 756.

Introit. Ps. 77, 53

EDUXIT eos Dóminus in
spe, allelúja: et inimí-
cos eórum opéruit mare, al-
lelúja, allelúja, allelúja. Ps.
77, 1. Atténdite, pópule meus,
legem meam: inclináte aurem
vestram in verba oris mei.
V. Glória Patri.

THE Lord brought them out
in hope, alleluia: and the
sea overwhelmed their enemies,
alleluia, alleluia, alleluia. Ps.
77, 1. Attend, O my people, to
My law: incline your ears to the
words of My mouth. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne
Deus, qui paschále sac-
raméntum in reconciliatiónis
humánæ fædere contulísti: da
méntibus nostris; ut, quod
professione celebrámus, imi-
témur effectú. Per Dóminum.

ALmighty, eternal God,
Who in the covenant
of man's atonement hast be-
stowed the paschal sacrament,
grant unto our spirits that
what we outwardly celebrate
we may imitate effectually.
Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Epistle. 1 Pet. 3, 18-22

Léctio Epístolæ beáti Pétri
Apóstoli.

Lesson from the Epistle of
blessed Peter the Apostle.

QUÁRÍSSIMI: Christus semel
pro peccátis nostris mór-
tuus est, justus pro injústis, ut
nos offérret Deo, mortificátus

DEARLY beloved, Christ died
once for our sins, the
just for the unjust, that He
might offer us to God, being

put to death indeed in the flesh, but enlivened in the Spirit. In which also coming, He preached to those spirits that were in prison, which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was building; wherein a few, that is, eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also; not the putting away of the filth of the flesh, but the examination of a good conscience toward God, by the resurrection of Jesus Christ, our Lord, Who is on the right hand of God.

quidem carne, vivificatus autem spiritu. In quo et his, qui in cárcere erant, spirítibus véniens prædicávit: qui increduli fúerant aliquándo, quando exspectábant Dei patientiam in diébus Noë, cum fabricarétur arca: in qua pauci, id est octo animæ salvæ factæ sunt per aquam. Quod et vos nunc símilis formæ salvos facit baptísma: non carnis depositio sórdium, sed consciéntiæ bonæ interrogátio in Deum per resurrectiónem Jesu Christi Dómini nostri, qui est in délixtera Dei.

Gradual. Ps. 117, 24, 26, 27

This is the day which the Lord hath made: let us be glad and rejoice therein. *V.* Blessed is He that cometh in the name of the Lord; the Lord is God, and He hath shone forth unto us. Alleluia, alleluia. *V. Ps. 95, 10.* Say ye among the gentiles, the Lord hath reigned from a tree.

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. *V.* Benedictus, qui venit in nómine Dómini: Deus Dóminus, et illúxit nobis. Allelúja, allelúja. *V. Ps. 95, 10.* Dícite in géntibus: quia Dóminus regnávít a ligno.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. Matt. 28, 16-20

✠ Continuation of the holy Gospel according to St. Matthew.

Sequéntia sancti Evangélii secúndum Matthæum.

AT THAT time, the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them: and seeing Him they adored; but some doubted. And Jesus coming, spoke to them, saying, All power is given to Me in heaven and in earth. Going, therefore,

IN ILLO témpore: Undecim discípuli abiérunt in Galilæam, in montem, ubi constitúerat illis Jesus. Et vidéntes eum adoravérunt: quidam autem dubitavérunt. Et accédens Jesus locútus est eis, dicens: Data est mihi omnis potéstas in cælo, et in terra.

Eūntes ergo, docēte omnes gentes, baptizāntes eos in nómīne Patris, et Filii, et Spíritus Sancti: docētes eos, servāre ómnia quæ cūmque mandāvi vobis. Et ecce ego vobiscum sum ómnibus diēbus, uque ad consummationem sæculi.

teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.

Creed, page 765.

Offertory. Ex. 12, 14

Erit vobis hæc dies memorialis, allelūja: et diem festum celebrābitis solēmnem Dómino in progénies vestras: legítimum sempiternum diem, allelūja, allelūja.

This day shall be for a memorial to you, alleluia: and you shall keep it a solemn feast to the Lord: in your generations, an everlasting legal day, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

HÓSTIAS, quæsumus, Dómine, placātus assúme: quas et pro renatórum expiatióne peccāti deférimus, et pro acceleratióne cæléstis auxilli. Per Dóminum.

BE APPEASED, we beseech Thee, O Lord, and accept the sacrifices we bring both for the expiation of the sin of those born again in Thee, and for the hastening of heavenly aid. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Communion. Matt. 28, 18, 19

Data est mihi omnis potestas in cælo, et in terra, allelūja: eūntes, docēte omnes gentes, baptizāntes eos in nómīne Patris, et Filii, et Spíritus Sancti, allelūja, allelūja.

All power is given to Me in heaven and on earth, alleluia: going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: alleluia, alleluia.

Postcommunion

RÉSPICE, quæsumus, Dómine, pópulum tuum: et quam ætérnis dignātus es renovāre mystériis, a tempo-

HAVE regard to Thy people, we beseech Thee, O Lord, and graciously absolve of their temporal sins those whom

Thou hast deigned to refresh rálibus culpis dignánter ab-
with eternal mysteries. sólve. Per Dóminum.
Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Saturday in Easter Week (White)

STATION AT ST. JOHN LATERAN

The Beginning of Mass, page 756.

Introit. Ps. 104, 43

THE Lord brought forth His people with joy, alleluia: and His chosen with gladness, alleluia, alleluia. Ps. 104, 1. Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. *V.* Glory.

EDÚXIT Dóminus pópulum suum in exultatióne, allelúja: et eléctos suos in lætítia, allelúja, allelúja. Ps. 104, 1. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who have kept the Easter festivities with veneration, may by them be found worthy to come unto eternal joys. Through our Lord.

QUONCÉDE, quæsumus, omnipotens Deus, ut, qui festa paschália venerándó égimus, per hæc contingere ad gáudia æterna mereámur. Per Dóminum.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Epistle. 1 Peter 2, 2-10

Lesson from the Epistle of blessed Peter the Apostle. Lécitio Epístolæ beáti Petri Apóstoli.

DEARLY beloved, laying away all malice, and all guile, and dissimulations, and envies, and all detractions, as newborn babes desire the rational milk without guile, that thereby you may grow unto salvation; if so be you have tasted that the Lord is sweet.

QUARÍSSIMI: Deponéntes igitur omnem malítiam, et omnem dolum, et simulatiónes, et invidias, et omnes detractiões, sicut modo géniti infántes, rationábile sine dolo lac concupiscite: ut in eo crescátis in salútem: si tamen gustástis, quóniam dulcis est

Dóminus. Ad quem accedentes lápidem vivum, ab hominibus quidem reprobátum, a Deo autem eléctum, et honorificátum: et ipsi tamquam lapides vivi superædificámini, domus spirituális, sacerdotium sanctum, offerre spirituáles hóstias, acceptabíles Deo per Jesum Christum. Propter quod cóntinet Scriptúra: Ecce pono in Sion lápidem summum angulárem, eléctum, pretiósum: et qui crediderit in eum, non confundétur. Vobis igitur honor credéntibus: non credéntibus autem lapis, quem reprobavérunt ædificántes, his factus est in caput ánguli, et lapis offénsionis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et pósito sunt. Vos autem genus eléctum, regále sacerdotium, gens sancta, pópulus acquisitionis, ut virtútes annuntiétis ejus, qui de ténebris vos vocávit in admiráble lumen suum. Qui aliquándo non pópulus, nunc autem pópulus Dei: qui non consecúti misericórdiam, nunc autem misericórdiam consecúti.

Unto Whom coming, as to a living stone, rejected indeed by men, but chosen and made honorable by God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is contained in the Scripture, Behold I lay in Sion a chief cornerstone, elect, precious; and he that shall believe in Him, shall not be confounded. To you therefore that believe, He is honor: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: and a stone of stumbling and a rock of scandal to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare His virtues, Who hath called you out of darkness into His admirable light, Who in time past were not a people; but are now the people of God. Who had not obtained mercy; but now have obtained mercy.

From this day to the Saturday before Trinity Sunday, which is the end of the paschal time in all Masses, the Gradual is replaced by the following Alleluia.

Allelúja, allelúja. *V. Ps. 117, 24.* Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. Allelúja. *V. Ps. 112, 1.* Laudáte, púeri, Dóminum, laudáte nomen Dómini.

Alleluia, alleluia. *V. Ps. 117, 24.* This is the day which the Lord hath made, let us be glad and rejoice therein, alleluia. *V. Ps. 112, 1.* Praise the Lord ye children, praise the name of the Lord.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. John 20, 1-9

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelii secúndum Joánnem.

AT THAT time, on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre, and she saw the stone taken away from the sepulchre. She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went out, and that other disciple, and they came to the sepulchre; and they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed: for as yet they knew not the Scripture, that He must rise again from the dead.

Creed, page 765.

Offertory. Ps. 117, 26, 27

Blessed is He that cometh in the name of the Lord: we have blessed you out of the house of the Lord: the Lord is God, and He hath shone upon us, alleluia, alleluia.

Offertory Prayers, page 767.

IN ILLO témpore: Una sá-bati, María Magdaléne venit mane, cum adhuc ténebræ essent, ad monuméntum: et vidit lápidem sublátum a monuménto. Cucúrrit ergo, et venit ad Simónem Petrum, et ad álium discípulum, quem amábat Jesus, et dicit illis: Tulérunt Dóminum de onuménto, et nescímus ubi posuerunt eum. Exiit ergo Petrus, et ille álius discípulus, et vénérunt ad monuméntum. Currebant autem duo simul, et ille álius discípulus præcúrrit citius Petro, et venit primus ad monuméntum. Et cum se inclinásset, vidit pósita lin-teámina, non tamen introívit. Venit ergo Simon Petrus sequens eum, et introívit in monuméntum, et vidit lin-teámina pósita, et sudárium, quod fúerat super caput ejus, non cum lin-teaminibus pósitum, sed separátim involútum, in unum locum. Tunc ergo introívit et ille discípulus, qui vénerat primus ad monuméntum: et vidit, et crédidit: nondum enim sciébant Scriptúram, quia oportébat eum a mórtuis resúrgere.

Benedíctus, qui venit in nó-mine Dómini: benedíximus vobis de domo Dómini: Deus Dóminus, et illúxit nobis, allelúja, allelúja.

Secret

QUONCEDE, quæsumus, Dómine, semper nos per hæc mystéria paschália gratulári, ut continua nostræ reparationis operátio, perpétuæ nobis fiat causa lætitiæ. Per Dóminum.

GRANT US, we beseech Thee, O Lord, ever to rejoice through these Easter mysteries, that the continual working out of our redemption may become unto us the cause of never-ending gladness. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Communion. Gal. 3, 27

Omnes qui in Christo baptizáti estis, Christum induistis, alleluia.

All you who have been baptized in Christ, have put on Christ, alleluia.

Postcommunion

REDEMPTIÓNIS nostræ múnere vegetáti, quæsumus, Dómine: ut hoc perpétuæ salútis auxilio, fides semper vera proficiat. Per Dóminum.

QUICKENED by the gift of our redemption, we beseech Thee, O Lord, that the true faith may ever profit by this help of eternal salvation. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Low Sunday (White)

STATION AT ST. PANCRAS

Major Sunday of the First Class (Octave of Easter)

The Beginning of Mass, page 756.

Introit. 1 Pet. 2, 2

QUASI modo géniti infántes, alleluja: rationábiles, sine dolo lac concupiscite, alleluja, alleluja, alleluja. Ps. 80, 2. Exsultáte Deo adjutori nostro: jubiláte Deo Jacob. V. Glória Patri.

AS NEWBORN babes, alleluia, desire the rational milk without guile, alleluia, alleluia, alleluia. Ps. 80, 2. Rejoice to God our helper: sing aloud to the God of Jacob. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut, qui

GRANT, we beseech Thee, O almighty God, that we,

who have completed the observance of the paschal festival, may keep it, by Thy bounty, in our life and behavior. Through our Lord. paschália festa perégimus, hæc, te largiēte, móribus et vita teneámus. Per Dóminum.

Epistle. 1 John 5, 4-10

Lesson from the Epistle of blessed John the Apostle.

Léctio Epístolæ beáti Joán-nis Apóstoli.

DEARLY beloved, Whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven; the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth; the spirit, the water, and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which is greater, because He hath testified of His Son. He that believeth in the Son of God hath the testimony of God in himself.

QUARISSIMI: Omne, quod natum est ex Deo, vincit mundum: et hæc est victória, quæ vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quóniam Jesus est Filius Dei? Hic est, qui venit per aquam, et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. Et Spíritus est, qui testificátur, quóniam Christus est véritas. Quóniam tres sunt, qui testimónium dant in cælo: Pater, Verbum, et Spíritus Sanctus; et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, et aqua, et sanguis: et hi tres unum sunt. Si testimónium hóminum accipimus, testimónium Dei majus est: quóniam hoc est testimónium Dei, quod majus est: quóniam testificátus est de Filio suo. Qui credit in Filium Dei, habet testimónium Dei in se.

Alleluia, alleluia. *V. Matt. 28, 7.* In the day of My resurrection, saith the Lord, I will go before you into Galilee. Alleluia. *V. John 20, 26.* Eight days after, the doors being shut, Jesus stood in the midst of His disciples and said, Peace be unto you. Alleluia.

Munda Cor Meum, page 763.

Allelúja, allelúja. *V. Matth. 28, 7.* In die resurrectionis meæ, dicit Dóminus, præcedam vos in Galilæam. Allelúja. *V. Joan. 20, 26.* Post dies octo, jánuis clausis, stetit Jesus in médio discipulórum suórum, et dixit: pax vobis. Allelúja.

Gospel. John 20, 19-31

⌘ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Cum sero esset die illo, una sabbátórum, et fores essent clausæ, ubi erant discipuli congregáti propter metum Judæórum: venit Jesus, et stetit in médio, et dixit eis: Pax vobis. Et cum hoc dixisset, osténdit eis manus, et latus. Gavisí sunt ergo discipuli, viso Dómino. Dixit ergo eis íterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflavit: et dixit eis: Accípite Spiritum Sanctum: quórum remisérítis peccáta, remittúntur eis: et quorum retinuéritis, reténta sunt. Thomas autem unus ex duódecim, qui dicitur Didymus, non erat cum eis, quando venit Jesus. Dixerunt ergo et álíi discipuli: Vidimus Dóminum. Ille autem dixit eis: Nisi véro in mánibus ejus fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus ejus non credam. Et post dies octo, íterum erant discipuli ejus intus: et Thomas cum eis. Venit Jesus jánuis clausis, et stetit in médio, et dixit: Pax vobis. Deínde dicit Thomæ: Infer dígitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incrédulus, sed fídélis. Réspóndit Thomas, et dixit ei: Dóminus meus, et Deus meus. Dixit ei Jesus: quia vidísti me, Thoma, credidísti: beáti, qui non viderunt, et crediderunt. Multa

⌘ Continuation of the holy Gospel according to St. John.

AT THAT time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them, Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again, Peace be to you: as the Father hath sent Me, I also send you. When He had said this, He breathed on them; and He said to them, Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them, when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then He said to Thomas, Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless, but believing. Thomas answered, and said to

Him, My Lord, and my God. quídem, et ália signa fecit
 Jesus saith to him, Because Jesus in conspéctu discipuló-
 thou hast seen Me, Thomas, rum suórum, quæ non sunt
 thou hast believed: blessed are scripta in libro hoc. Hæc au-
 they that have not seen, and tem scripta sunt ut credátis,
 have believed. Many other quia Jesus est Christus Fílius
 signs also did Jesus in the sight Dei: et ut credéntes, vitam
 of His disciples, which are not hábeátis in nómine ejus,
 written in this book. But these
 are written, that you may believe that Jesus is the Christ the
 Son of God; and that, believing, you may have life in His name.

Creed, page 765.

Offertory. Matt. 28, 2, 5, 6

An angel of the Lord de- Angelus Dómini descendit
 scended from heaven, and said de cælo, et dixit mulieribus:
 to the women: He Whom you Quem quæritis, surrêxit sicut
 seek is risen as He said, alle- dixit, allelúja.
 luia.

Offertory Prayers, page 767.

Secret

RECEIVE, we pray Thee, O **S**ÚSCÍPE múnera, Dómine,
 Lord, the gifts of Thine quæsumus, exsultántis
 exultant Church, and, as Thou Ecclésiæ: et cui causam tanti
 hast afforded her cause for gáudii præstitísti, perpétuæ
 such great joy, grant her the fructum concède lætitiæ. Per
 fruit of unending gladness. Dóminum.
 Through our Lord.

Preface No. 5, page 804.

Communion. John 20, 27

Put in thy hand, and know Mitte manum tuam, et cog-
 the place of the nails, alleluia; nósce loca clavórum, allelúja:
 and be not incredulous, but be- et noli esse incrédulus, sed
 lieving, alleluia, alleluia. fidélis, allelúja, allelúja.

Postcommunion

WE BESEECH, O Lord our **Q**UÆSUMUS, Dómine Deus
 God, that Thou make noster: ut sacrosáncta
 the sacred mysteries which mystéria, quæ pro reparatió-
 Thou hast given for the bul- nis nostræ munímine contu-
 wark of our redemption, to be listi; et præsens nobis remé-
 unto us a healing both in the dium esse fácias, et futúrum.
 present and in the future. Per Dóminum.
 Through our Lord.

Concluding Prayers, page 793.

Second Sunday after Easter (White)

The Beginning of Mass, page 756.

Introit. Ps. 32, 5, 6

MISERICORDIA Dómini plena est terra, allelúja: verbo Dómini cæli firmáti sunt, allelúja, allelúja. Ps. 32, 1. Exsultáte, iusti, in Dómino: rectos decet collaudatio. *V.* Glória Patri.

THE earth is full of the mercy of the Lord, alleluia: by the word of the Lord the heavens were established, alleluia, alleluia. Ps. 32, 1. Rejoice in the Lord, ye just: praise becometh the upright. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui in Fílii tui humilitáte jacéntem mundum erexisti: fidélibus tuis perpétuam concède lætítiam; ut, quos perpétuæ mortis eripuisti cásibus, gáudiis fácias pérfrui sempitérnis. Per eúdem Dóminum.

O GOD, Who by the humility of Thy Son hast lifted up a fallen world, grant that to those whom Thou hast delivered from the misfortunes of eternal death, Thou mayest insure everlasting happness. Through the same.

If no commemorations are to be made from the Proper of Saints on this and the following Sundays of paschal time, the second Prayer is in honor of our Blessed Lady Grant us, page 824; and the third either for the Church, page 825, or for the Pope, page 826.

Epistle. 1 Peter 2, 21-25

Lectio Epístolæ beáti Petri Apóstoli.

QUÁRÍSSIMI: Christus passus est pro nobis, vobis relínquens exémplum, ut sequámini vestígia ejus. Qui peccátum non fecit, nec invéntus est dolus in ore ejus: qui cum maledicerétur, non maledicébat: cum paterétur, non comminabátur: tradébat autem judicánti se injúste: qui peccáta nostra ipse pertulit in corpore suo super lígnum: ut peccátis mórtui, justitiæ vivámus: cujus livóre sanáti estis. Erátis enim sicut oves errántes, sed convérsi estis nunc ad pastórem et episcopum animárum vestrárum.

Lesson from the Epistle of blessed Peter the Apostle.

DEARLY beloved, Christ suffered for us, leaving you an example that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who when He was reviled, did not revile; when He suffered, He threatened not; but delivered Himself to him that judged Him unjustly: Who His own self bore our sins in His body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

Alleluia, alleluia. *V. Luke 24, 35.* The disciples knew the Lord Jesus in the breaking of bread. Alleluia. *V. John 10, 14.* I am the good shepherd: and I know My sheep, and Mine know Me. Alleluia.

Allelúja, allelúja. *V. Luc. 24, 35.* Cognoverunt discipuli Dóminum Jesum in fractióne panis. Allelúja. *V. Joann. 10, 14.* Ego sum Pastor bonus: et cognósco oves meas, et cognóscunt me meæ. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 10, 11-16

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to the pharisees, I am the good shepherd. The good shepherd giveth His life for His sheep; but the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep: and the hireling flieth because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father, and I lay down My life for My sheep. And other sheep I have, that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold, and one shepherd.

Creed, page 765.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dixit Jesus pharisæis: Ego sum pastor bonus. Bonus pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cujus non sunt oves propriæ, videt lupum veniéntem, et dimíttit oves, et fugit: et lupus rapit, et dispérgit oves: mercenárius autem fugit, quia mercenárius est, et non pértinet ad eum de óvibus. Ego sum pastor bonus: et cognósco meas, et cognóscunt me meæ. Sicut novit me Pater, et ego agnósco Patrem; et ánimam meam pono pro óvibus meis. Et álias oves hábeo, quæ non sunt ex hoc ovíli: et illas opórtet me ad dúcere, et vocem meam áudent, et fiet unum ovíle, et unus pastor.

Offertory. Ps. 62, 2, 5

O God, my God, to Thee do I watch at break of day: and in Thy name I will lift up my hands, alleluia.

Deus, Deus meus, ad te da luce vígilo: et in nómine tuo levábo manus meas, allelúja.

Offertory Prayers, page 767.

Secret

LET the sacred offering, O Lord, ever confer salu-

BENEDICTIONEM nobis, Dómine cónferat salutá-

rem sacra semper oblátio: ut, tary benediction upon us, per-
quod agit mystério, virtúte fecting in power what it doeth
et perficiat. Per Dóminum. in symbol. Through our Lord.

*Second Prayer of our Blessed Lady, By Thy mercy, page 825;
third for the Church, page 825; or for the Pope, page 826.*

Preface No. 5, page 804.

Communion. John 10, 14

Ego sum pastor bonus, al- I am the good shepherd, alle-
lelúja: et cognóscō oves meas, lúja: and I know My sheep,
et cognóscunt me meæ, alle- and Mine know Me, alleluia,
lúja, allelúja. alleluia.

Postcommunion

PRÆSTA nobis, quæsumus, **G**RANT US, we beseech Thee,
omnipotens Deus: ut vi- O almighty God, that,
vificatiónis tuæ grátiam con- quickened by Thy grace, we
sequéntes, in tuo semper mû- may ever glory in Thy gifts.
nere gloriémur: Per Dómi- Through our Lord.
num.

*Second Postcommunion of our Blessed Lady, Grant O Lord,
page 825; third for the Church, page 825; or for the Pope,
page 826.*

Concluding Prayers, page 793.

Third Sunday after Easter (White)

The Beginning of Mass, page 756.

Introit. Ps. 65, 1, 2

JUBILATE Deo, omnis terra, **S**HOUT with joy to God, all
allelúja: psalmum dicite the earth, alleluia; sing
nómini ejus. allelúja: date ye a psalm to His name, alle-
glóriam laudi ejus, allelúja, lúja: give glory to His praise.
allelúja, allelúja. Ps. 65, 3. Alleluia, alleluia, alleluia. Ps.
Dicite Deo, quam terribília 65, 3. Say unto God, how ter-
sunt ópera tua, Dómine! in rible are Thy works, O Lord!
multitúdine virtútis tuæ men- in the multitude of Thy
tiéntur tibi inimici tui. V. strength Thy enemies shall lie
Glória Patri. to Thee. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui errántibus, ut **O** gon, Who dost show the
in viam possint redire light of Thy truth to
justitiæ, veritátis tuæ lumen them that go astray, that they
osténdis: da cunctis qui may be able to return to the
hristiána professióne censén- path of justice, grant unto all
tur, et illa respicere, quæ huic who profess themselves and
inimica sunt nómini; et ea are reckoned Christians, both

to reject the things that are *quæ sunt apta, sectári. Per*
 opposed to that name and to *Dóminum.*
 follow after the things that be-
 fit it. Through our Lord.

*Second Prayer of our Blessed Lady, Grant us, page 824;
 third for the Church or for the Pope, pages 825, 826.*

Epistle. 1 Pet. 2, 11-19

Lesson from the Epistle of
 blessed Peter the Apostle.

*Lectio Epistolæ beáti Petri
 Apóstoli.*

DEARLY beloved, I beseech
 you as strangers and pil-
 grims, to refrain yourselves
 from carnal desires which war
 against the soul, having your
 conversation good among the
 gentiles: that whereas they
 speak against you as evil-do-
 ers, they may by the good
 works, which they shall behold
 in you, glorify God in the day
 of visitation. Be ye subject
 therefore to every human crea-
 ture for God's sake: whether
 it be to the king as excelling:
 or to governors as sent by him
 for the punishment of evil-
 doers, and for the praise of
 the good: for so is the will of
 God, that by doing well you
 may put to silence the ignor-
 ance of foolish men. As free,
 and not as making liberty a
 cloak for malice, but as the
 servants of God. Honor all
 men. Love the brotherhood.
 Fear God. Honor the king. Ser-
 vants, be subject to your
 masters with all fear, not only
 to the good and gentle, but also
 to the froward. For this is
 thankworthy in Christ Jesus
 our Lord.

ARISSEMI: Obsecro vos
 tamquam ádvenas, et
 peregrinos abstinere vos a
 carnálibus desidériis, quæ mí-
 litant advérsus animam, con-
 versatióem vestram inter
 gentes habéntes bonam: ut in
 eo, quod detréctant de vobis
 tamquam de malefactóribus,
 ex bonis opéribus vos consi-
 derántes, glorificent Deum in
 die visitatiónis. Subjécti ígi-
 tur estóte omni humánæ crea-
 túræ propter Deum: sive regi,
 quasi præcellénti: sive dúci-
 bus, tamquam ab eo missis ad
 vindictam malefactorum, lau-
 dem vero bonórum: quia sic
 est volúntas Dei, ut benefaci-
 éntes obmutescere faciátis im-
 prudéntium hóminum igno-
 rántiam: quasi liberí, et non
 quasi velámen habéntes mali-
 tiæ libertátem, sed sicut servi
 Dei. Omnes honoráte: frater-
 nitátem diligite: Deum tí-
 méte: regem honorificáte.
 Servi, súbditi estóte in omni
 timóre dóminis, non tantum
 bonis, et modéstis, sed etiam
 dyscolis. Hæc est enim grátia:
 in Christo Jesu Dómino nos-
 tro.

Alleluia, alleluia. *Y. Ps. 110,*
9. The Lord hath sent redemp-
tion to His people. Alleluia. Y.
Luke 24, 46. It behooved Christ
to suffer these things, and so

Alleluja, alleluja. *Y. Ps.;*
110, 9. Redemptiõnem misit
Dóminus pópulo suo. Alleluja.
Y. Luc. 24, 46. Oportébat pati
Christum, et resurgere a mór-

tuis: et ita intráre in glóriam to enter into His glory. Alle-
suam. Allelúja. luia.

Munda Cor Meum, page 763.

Gospel. John 16, 16-22

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Dixit Je-
sus discípulis suis: Módi-
cum, et jam non vidébitis me:
et iterum módicum, et vidé-
bitis me: quia vado ad Pat-
rem. Dixérunt ergo ex discí-
pulis ejus ad invicem: Quid
est hoc, quod dicit nobis: Mó-
dicum, et non vidébitis me: et
iterum módicum, et vidébitis
me, et quia vado ad Patrem?
Dicébant ergo: Quid est hoc,
quod dicit: Módicum? nescí-
mus, quid lóquitur. Cognóvit
autem Jesus, quia volébant
eum interrogáre, et dixit eis:
De hoc quáritis inter vos,
quia dixi: Módicum, et non
vidébitis me: et iterum módi-
cum, et vidébitis me. Amen,
amen dico vobis: quia plorá-
bitis, et flébitis vos, mundus
autem gaudébit: vos autem
contristabimini, sed tristítia
vestra vertétur in gáudium.
Múlier cum parit, tristítiam
habet, quia venit hora ejus:
cum autem pepérerit púerum,
jam non méminit pressúre
propter gáudium, quia natus
est homo in mundum. Et vos
ígitur nunc quidem tristítiam
habétis, iterum autem vídebo
vos, et gaudébit cor vestrum:
et gáudium vestrum nemo tol-
let a vobis.

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, Jesus said
to His disciples, A little
while, and now you shall not
see Me; and again a little
while, and you shall see Me;
because I go to the Father.
Then some of His disciples said
one to another, What is this
that He saith to us, A little
while, and you shall not see
Me; and again a little while,
and you shall see Me; and be-
cause I go to the Father? They
said therefore, What is this
that He saith, A little while?
we know not what He speak-
eth. And Jesus knew that they
had a mind to ask Him: and
He said to them, Of this do
you inquire among yourselves
because I said, A little while,
and you shall not see Me; and
again a little while, and you
shall see Me? Amen, amen, I
say to you, that you shall la-
ment and weep, but the world
shall rejoice; and you shall
be made sorrowful, but your
sorrow shall be turned into
joy. A woman when she is in
labor hath sorrow, because her
hour is come; but when she
hath brought forth the child,
she remembereth no more the
anguish, for joy that a man is
born into the world. So also
you now indeed have sorrow,

but I will see you again, and your heart shall rejoice, and your
joy no man shall take from you.

Creed, page 765.

Offertory. Ps. 145, 2

Praise the Lord, O my soul, Lauda, ánima mea, Dómi-
 in my life I will praise the num: laudábo Dóminum in
 Lord: I will sing to my God as vita mea: psallam Deo meo,
 long as I shall be. Alleluia. quámdu ero, allelúja.

Offertory Prayers, page 767.

Secret

BY THESE mysteries, O **H**is nobis, Dómine, mysté-
 Lord, may grace be given riis conferátur, quo ter-
 us so that, chastening our réna desidéria mitigántes, dis-
 earthly desires, we may learn cámus amáre cæléstia. Per
 to love heavenly things. Dóminum.
 Through our Lord.

*Second Secret of our Blessed Lady, By Thy mercy, page 825;
 third for the Church or for the Pope, pages 825, 826.*

Preface No. 5, page 804.

Communion. John 16, 16

A little while, and now you Módicum, et non vidébitis
 shall not see Me, alleluia: and me, allelúja, iterum módicum,
 again a little while, and you et vidébitis me, quia vado ad
 shall see Me: because I go to Patrem, allelúja, allelúja.
 the Father. Alleluia, alleluia.

Postcommunion

MAY the sacrament we **S**ACRAMÉNTA quæ sumps-
 have received, O Lord, mus, quæsumus, Dómi-
 we beseech Thee, both restore ne; et spirítuálibus nos in-
 us with its spiritual nourish- stáurent aliméntis, et corpo-
 ment and protect us with its rálibus tueántur auxiliis. Per
 help for our bodies. Through Dóminum.
 our Lord.

*Second Postcommunion of our Blessed Lady, Grant O Lord,
 page 825, third for the Church or for the Pope, pages 825, 826.
 Concluding Prayers, page 793.*

Fourth Sunday after Easter (White)

The Beginning of Mass, page 756.

Introit. Ps. 97, 1, 2

SING ye to the Lord a new **Q**UANTÁTE Dómino cánticum
 canticle, alleluia; for the novum, allelúja: quia
 Lord hath done wonderful mirabília fecit Dóminus, al-
 things, alleluia; He hath re- lelúja: ante conspéctum gén-
 vealed His justice in the sight tium revelávit justitiam suam,
 of the gentiles, alleluia, allelúja, allelúja, allelúja. *Ps.*
luia. Ps. 97, 1. His right hand 97, 1. Salvábit sibi dextera

ejus: et bráchiū sanctum hath wrought for Him salva-
 ejus. *V.* Glória Patri. tion: and His arm is holy. *V.*
 Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui fidélium men-
 tes unius éfficis volun-
 tátis: da pópulis tuis id amáre
 quod præcipis, id desideráre
 quod promíttis; ut inter mun-
 dánas varietátes ibi nostra
 fixa sint corda, ubi vera sunt
 gáudia. Per Dóminum.

O GOD, Who dost make the
 minds of the faithful to
 be of one accord, grant Thy
 peoples that they may love
 what Thou commandest and
 desire what Thou dost promise,
 so that, amid the changing
 things of this world, our
 hearts may be set where true
 joys abide. Through our Lord.

*Second Prayer of our Blessed Lady, Grant us, page 824;
 third for the Church or for the Pope, pages 825, 826.*

Epistle. 1 James 1, 17-21

Léctio Epístolæ beáti Jacóbi
 Apóstoli.

Lesson from the Epistle of
 blessed James the Apostle.

QUÁRÍSSIMI: Omne datum
 óptimum, et omne do-
 num perféctum desúrsum est,
 descéndens a Patre lúminum,
 apud quem non est transmu-
 tatio, nec vicissitúdinis obum-
 bratio. Voluntáre enim genuit
 nós verbo veritátis, ut simus
 initium áliquod creatúre ejus.
 Scitis, fratres mei dilectíssimi.
 Sit autem omnis homo velox
 ad audiéndum: tardus autem
 ad loquéndum, et tardus ad
 iram. Ira enim viri, justítiam
 Dei non operátur. Propter
 quod abjiciéntes omnem im-
 mundítiam et abundántiam
 malítiæ, in mansuetúdine sus-
 cipite insitum verbum, quod
 potest salváre ánimas vestras.

DEARLY beloved, Every best
 gift, and every perfect
 gift is from above; coming
 down from the Father of
 lights, with Whom there is no
 change, nor shadow of altera-
 tion. For of His own will hath
 He begotten us by the word of
 truth, that we might be some
 beginning of His creatures.
 You know, my dearest breth-
 ren; and let every man be
 swift to hear, but slow to
 speak, and slow to anger. For
 the anger of man worketh not
 the justice of God. Wherefore,
 casting away all uncleanness,
 and abundance of naughtiness,
 with meekness receive the en-
 grafted word, which is able to
 save your souls.

Allelúja, allelúja. *V.* Ps.
 117, 16. Dextera Dómini fecit
 virtútem, dextera Dómini ex-
 altávit me. Allelúja. *V.* Rom.
 6, 9. Christus resúrgens ex
 mórtuis jam non móritur:

Alleluia, alleluia. *V.* Ps. 117,
 16. The right hand of the Lord
 hath wrought power; the right
 hand of the Lord hath exalted
 me. Alleluia. *V.* Rom. 6, 9.
 Christ, rising from the dead,

now dieth not; death shall no mors illi ultra non dominábi-
more have dominion over Him. tur. Allelúja.
Allelúia.

Munda Cor Meum, page 763.

Gospel. John 16, 5-14

✠ Continuation of the holy Gospel according to St. John.

AT THAT time Jesus said to His disciples, I go to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go; for if I go not, the Paraclete will not come to you, but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in Me; and of justice, because I go to the Father, and you shall see Me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you, but you cannot bear them now; but when He, the Spirit of truth, is come, He will teach you all truth; for He shall not speak of Himself; but what things soever He shall hear, He shall speak, and the things that are to come He shall show you. He shall glorify Me because He shall receive of Mine, and shall show it to you.

Creed, page 765.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discipulis suis: Vado ad eum, qui misit me: et nemo ex vobis intérogat me: Quo vadis? Sed quia hæc locútus sum vobis, tristítia implévit cor vestrum. Sed ego veritátem dico vobis: expedit vobis ut ego vadam: si enim non abiero, Paráclitus non véniet ad vos: si autem abiero, mittam eum ad vos. Et cum vénerit ille, árguet mundum de peccáto, et de justítia, et de judício. De peccáto, quidem, quia non credidérunt in me: de justítia vero, quia ad Patrem vado, et jam non vidébitis me: de judício autem, quia princeps hujus mundi jam judicátus est. Adhuc multa hábeo vobis dícere: sed non potéstis portáre modo. Cum autem vénerit ille Spíritus veritátis, docébit vos omnem veritátem. Non enim loquétur a semetípso: sed quæcúmque áudiet, loquétur, et quæ ventura sunt annuntiábit vobis. Ille me clarificábit: quia de meo accípiet, et annuntiábit vobis.

Offertory. Ps. 65, 1, 2, 16

Shout with joy to God, all the earth, sing ye a psalm to His name: come, and hear, and I will tell you, all you that fear

Jubiláte Deo, univérsa terra, psalmum dícite nómini ejus: veníte, et audíte, et narrábo vobis, omnes qui tímétis

Deum, quanta fecit Dóminus
ánimæ meæ, allelúja.

God, what great things the
Lord hath done for my soul,
alleluia.

Offertory Prayers, page 767.

Secret

DEUS, qui nos per hujus
sacrificií veneránda
commércia, uníus summæ di-
vinitátis partícipes effecísti:
præsta, quæsumus; ut, sicut
tuam cognóscimus veritátem,
sic eam dignis móribus asse-
quámur. Per Dóminum.

O God, Who, through the
holy relationship of this
sacrament, hast made us par-
takers of one supreme divinity.
grant, we beseech Thee, that,
as we know Thy truth, so we
may follow it with worthy be-
haviour. Through our Lord.

*Second Secret of our Blessed Lady, By Thy mercy, page 825;
third for the Church, page 825; or for the Pope, page 826.*

Preface No. 5, page 804.

Communion. John 16, 8

Cum vénerit Paráclitus Spí-
ritus veritátis, ille árguet
mundum de peccáto, et de
justítia, et de judício, allelúja,
allelúja.

When the Paraclete shall
come, the Spirit of truth, He
shall convince the world of sin,
and of justice, and of judg-
ment, alleluia, alleluia.

Postcommunion

ADÉSTO nobis, Dómine
Deus noster: ut per
hæc, quæ fidéliter sumpsimus,
et purgémur a vitiis, et a
perículis ómnibus eruámur.
Per Dóminum.

BE NEAR US, O Lord, our
God, that, through those
things which we have faith-
fully received, we may both be
cleansed of sin and rescued
from all dangers. Through our
Lord.

*Second Postcommunion of our Blessed Lady, Grant O Lord,
page 825; third for the Church, page 825; or for the Pope,
page 826.*

Concluding Prayers, page 793.

Fifth Sunday after Easter (White)

The Beginning of Mass, page 756.

Introit. Is. 48, 20

VOCEM jucunditátis an-
nuntiáte, et audiátur,
allelúja: annuntiáte usque ad
extrémum terræ: liberávit
Dóminus pópulum suum, alle-
lúja, allelúja. Ps. 65, 1-2. Ju-
biláte Deo, omnis terra, psal-

DECLARE the voice of joy,
and let it be heard, al-
leluia: declare it even unto the
ends of the earth; the Lord
hath delivered His people, al-
leluia, alleluia. Ps. 65, 1-2.
Shout with joy to God all the

earth: sing ye a psalm to His name, give glory to His praise. *V. Glory.* *mum dicite nómini ejus: date glóriam laudi ejus. V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, from Whom all good things come, generously grant to us who beseech Thee that we may, by Thy inspiration, think those things which are right and, that we perform them under Thy guidance. Through our Lord.

DEUS, a quo bona cuncta procedunt, largire supplicibus tuis: ut cogitemus, te inspirante, quæ recta sunt; et, te gubernante, eadem faciamus. Per Dóminum.

Second Prayer of our Blessed Lady, Grant us, page 824; third for the Church, page 825; or for the Pope, page 826.

Epistle. James 1, 22-27

Lesson from the Epistle of blessed James the Apostle.

Lectio Epistolæ beāti Jacóbi Apóstoli.

DEARLY beloved, Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspeckled from this world.

QUARISSIMI: Estóte factóres verbi, et non auditóres tantum: falléntes vosmetípsos Quia si quis auditor est verbi, et non factor: hic comparábitur viro consideránti vultum nativitatís suæ in spéculo: considerávit enim se, et ábiit, et statim oblítus est qualis fúerit. Qui autem perspéxerit in legem perféctam libertátis, et permánserit in ea, non auditor obliuíosus factus, sed factor óperis: hic beátus in facto suo erit. Si quis autem putat se religiósus esse, non refrénans linguam suam, sed sedúcens cor suum, hujus vana est religio. Religio munda, et immaculáta apud Deum et Patrem, hæc est: Visitáre pupíllas, et víduas in tribulatióne eórum, et immaculátum se custodíre, ab hoc sæculo.

Alleluia, alleluia. *V. Christ is risen, and hath shone His*

Allelúja, allelúja. *V. Surrexit Christus, et illúxit nobis,*

quos redēmit sāguine suo. Allelūja. *Y. Joann. 16, 28.* Exīvi a Patre, et veni in mundum: iterum relīquo mundum, et vado ad Patrem. Allelūja.

light upon us whom He hath redeemed with His blood. Alleluia. *Y. John 16, 28.* I went out from the Father and came into the world; again, I leave the world and go to the Father. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 16, 23-30

✠ Sequētia sancti Evangelii secūndum Joānnem.

IN ILLO tēpore: Dixit Jesus discipulis suis: Amen, amen dico vobis: si quid petieritis Patrem in nōmine meo, dabit vobis. Usque modo non petistis quidquam in nōmine meo: Pēтите, et accipiētis, ut gāudium vestrum sit plenum. Hēc in provēbiis locūtus sum vobis. Venit hora, cum jam non in provēbiis loquar vobis, sed palam de Patre annuntiābo vobis. In illo die in nōmine meo petētis: et non dico vobis, quia ego rogābo Patrem de vobis: ipse enim Pater amat vos, quia vos me amās-tis, et credidistis, quia ego a Deo exīvi. Exīvi a Patre, et veni in mundum: iterum relīnqua mundum, et vado ad Patrem. Dicunt ei discipuli ejus: Ecce nunc palam loqueris, et provēbium nullum dicis. Nunc scimus, quia scis omnia, et non opus est tibi, ut quis te interroget: in hoc crēdimus, quia a Deo existi.

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus saith to His disciples, Amen, amen I say to you, if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name: ask and you shall receive, that your joy may be full. These things I have spoken to you in proverbs: the hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day, you shall ask in My name; and I say not to you that I will ask the Father for you, for the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to Him, Behold, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou

needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

Creed, page 765.

Offertory. Ps. 65, 8, 9, 26

Benedicite, gentes, Dōminum Deum nostrum, et obau-

O bless the Lord our God, ye gentiles, and make the voice

of His praise to be heard: Who hath set my soul to live, and hath not suffered my feet to be moved: blessed be the Lord, Who hath not turned away my prayer, and His mercy from me, alleluia.

díte vocem laudis ejus: qui pòsuit ánimam meam ad vitam, et non dedit commoveri pedes meos: benedictus Dóminus, qui non amóvit deprecationem meam, et misericórdiam suam a me, allelúja.

Offertory Prayers, page 767.

Secret

RECIVE, O Lord, the prayers of the faithful, with offerings of sacrifices, that through these offices of pious devotion we may pass to heavenly glory. Through our Lord.

SÚSCÍPE, Dómine, fidélium preces cum oblationibus hostiárum: ut per hæc piæ devotiõnis officia, ad cælèstem glóriam transeámus. Per Dóminum.

Second Secret of our Blessed Lady, By Thy mercy, page 825; third for the Church, page 825; or for the Pope, page 826.

Preface No. 5, page 804.

Communion. Ps. 95, 2

Sing ye to the Lord, alleluia; sing ye to the Lord, and bless His name; show forth His salvation from day to day, alleluia, alleluia.

Cantáte Dómino, allelúja: cantáte Dómino, et benedicíte nomen ejus: bene nuntiáte de díe in diem salutáre ejus, allelúja, allelúja.

Postcommunion

GRANT, O Lord, unto us, who have been regaled with the virtue of the heavenly table, both to desire what is right and to obtain what we desire. Through our Lord.

MÉRÍBUE nobis, Dómine, cæléstis mensæ virtúte satiátis: et desideráre quæ recta sunt, et desideráta percípere. Per Dóminum.

Second Postcommunion of our Blessed Lady, Grant O Lord, page 825; third for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

The Rogation Days

Mass of the Rogation Days (Purple)

STATIONS: MONDAY, AT ST. MARY MAJOR; TUESDAY, AT ST. JOHN LATERAN; WEDNESDAY, AT ST. PETER

The following Mass is said during or after the Procession.

The Beginning of Mass, page 756.

Introit. Ps. 17, 7

HE HEARD my voice from His holy temple, alleluia; and

EXAUDÍVIT de templo sancto suo vocem me-

am, allelúja: et clamor meus in conspéctu ejus, introívit in aures ejus, allelúja, allelúja. Ps. 17, 2, 3. DÍligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. V. Glória Patri.

my cry before Him came into His ears, alleluia, alleluia. Ps. 17, 2, 3. I will love Thee, O Lord, my strength; the Lord is my firmament, and my refuge, and my deliverer. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut, qui in afflictiónē nostra de tua pietate confidimus; contra adversa omnia, tua semper protectionē muniámur. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who in our affliction trust in Thy loving-kindness, may by Thy protection ever be defended against all adversities. Through our Lord.

Second Prayer of our Blessed Lady, Grant us, page 824; third for the Church, page 825; or for the Pope, page 826.

Epistle. James 5, 16-20

Léctio Epístolæ beáti Jacóbi Apóstoli.

Lesson from the Epistle of blessed James the Apostle.

QUÆRÍSSIMI: Confitémini alterutrū peccáta vestra, et oráte pro invicem, ut salvemini: multum enim valet deprecátio justī assídua. Elías homo erat similis nobis passibilis: et oratióne orávit ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursum orávit: et cælum dedit plúviam, et terra dedit fructum suum. Fratres mei, si quis ex vobis erráverit a veritate, et converterit quis eum: scire debet, quóniam qui converti fécerit peccatórem ab erróre viæ suæ, salvábit ánimam ejus a morte, et opériet multitudinem peccatórum.

DEARLY beloved, Confess your sins one to another, and pray for one another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months: and he prayed again, and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him, he must know that he who causeth a sinner to be converted from the error of his way shall save his soul from death, and shall cover a multitude of sins.

Allelúja. V. Ps. 117, 1. Confitémini. Dómino, quóniam

Alleluia. V. Ps. 117, 1. Confess ye to the Lord, for He is

good, for His mercy endureth forever.

bonus: quóniam in sæculum misericórdia ejus.

Munda Cor Meum, page 763.

Gospel. Luke 11, 5-13

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to His disciples, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Dixit Jesus discipulis suis: Quis vestrum habébit amicum, et ibit ad illum média nocte, et dicet illi: Amice, cómmoda mihi tres panes, quóniam amicus meus venit de via ad me, et non hábeo quod ponam ante illum: et ille defintus respóndens, dicat: Noli mihi moléstus esse, jam óstium clausum est, et púeri mei mecum sunt in cubili: non possum súrgere, et dare tibi. Et si ille perseveráverit pulsans: dico vobis, etsi non dabit illi surgens, eo quod amicus ejus sit, propter improbitátem tamen ejus surget, et dabit illi quotquot habet necessariós. Et ego dico vobis: Pétite, et dábitur vobis: quærite, et inveniétes: pulsáte, et aperiétur vobis. Omnis enim, qui petit, áccipit: et qui quærit, invenit: et pulsánti aperiétur. Quis autem ex vobis patrem petit panem, numquid lápidem dabit illi? Aut piscem: numquid pro pisce serpéntem dabit illi: Aut si petierit ovum: numquid pórriget illi scorióñem? Si ergo vos cum sitis mali, nostis bona data dare filiis vestris: quanto magis Pater vester de cælo dabit spíritum bonum peténtibus se?

Offertory. Ps. 108, 30, 31

I will give thanks to the Lord

Confitébor Dómino nimis

in ore meo: et in médio mul- exceedingly with my mouth,
tórurú laudábo eum, quia and in the midst of many I will
ástíttit a dextris páuperis: ut praise Him, because He hath
salvám fáceret a persecuént- stood at the right hand of the
tibus ánimam meam, alle- poor, to save my soul from per-
lúja. secutors. Alleluia.

Offertory Prayers, page 767.

Secret

HÆC múnera, quæsumus, **M**AY these offerings, we be-
Dómine, et víncula seech Thee, O Lord, both
nostræ pravítátis absólvant, loose the bonds of our sinful
et tuæ nobis misericórdiæ dispositions and win for us the
dona concílient. Per Dómin- gifts of Thy mercy. Through
um. our Lord.

*Second Secret of our Blessed Lady, By Thy mercy, page 825;
third for the Church, page 825; or for the Pope, page 826.*

Preface No. 5, page 804.

Communion. Luke 11, 9, 10

Petite, et accipiétis: quæ- Ask, and you shall receive;
rite, et inveniétis: pulsáte, et seek, and you shall find; knock,
aperiétur vobis: omnis enim and it shall be opened to you:
qui petit, áccipit: et qui quæ- for every one that asketh re-
rit, ínvenit: et pulsánti aperi- ceiveth; and he that seeketh
étur, allelúja. findeth; and to him that knock-
eth, it shall be opened. Alleluia.

Postcommunion

VOTA nostra, quæsumus, **L**ET Thy kind favor, O Lord,
Dómine, pio favóre follow our petitions, that,
proséquere: ut, dum dona receiving Thy gifts in our tri-
tua in tribulatióne percípi- bulation, we may be consoled
mus, de consolatióne nostra and increase in Thy love.
in tuo amóre crescámus. Per Through our Lord.
Dóminum.

*Second Postcommunion of our Blessed Lady, Grant O Lord,
page 825; third for the Church, page 825; or for the Pope, page
826.*

Concluding Prayers, page 793.

Ascension Eve (White)

The Mass for Ascension Eve is the same as that for the fifth Sunday after Easter, page 575; except as follows:

Second Prayer of Rogation day, page 579; third of our Blessed Lady, Grant us, page 824.

Epistle. Eph. 4, 7-13

Lesson from the Epistle of L  ctio Epistol   be  ti Pauli
blessed Paul the Apostle to the Ap  stoli ad Eph  sios.
Ephesians.

BRETHREN, to every one of us is given grace according to the measure of the giving of Christ. Wherefore He saith, Ascending on high, He led captivity captive; He gave gifts to men. Now, that He ascended, what is it, but because He also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that He might fill all things. And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

FRATRES: Unicuique nostrum data est gr  tia sec  ndum mensuram donationis Christi. Propter quod dicit: Asc  ndens in altum, captivam duxit captivitatem: dedit dona hominibus. Quod autem asc  ndit, quid est, nisi quia et desc  ndit primum in inferiores partes terr  ? Qui desc  ndit, ipse est qui et asc  ndit super omnes c  elos, ut impleret   mnia. Et ipse dedit quosdam quidem ap  stolos, quosdam autem prophetas,   lios vero evangelistas,   lios autem pastores, et doctores ad consummationem sanctorum in opus ministerii, in   dificationem corporis Christi: donec occurr  mus omnes in unitatem fidei, et agnitionis Filii Dei, in virum perfectum, in mensuram   tatis plenitudinis Christi.

Gospel. John 17, 1-11

   Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus lifting up His eyes to heaven, said, Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee. As Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him.

   Sequ  ntia sancti Evangelii sec  ndum Jo  nnem.

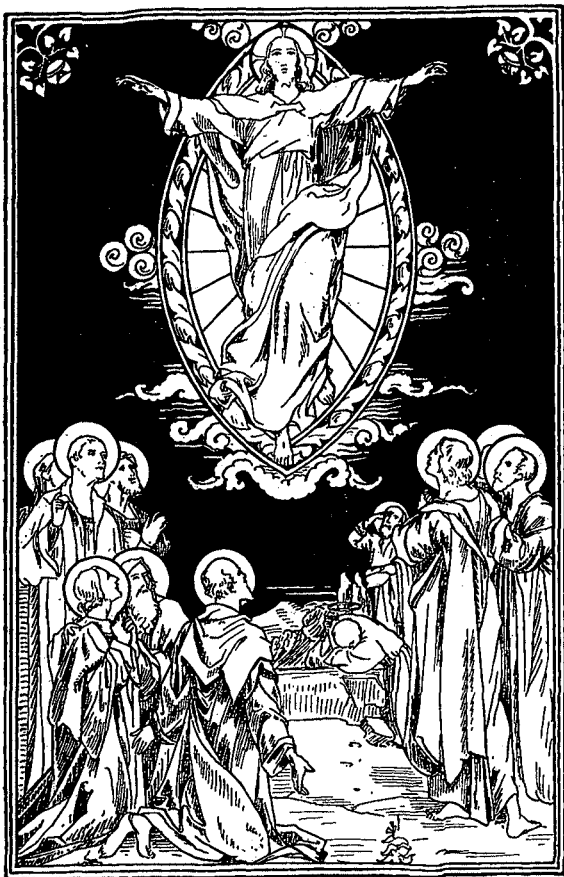
IN ILLO t  mpore: Sublevatis Jesus oculis in c  elum, dixit: Pater, venit hora, clarifica Filium tuum, ut Filius tuus clarificet te: sicut dedisti ei potestatem omnis carnis, ut omne, quod dedisti ei, det eis vitam   ternam.

Hæc est autem vita æterna: Now this is eternal life, That
 Ut cognoscant te, solum De- they may know Thee, the only
 um verum, et quem misisti true God, and Jesus Christ
 Jesum Christum. Ego te clar- Whom Thou hast sent. I have
 ificavi super terram: opus glorified Thee on the earth; I
 consummavi, quod dedisti have finished the work which
 mihi ut faciam: et nunc clar- Thou gavest Me to do; and now
 ifica me tu, Pater, apud teme- glorify Thou Me, O Father,
 ptipsum, claritate, quam habui with Thyself, with the glory
 priusquam mundus esset, which I had, before the world
 apud te. Manifestavi nomen was, with Thee. I have mani-
 tuum hominibus, quos dedisti fested Thy name to the men
 mihi de mundo. Tui erant, et whom Thou hast given Me out
 mihi eos dedisti: et sermonem of the world. Thine they were,
 tuum servaverunt. Nunc cog- and to Me Thou gavest them,
 novérunt quia omnia, quæ de- and they have kept Thy word.
 disti mihi, abs te sunt: quia Now they have known that all
 verba, quæ dedisti mihi, dedi things which Thou hast given
 eis: et ipsi acceperunt, et cog- Me are from Thee; because the
 novérunt vere quia a te exívi, words which Thou gavest Me
 et crediderunt quia tu me I have given to them and they
 misisti. Ego pro eis rogo: non have received them, and have
 pro mundo rogo, sed pro his, known in very deed that I
 quos dedisti mihi: quia tui came out from Thee, and they
 sunt: et mea omnia tua sunt, have believed that Thou didst
 et tua mea sunt: et clarificá- send Me. I pray for them; I
 tus sum in eis. Et jam non pray not for the world, but for
 sum in mundo, et hi in mun- them whom Thou hast given
 do sunt, et ego ad te vénio. Me; because they are Thine:
 and all My things are Thine,
 and Thine are Mine; and I am glorified in them. And now I
 am not in the world, and these are in the world, and I come
 to thee.

Second Secret of the Rogation day, page 581; third of our Blessed Lady, By Thy mercy, page 825.

Second Postcommunion of the Rogation day, page 581; third of our Blessed Lady, Grant O Lord, page 825.





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AND HE LED THEM OUT AS FAR AS BETHANIA: AND LIFTING HIS HANDS, HE BLESSED THEM. AND IT CAME TO PASS, WHILST HE BLESSED THEM, HE DEPARTED FROM THEM AND WAS CARRIED UP TO HEAVEN. (Luke 24, 50, 51.)

Ascension Day (White)

STATION AT ST. PETER

**Double of the First Class with a Privileged Octave
of the Third Order**

The Beginning of Mass, page 756.

Introit. Acts 1, 11

VIRI GALILÆI, quid admirámini aspiciéntes in cælum? allelúja: quemádmódum vidístis eum ascendéntem in cælum, ita véniet, allelúja, allelúja, allelúja. Ps. 46, 2. Omnes gentes, pláudite mánibus: jubilate Deo in voce exsultatiónis. *V.* Glória Patri.

VE MEN of Galilee, why wonder you, looking up to heaven? alleluia: He shall so come as you have seen Him going up into heaven, alleluia, alleluia, alleluia. Ps. 46, 2. O clap your hands, all ye nations; shout unto God with the voice of joy. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

QUONCEDE, quæsumus, omnipotens Deus: ut, qui hodiérna die Unigéntum tuum Redemptórem nostrum ad cælos ascendisse crédimus; ipsi quoque mente in cælestibus habitémus. Per eúmdem Dóminum.

GRANT, we beseech Thee, O almighty God, that, believing Thine only-begotten, our Redeemer, to have ascended to heaven on this day, we, too, may spiritually dwell in heavenly places. Through the same.

Lesson. Acts 1, 1-11

Léctio Actuum Apostolorum.

Lesson from the Acts of the Apostles.

PRIMUM quidem sermónem feci de ómnibus, o Theóphile, quæ cœpit Jesus fácere, et docére usque in diem, qua, præciplens Apóstolis per Spíritum Sanctum, quos elégit, assúptus est: quibus et præbuit seípsum vivum post passiónem suam in multis arguméntis, per dies quadragínta appárens eis, et loquens de regno Dei. Et convéscens, præcépit eis ab Jerosólymis ne discéderent, sed exspectárent promissiónem Patris, quem audístis (inquit)

THE former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom He had chosen. He was taken up. To whom also He showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, He commanded them that they should not depart from Jerusalem, but should

wait for the promise of the Father, which you have heard (saith He) by My mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence. They therefore who were come together asked Him, saying, Lord, wilt Thou at this time restore the kingdom to Israel? But He said to them, It is not for you to know the times or moments which the Father hath put in His own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to Me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on He was raised up, and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus Who is taken up from you into heaven, shall so come, as you have seen Him going into heaven.

Alleluia, alleluia. *℣. Ps. 46, 6.* God hath ascended in jubilation, and the Lord with the sound of the trumpet. Alleluia. *℣. Ps. 67, 18, 19.* The Lord is in Sina, in His holy place; ascending on high, He hath led captivity captive. Alleluia.

Allelúja, allelúja. *℣. Ps. 46, 6.* Ascéndit Deus in jubilatione, et Dóminus in voce tubæ. Allelúja. *℣. Ps. 67, 18-19.* Dóminus in Sina in sancto, ascéndens in altum, captivam duxit captivitátem. Allelúja.

Munda Cor Meum, page 763.

Gospel. Mark 16, 14-20

✠ Continuation of the holy Gospel according to St. Mark. ✠ Sequéntia sancti Evangelii secúndum Marcum.

AT THAT time, Jesus appeared to the eleven as **I**N ILLO témpore: Recumbéntibus undecim dis-

cípulis, apparuit illis Jesus: et exprobrávit incredulitátem eórum et durítiam cordis: quia iis, qui viderant eum resurrexisse, non crediderunt. Et dixit eis: Eúntes in mundum univérsum prædicáte Evangélium omni creatúræ. Qui crediderit, et baptizátus fúerit, salvus erit: qui vero non crediderit, condemnábitur. Signa autem eos, qui crediderint, hæc sequéntur: In nómine meo dæmónia ejicient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid biberint, non eis nocébit: super ægros manus impónent, et bene habébunt. Et Dóminus quidem Jesus postquam locútus est eis, assúptus est in cælum, et sedet a dextris Dei. Illi autem profécti prædicavérunt ubique, Dómino cooperánte, et sermónem confirmánte, sequéntibus signis.

they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them, Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but He that believeth not shall be condemned. And these signs shall follow them that believe. In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going preached everywhere, the Lord working withal, and confirming the word with the signs that followed.

(The paschal candle is now extinguished.)

Creed, page 765.

Offertory. Ps. 46, 6

Ascéndit Deus in jubilatione, et Dóminus in voce tubæ, allelúja.

God is ascended in jubilee, and the Lord with the sound of trumpet. Alleluia.

Offertory Prayers, page 767.

Secret

SÚSCIPE, Dómine, múnera, quæ pro Fílii tui gloriósa Ascensione, deférimus: et concéde propítius; ut a præséntibus periculis liberémur, et ad vitam perveniámus atérnam. Per eúndem Dóminum.

RECEIVE, O Lord, the offerings which we bring for the glorious ascension of Thy Son, and grant in Thy mercy that we may be delivered from present dangers and may attain unto life everlasting. Through the same.

Preface No. 6, page 807.

Communion. Ps. 67, 33, 34

Sing ye to the Lord, Who Psállite Dómino, qui ascén-
mounteth above the heaven of dit super cælos cælórum ad
heavens to the east. Alleluia. Oriéntem, allelúja.

Postcommunion

GRANT, we beseech Thee, O **P**RÆSTA nobis, quæsumus,
almighty and merciful **O**mnípotens et miséri-
God, that what we have re- cors Deus: ut, quæ visibílibus
ceived in visible mysteries, we mystériis suménda percépi-
may also obtain in their in- mus, invisibíli consequámur
visible effect. Through our effectu. Per Dóminum.
Lord.

Concluding Prayers, page 793.

During the Octave of Ascension: On weekdays, with no other feast, Mass of Ascension as above with second Prayers of our Blessed Lady, page 824; third for the Church, page 825; or for the Pope, page 826. On simple feasts, second Prayers of the Feast, third of our Blessed Lady; on doubles, or semi-doubles, the Mass of the feast, second Prayers as in Mass of Ascension Day.

Sunday Within the Octave of the Ascension

STATION AT ST. MARY OF THE MARTYRS

The Beginning of Mass, page 756.

Introit. Ps. 26, 7, 8, 9

HEAR, O Lord, my voice **E**XÁUDI, Dómine, vocem
with which I have cried meam, qua clamavi ad
to Thee, alleluia: my heart te, allelúja: tibi dixit cor
hath said to Thee, I have meum, quæsívi vultum tuum;
sought Thy face, Thy face, O vultum tuum, Dómine, re-
Lord, I will seek: turn not away quíram: ne avértas fáciem
Thy face from me, alleluia, tuam a me, allelúja, allelúja.
alleluia. Ps. 26, 1. The Lord is Ps. 26, 1. Dóminus illuminatio
my light and my salvation; mea, et salus mea: quem
whom shall I fear? *V.* Glory. timébo? *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY and eternal **O**MNÍPOTENS sempitérne
God, make us ever bear Deus: fac nos tibi sem-
a devout affection toward Thee, per et devótam gérere volun-
and with sincere heart to serve tatem; et majestáti tuæ sin-
Thy majesty. Through our céro corde servíre. Per Dó-
Lord. minum.

Second Prayer of the Ascension, page 585.

Epistle. 1 Peter 4, 7-11

Lectio Epistolæ beāti Petri
Apóstoli.

QUARRISSIMI: Estóte prudentes, et vigiláte in orationibus. Ante ómnia autem, mútuam in vobismetipsis caritátem continuam habéntes: quia cáritas óperit multitudinem peccatórum. Hospitáles invicem sine murmuratióne: unusquisque, sicut accépit grátiam, in alterutrum illam administrátes, sicut boni dispensatóres multifórmis grátiae Dei. Si quis loquitur, quasi sermónes Dei: si quis ministrat, tamquam ex virtúte, quam administrat Deus: ut in ómnibus honorificétur Deus per Jesum Christum Dóminum nostrum.

Lesson from the Epistle of
blessed Peter the Apostle.

DEARLY beloved, be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one toward another without murmuring. As every man hath received grace, ministering the same one to another; as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth; that in all things God may be honored through Jesus Christ, our Lord.

Allelúja, allelúja. *V. Ps. 46, 9.* Regnávit Dóminus super omnes gentes: Deus sedet super sedem sanctam suam. Allelúja. *V. Joan. 14, 18.* Non vos relinquam orphanos: vado, et vénio ad vos, et gaudébit cor vestrum. Allelúja.

Munda Cor Meum, page 763.

Alleluia, alleluia. *V. Ps. 46, 9.* The Lord hath reigned over all the nations; God sitteth on His holy throne. Alleluia. *V. John 14, 18.* I will not leave you orphans; I go and I come to you, and your heart shall rejoice. Alleluia.

Gospel. John 15, 26, 27; 16, 1-4

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discipulis suis: Cum vénerit Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procédit, ille testimónium perhibébit de me: et vos testimónium perhibébitis, quia ab infitio mecum estis. Hæc locútus sum vobis, ut non scandalizémini. Absque

✠ Continuation of the holy Gospel according to St. John.

AT THAT time Jesus said to His disciples, When the Paraclete cometh, Whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of Me: and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scan-

dalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that, when the hour shall come, you may remember that I told you.

synagógis, fácient vos: sed venit hora, ut omnis, qui interficit vos, arbitretur obsequium se præstare Deo. Et hæc fácient vobis, quia non novérunt Patrem, neque me. Sed hæc locútus sum vobis: ut, cum vénerit hora eórum, reminiscámini, quia ego dixi vobis.

Creed. page 765.

Offertory. Ps. 46, 6

God is ascended with jubilee; and the Lord with the sound of trumpet. Alleluia.

Ascéndit Deus in jubilatione, et Dóminus in voce tubæ, allelúja.

Offertory Prayers, page 767.

Secret

LET This immaculate sacrifice purify us, O Lord, and impart to our souls the vigor of supernal grace. Through our Lord.

SACRIFICIA nos, Dómine, immaculáta purificent: et méntibus nostris supérnæ grátie dent vigórem. Per Dóminum.

Second Secret of the Ascension, page 587.

Preface No. 6, page 807.

Communion. John 17, 12, 13, 15

Father, while I was with them, I kept them whom Thou gavest Me, alleluia; but now I come to Thee; I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil, alleluia, alleluia.

Pater, cum essem cum eis, ego servábam eos, quos dedisti mihi, allelúja: nunc autem ad te vénio: non rogo, ut tollas eos de mundo, sed ut serves eos a malo, allelúja, allelúja.

Postcommunion

AS WE have been filled with heavenly gifts, O Lord, grant, we beseech Thee, that we may constantly persevere in thanksgiving. Through our Lord.

REPLÉTI, Dómine, muneribus sacris, da, quæsumus; ut in gratiárum semper actióne maneámus. Per Dóminum.

Second Postcommunion of the Ascension, page 588.

Concluding Prayers, page 793.

Whitsun-Eve (Purple, Red)

STATION AT ST. JOHN LATERAN

Privileged Vigil of the First Class

On this Saturday before Whitsunday the ceremonies are similar to those on Holy Saturday. The holy water font is blessed and the Litany of the Saints sung exactly as on Holy Saturday; afterwards the clergy change their purple or violet-hued vestments for others of red, assigned to Masses of the Holy Ghost, in allusion to the fiery tongues of Pentecost. As on Holy Saturday, the Introit is omitted from the high Mass of Whitsun-Eve and the church bells are rung at the Gloria in excelsis.

Before high Mass the officiating priest, attended by his deacon and subdeacon, vested in purple chasubles, the altar-candles remaining unlighted, reads six prophecies of those which were read on Holy Saturday. At the end of each he chants a Prayer. But after the word Oremus ("Let us pray") the deacon does not say Flectamus genua ("Let us kneel").

Prophecy 1. In those days, God tempted Abraham, page 507

Prayer

DEUS, qui in Abrahæ famuli tui opere, humano generi obediëntiæ exemplum, præbuit: concede nobis, et nostræ voluntatis pravitatem frangere, et tuorum præceptorum rectitudinem in omnibus adimplere. Per Dóminum.

O GOD, Who, in the work of Thy servant Abraham hast set before mankind examples of obedience, grant us both to break the evil disposition of our own will and in all things to fulfill the observance of Thy commands. Through our Lord.

Prophecy 2. In those days, the morning watch, with the Tract, Let us sing to the Lord, page 509.

Prayer

DEUS, qui primis temporibus impléta miracula novi testaménti luce reserásti, ut et Mare rubrum forma sacri fontis exsisteret, et liberáta plebs ab Ægyptiaca servitute, christiáni pópuli sacraménta præferret: da, ut omnes gentes Israëlís privilegiúm mérito fidei consecútæ, Spíritus tui participatióne regeneréntur. Per Dóminum.

O GOD, Who by the light of the New Testament hast explained the miracles performed in the first ages, so that the Red Sea should be a type of the sacred font, and the people delivered from Egyptian bondage should signify the sacraments of the Christian commonwealth, grant that all the nations, which by faith have merited the privilege of Israel, may be regenerated by partaking of Thy Spirit. Through our Lord.

Prophecy 3. In those days, Moses wrote, with the Tract. Hear, O heaven, page 519.

Prayer

O god, the glory of the faithful and the life of the just, Who through Thy servant Moses hast taught us also sacred songs to sing in Thy praise, do Thou spread abroad over all the earth Thy mercy, giving happiness, taking away fear, that what was declared unto punishment may be applied to an everlasting remedy. Through our Lord.

DEUS, gloriificatio fideli-um, et vita justorum, qui per Móysen fámulum tuum nos quoque modulatione sacri cárminis erudisti: universis géntibus misericórdiæ tuæ munus operáre, tribuendo beatitudinem, auferendo terrorem; ut, quod pronuntiátum est ad supplicium, in remédium transferátur atérnum. Per Dóminum.

Prophecy 4. In that day, seven women, with the Tract, The beloved had a vineyard, page 516.

Prayer

ALTMIGHTY, eternal God, Who through Thine only Son hast shown to Thy Church that Thou art the Husbandman, gently tending every branch that bringeth forth fruit in the same Thy Christ, Who is the true vine, that it may bring forth more fruit, let no thorns of sin prevail against Thy faithful, whom, through the font of baptism, Thou hast transplanted like a vine, out of Egypt; so that, being strengthened and sanctified by Thy Spirit, they may be enriched with perpetual fruit. Through the same.

OMNÍPOTENS sempitérne Deus, qui per únicum Fílium tuum, Ecclesiæ tuæ demonstrásti te esse cultórem, omnem pálmitem, fructum in eódem Christo tuo, qui vera vitis est, afferentem, cleménter éxcolens, ut fructus áfferat ampliôres: fidélibus tuis, quos velut vineam ex Ægypto per fontem baptísmini transtulisti, nullæ peccatórum spinæ præváléant; ut Spíritus tui sanctificatióne muniti, perpétua fruge diténtur. Per eúndem Dóminum.

Prophecy 5. Hear O Israel, page 512.

Prayer

O god, Who by the mouths of the prophets hast instructed us to turn aside from temporal things and hasten to the things that are eternal, grant to Thy servants that we may have the strength, by Thy heavenly inspiration, to fulfill what we have learned to be Thy commands. Through our Lord.

DEUS, qui nobis per Prophetárum ora præcepisti temporália relínquere, atque ad atérna festináre: da fámulis tuis; ut, quæ a te jussa cognóvimus, implére cælésti inspiratióne valeámus. Per Dóminum.

Prophecy 6. In those days, the hand of the Lord, page 515. In churches that have no baptismal font, the Litany of Saints, page 531, is sung immediately after the 6th Prophecy.

Prayer

DÓMINE, Deus virtútum, qui collápsa réparas, et reparáta, consérvas: auge pópulos in tui nóminis sanctificatióne renovándos; ut omnes, qui sacro baptísmate diluúntur, tua semper inspiratióne dirigántur. Per Dóminum.

O LORD, God of virtues, Who dost restore what is ruined and preserve what is restored, increase the peoples who shall be renewed by the sanctification of Thy name, that all those who are washed in holy baptism may be continually guided by Thy inspiration. Through our Lord.

The Blessing of the Font

The Prophecies being ended, the officiating priest puts on the purple cope. Then he and his ministers go towards the font, the choir singing the Tract, As the hart panteth, page 525. Before entering the baptistery the celebrant chants the following Prayer.

*V. Dóminus vobíscum.
R. Et cum spírítu tuo.*

*V. The Lord be with you.
R. And with thy spirit.*

Let us pray

QUONCÉDE, quæsumus omnípotens Deus: ut qui solemnitatém doni Sancti Spírítus cólímus, caléstibus desideriis accénsi, fontem vitæ sitiámus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who keep with veneration the festival of the coming of the Holy Spirit, may be kindled with heavenly desires and thirst after the fountain of life. Through our Lord.

The font is then blessed as on Holy Saturday, page 524, and the Litany of the Saints, page 530, is sung; the altar candles are lighted and holy Mass is celebrated.

The Mass

The Beginning of Mass, page 756.

When the baptismal font is not blessed on Whitsun-Eve the following Introit is used; otherwise there is no Introit, but after the Confíteor, the celebrant intones the Gloria in excelsis, page 762.

Introit. Ez. 36

QUM sanctificátus fúero in vobis, congregábo vos de uníversis terris: et effúndam super vos aquam mun-

WHEN I shall be sanctified in you, I will gather you together out of all the countries; and I will pour upon you

clean water, and you shall be cleansed from all your filthiness; and I will give you a new spirit, alleluia, alleluia. Ps. 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. *V.* Glory.

dam, et mundabimini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum, allelúja, allelúja. Ps. 33, 2. Benedicam Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória Patri.

Prayer

GRANT, we beseech, O almighty God, that the splendor of Thy brightness may shine upon us, and that the light of Thy light may strengthen with the enlightenment of the Holy Spirit the hearts of those who, through Thy grace, have been born again. Through...in the unity of the same.

PRÆSTA, quæsumus omnipotens Deus: ut claritátis tuæ super nos splendor effúlgeat; et lux tuæ lucis corda eórum, qui per grátiam tuam renáti sunt, sancti Spíritus illustratióne confirmet. Per . . . in unitáte ejúdem.

Lesson. Acts 19, 1-8

Lesson from the Acts of the Apostles.

Lectio Áctuum Apostolór-um.

IN THOSE days it came to pass, while Apollos was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus, and found certain disciples; and he said to them, Have you received the Holy Ghost, since you believed? But they said to him, We have not so much as heard whether there be a Holy Ghost. And he said, In what then were you baptized? Who said, In John's baptism. Then Paul said, John baptized the people with the baptism of penance, saying, That they should believe in Him Who was to come after him, that is to say in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on

IN DIÉBUS illis: Factum est, cum Apóllo esset Corinthi, ut Paulus peragrátis superióribus pártibus veníret Ephesum, et inveníret quosdam discipulos: dixítque ad eos: Si Spíritum Sanctum accepístis credéntes? At illi dixérunt ad eum: Sed neque si Spíritus Sanctus est, audívimus. Ille vero ait: In quo ergo baptizáti estis? Qui dixérunt: In Joánnis baptis- mate. Dixit autem Paulus: Joánnes baptizávit baptismo pœniténtiæ pópulum, dicens: In eum, qui ventúrus esset post ipsum, ut créderent, hoc est, in Jesum. His audítis, baptizáti sunt in nómine Dómini Jesu. Et cum imposuís- set illis manus Paulus, venit Spíritus Sanctus super eos, et

loquebántur linguis, et prophetábant. Erant autem omnes viri fere duódecim. Introgréssus autem synagógam, cum fidúcia loquebátur per tres menses, dísputans, et súádens de regno Dei.

Allelúja. *℣. Ps. 106, 1.* Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

them, the Holy Ghost came upon them; and they spoke with tongues, and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly for the space of three months, disputing, and persuading concerning the kingdom of God.

Alleluia. *℣. Ps. 106, 1.* Give praise to the Lord, for He is good; for His mercy endureth forever.

Tract. *Ps. 116, 1, 2*

Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. *℣.* Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

Praise the Lord, all ye nations; and praise Him together all ye people. Because His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

During this Mass the acolytes do not carry their candles at the Gospel; all other ceremonies are observed as at high Mass.

Munda Cor Meum, page 763.

Gospel. *John 14, 15-21*

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discípulis suis: Si dilígitis me: mandáta mea serváte. Et ego rogábo Patrem, et álium Paráclitum dabit vobis, et máneat vobíscum in ætérnum, Spíritum veritátis, quem mundus non potest accípere, quia non videt eum, nec scit eum. Vos autem cognoscétis eum; quia apud vos manébit, et in vobis erit. Non relínquam vos órphanos; veniam ad vos. Adhuc módicum: et mundus me jam non videt. Vos autem vidétis me, quia ego vivo, et vos vivétis. In illo die vos cognoscétis quia ego sum in Patre meo, et vos in me, et

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to His disciples, If you love Me, keep My commandments; and I will ask the Father, and He shall give you another Paraclete, and He may abide with you forever, the Spirit of truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him, because He shall abide with you, and shall be in you. I will not leave you orphans; I will come to you. Yet a little while, and the world seeth Me no more; but you see Me, because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you.

He that hath My commandments, and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself to him.

ego in vobis. Qui habet mandata mea, et servat ea: ille est, qui diligit me. Qui autem diligit me, diligétur a Patre meo: et ego diligam eum, et manifestábo ei meipsum.

Offertory. Ps. 103, 30, 31

Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth; may the glory of the Lord endure for ever, alleluia.

Emitte spíritum tuum, et creabúntur, et renovábis fáciem terræ: sit glória Dómini in sæcula, allelúja.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord, the gifts we offer, and cleanse our hearts with the enlightenment of the Holy Spirit. Through...in the unity of the same.

DÚNERA, quæsumus, Dómine, oblata sanctifica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum... in unitáte ejúsdem.

Preface No. 7, page 809.

Communion. John 7, 37, 39

On the last day of the festivity, Jesus said, He that believeth in Me, out of his belly shall flow rivers of living water: but this He said of the Spirit, which they should receive who believed in Him, alleluia, alleluia.

Ultimo festivitátis die dicébat Jesus: Qui in me credit, flúmina de ventre ejus fluent aquæ vivæ: Hoc autem dixit de Spíritu, quem acceptúri erant credéntes in eum, allelúja, allelúja.

Postcommunion

MAY the infusion of the Holy Spirit cleanse our hearts, O Lord, and make them fruitful by the inward watering with His heavenly dew. Through...in the unity of the same.

SANCTI Spíritus, Dómine, corda nostra mundet infúsió: et sui roris íntima aspersione fecúndet. Per Dóminum... in unitáte ejúsdem.

Concluding Prayers, page 793.



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AND SUDDENLY THERE CAME A SOUND FROM HEAVEN AS OF A MIGHTY WIND COMING, AND IT FILLED THE WHOLE HOUSE WHERE THEY WERE SITTING. AND THERE APPEARED TO THEM PARTED TONGUES AS IT WERE OF FIRE, AND IT SAT UPON EVERY ONE OF THEM; AND THEY WERE ALL FILLED WITH THE HOLY GHOST. (Acts 2, 2, 3, 4.)

Whitsunday

STATION AT ST. PETER

*Double of the First Class with a Privileged Octave
of the First Order*

The Beginning of Mass, page 756.

Introit. Wis. 1, 7

THE Spirit of the Lord hath filled the whole earth, alleluia; and that which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia. Ps. 67, 2. Let God arise, and His enemies be scattered; and let them that hate Him fly before His face. V. Glory.

SPIRITUS Dómini replévit orbem terrarum, allelúja: et hoc quod cóninet omnia, sciéntiam habet vocis, allelúja, allelúja, allelúja. Ps. 67, 2. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us, by the same Spirit, to relish what is right and ever to rejoice in His consolation. Through...in the unity of the same.

DEUS, qui hodiérna die corda fidélium Sancti Spíritus illustratióne docuisti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióné gaudére. Per Dóminum . . . in unitate ejusdem.

Lesson. Acts 2, 1-11

Lesson from the Acts of the Apostles.

Léctio Áctuum Apostolór-um.

WHEN the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave

QUUM compleréntur dies Pentecóstes, erant omnes discípuli páriter in eódem loco: et factus est repénite de cælo sonus, tamquam adveniéntis spíritus veheméntis: et replévit totam domum ubi erant sedéntes. Et apparué-runt illis dispertitæ linguæ tamquam ignis, sedítque supra singulos eórum; et repléti sunt omnes Spíritu Sancto, et cœpérunt loqui váriis linguis, prout Spíritus Sanctus dabat éloqui illis. Erant autem in

Jerúsalem habitantes Judæi, viri religiósí ex omni natione, quæ sub cælo est. Facta autem hac voce, convénit multitúdo, et mente confúsa est, quóniam audiébat unusquisque língua sua illos loquéntes. Stupébant autem omnes, et mirabántur, dicéntes: Nonne ecce omnes isti, qui loquúntur, Galilæi sunt? et quómodo nos audívimus unusquisque línguam nostram, in qua nati sumus? Parthi, et Medi, et Ælamítæ, et qui hábitant Mesopotámiam, Judæam, et Cappadóciam, Póntum, et Asiam, Phrygiam, et Pamphylíam, Ægyptum, et partes Libyæ, quæ est circa Cyrénen, et ádvenæ Románi, Judæi quoque, et Prosélyti, Cretes, et Arabes: audívimus eos loquéntes nostris línguis magnália Dei.

Allelúja, allelúja. *V. Ps. 103, 30* Emitte Spíritum tuum, et creabúntur: et renovábis faciém terræ. (*Hic genuflectitur.*) *V. Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.*

them to speak. Now there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue: and they were all amazed, and wondered, saying, Behold are not all these that speak, Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Alleluia, alleluia. *V. Ps. 103, 30.* Send forth Thy Spirit, and they shall be created: and Thou shalt renew the face of the earth. Alleluia. *V. (here all kneel).* Come, O Holy Spirit, fill the hearts of Thy faithful: and kindle in them the fire of Thy love.

Sequence

Veni, Sancte Spíritus,
Et emitte cælitus
Lucis tuæ rádium.

Veni, pater páuperum.

Veni, dator múnorum,

Veni, lumen córdium.

Holy Spirit! Lord of light!
From thy clear celestial height,
Thy pure, beaming radiance
give:

Come, Thou, Father of the
poor!

Come, with treasures which
endure!

Come, Thou light of all that
live!

Thou of all consolers best,	Consolátor óptime,
Visiting the troubled breast,	Dulcis hospes ánimæ,
Dost refreshing peace bestow:	Dulce refrigérium.
Thou in toil art comfort sweet;	In labóre réquies,
Pleasant coolness in the heat;	In æstu tempéries,
Solace in the midst of woe.	In fletu solátium.
Light immortal! Light divine!	O lux beatíssima,
Visit Thou these hearts of	Reple cordis íntima
Thine,	
And our inmost being fill.	Tuórum fidélium.
If Thou take Thy grace away,	Sine tuo númine,
Nothing pure in man will stay;	Nihil est in hómine,
All his good is turn'd to ill.	Nihil est innoxium.
Heal our wounds—our strength	Lava quod est sórdidum,
renew;	
On our dryness pour Thy dew;	Riga quod est áridum,
Wash the stains of guilt away:	Sana quod est sáucium.
Bend the stubborn heart and	Flecte quod est rígidum,
will;	
Melt the frozen, warm the chill;	Fove quod est frígidum,
Guide the steps that go astray.	Rege quod est dévium.
Thou, on those who evermore	Da tuis fidélibus,
Thee confess and Thee adore,	In te confidéntibus,
In Thy sevenfold gifts descend.	Sacrum septenárium,
Give them comfort when they	Da virtútis méritum,
die;	
Give them life with Thee on	Da salútis éxitum,
high;	
Give them joys which never	Da perénne gáudium.
end. Amen. Alleluia.	Amen. Allelúja.

This Sequence is said every day until the following Saturday inclusively.

Munda Cor Meum, page 763.

Gospel. John 14, 23-31

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evan-gélii secúndum Joánnem.

AT THAT time, Jesus said to His disciples, If any one love Me, he will keep My word, and My Father will love him, and we will come to him, and will make our abode with him. He that loveth Me not, keepeth not My words: and the word which you have heard is not Mine, but the Father's Who

IN ILLO témpore: Dixit Jesus discíplulis suis: Si quis díligit me, sermónem meum servábit, et Pater meus díligit eum, et ad eum veniémus, et mansiónem apud eum faciémus: qui non díligit me, sermónes meos non servat. Et sermónem quem audístis, non est meus: sed ejus qui misit

me, Patris. Hæc locutus sum vobis, apud vos manens, Paráclitus autem Spíritus Sanctus, quem mittet Pater in nómine meo, ille vos docébit ómnia, et suggeret vobis omnia, quæcumque dixero vobis. Pacem relinquo vobis, pacem meam do vobis: non quómodo mundus dat, ego do vobis. Non turbétur cor vestrum, neque formidet. Audistis quia ego dixi vobis: Vado, et vénio ad vos. Si diligerétis me, gauderétis útique, quia vado ad Patrem: quia Pater major est me. Et nunc dixi vobis priúsqvam fiat: ut cum factum fúerit, credátis. Jam non multa loquar vobíscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognóscet mundus quia diligo Patrem, et sicut mandátum dedit mihi Pater, sic fácio.

know that I love the Father, and as the Father hath given Me commandments, so do I.

Creed, page 765.

Offertory. Ps. 67, 29, 30

Confirma hoc Deus, quod operátus es in nobis: a templo tuo, quod est in Jeruúsalem, tibi offerent reges múnera, allelúja.

Confirm this O God, which Thou hast wrought in us: from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

Offertory Prayers, page 767.

Secret

MÚNERA, quæsumus, Dómine, oblata sanctificá: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dominum . . . in unitáte ejúsdem.

SANCTIFY, we beseech Thee, O Lord, the gifts offered, and cleanse our hearts with the light of the Holy Spirit. Through . . . in the unity of the same.

Preface No. 7, page 809.

Communion. Acts 2, 2, 4

There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

Factus, est repente de cælo advenientis, ubi erant sedentes, allelûja: et replati sunt omnes Spîritu Sancto, loquentes magnalia Dei, allelûja, allelûja.

Postcommunion

MAY our hearts be cleansed, O Lord, by the inpouring of the Holy Spirit; may He render them fruitful by watering them with His heavenly dew. Through... in the unity of the same.

SANCTI Spîritus, Dómine, corda nostra mundet infusio: et sui roris íntima aspersione fecúndet. Per Dóminum . . . in unitáte ejúsdem.

Concluding Prayers, page 793.

Whit-Monday (Red)

STATION AT ST. PETER'S CHAINS

The Beginning of Mass, page 756.

Introit. Ps. 80, 17

HE FED them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia. *Ps. 80, 3.* Rejoice to God our helper; sing aloud to the God of Jacob. *V. Glória Patri.*

QUÍBÁVIT eos ex ádipe frumenti, allelûja: et de petra, melle saturávit eos, allelûja, allelûja. *Ps. 80, 3.* Exultáte Deo adjutori nostro: jubilate Deo Jacob. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst give the Holy Spirit to Thine apostles, grant to Thy people the effect of their pious petition, and, as Thou hast given us faith, bestow also upon us peace. Through... in the unity of the same.

DEUS, qui Apóstolis tuis Sanctum dedisti Spîritum: concède plebi tuæ piæ petitionis effectum; ut, quibus dedisti fidem, largiáris et pacem. Per Dóminum . . . in unitáte ejúsdem.

Lesson. Acts 10, 42-48

Lesson from the Acts of the Apostles.

Lectio Actuum Apostolorum.

IN THOSE days, Peter opening his mouth, said: Men,

IN DIEBUS illis: Apériens Petrus os suum, dixit: Viri

fratres, nobis præcepit Dóminus prædicáre pópulo, et testificári quia ipse est, qui constitútus est a Deo iudex vivórum, et mortuórum. Huic omnes prophétæ testimónium pérhibent, remissionem peccatórum accipere per nomen ejus omnes, qui credunt in eum. Adhuc loquente Petro verba hæc, cecidit Spíritus Sanctus super omnes, qui audiebant verbum. Et obstupuerunt ex circumcisióne fidèles, qui vénerant cum Petro: quia et in nátiónes grátia Spíritus Sancti effúsa est. Audiébant enim illos loquentes linguis, et magnificátes Deum. Tunc respóndit Petrus: Numquid aquam quis prohibére potest ut non baptizéntur hi, qui Spíritum Sanctum acceptérunt sicut et nos? Et jussit eos baptizári in nómine Dómini Jesu Christi.

Allelúja, allelúja *V. Act 2, 4.* Loquebantur váriis linguis Apóstoli magnália Dei. Allelúja. (*Hic genuflectitur*). *V.* Veni, Sancte, Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

brethren, the Lord commanded us to preach to the people, and to testify that it is He Who was appointed by God to be judge of the living and of the dead: to Him all the prophets give testimony, that through His name all receive remission of sins, who believe in Him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word; and the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the gentiles also: for they heard them speaking with tongues, and magnifying God. Then Peter answered, Can any man forbid water, that these men should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.

Alleluia, alleluia. *V. Acts 2, 4.* The apostles spoke in divers tongues the wonderful works of God. Alleluia. *V. (here all kneel).* Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 3, 16-21

✠ Sequéntia sancti Evan-gélii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus Nicodémo: Sic Deus diléxit mundum, ut Filium suum unigénitum daret: ut omnis, qui credit in eum, non péreat, sed hábeat vitam ætérnam. Non enim misit Deus

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to Nicodemus, God so loved the world, as to give His only-begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting. For God sent not His

Son into the world to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged, but he that doth not believe is already judged, because he believeth not in the name of the only-begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light, for their works were evil: for every one that doth evil hateth the light, and cometh not to the light, that his works may not be reprov'd: but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God.

Filiū suū in mundum, ut iudicet mundum, sed ut salvetur mundus per ipsum. Qui credit in eum, non iudicatur; qui autem non credit, iam iudicatus est: quia non credit in nomine unigeniti Filii Dei. Hoc est autem iudicium: quia lux venit in mundum, et dilexerunt homines magis tenebras, quam lucem: erant enim eorum mala opera. Omnis enim qui male agit, odit lucem, et non venit ad lucem, ut non arguantur opera ejus: qui autem facit veritatem, venit ad lucem, ut manifestentur opera ejus quia in Deo sunt facta.

Creed, page 765.

Offertory. Ps. 17, 14, 16

The Lord thundered from heaven, and the Highest gave His voice; and the fountains of waters appeared, alleluia.

Intónuit de cælo Dóminus, et Altíssimus dedit vocem suam: et apparuerunt fontes aquarum, allelúja.

Offertory Prayers, page 767.

Secret

GRACIOUSLY sanctify these gifts, we beseech Thee, O Lord, and, accepting the offering of the spiritual sacrifice, perfect us as an eternal offering to Thee. Through...in the unity of the same.

PROPITIUS, Dómine, quæsumus, hæc dona sanctifica: et hóstiæ spiritalis oblatione suscepta, nosmetipsos tibi perfice munus ætérnum. Per Dóminum . . . in unitáte ejusdem.

Preface No. 7, page 809.

Communion. John 14, 26

The Holy Ghost shall teach you, alleluia, whatsoever I shall have said to you, alleluia, alleluia.

Spiritus sanctus docébit vos, allelúja: quæcumque dixero vobis, allelúja, alleluja.

Postcommunion

BE PRESENT, we beseech Thee, O Lord, with Thy

ADÉSTO, quæsumus, Dómine, pópulo tuo: et

quam mystériis cæléstibus imbuisti, ab hóstium furóre defende. Per Dóminum . . . in unitáte ejúsdem.

people and defend against the fury of the enemy those whom Thou hast imbued with heavenly mysteries. Through...in the unity of the same.

Concluding Prayers, page 793.

Whit-Tuesday (Red)

STATION AT ST. ANASTASIA

The Beginning of Mass, page 756.

Introit. 4 Esdras 2, 37

ACCÍPITE jucunditátem glóriæ vestræ, allelúia: grátias ágéntes Deo, allelúja: qui vos ad cæléstia regna vocávit, allelúja, allelúja, allelúja. Ps. 77, 1. Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. V. Glória Patri.

RECEIVE the joy of your glory, alleluia; giving thanks to God, alleluia; Who hath called you to a heavenly kingdom, alleluia, alleluia, alleluia. Ps. 77, 1. Attend, O My people, to My law; incline your ears to the words of My mouth. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ADSIT nobis, quæsumus, Dómine, virtus Spíritus Sancti: quæ et corda nostra cleménter expúrget, et ab ómnibus tueátur advérsis. Per . . . in unitáte ejúsdem.

LET the power of the Holy Spirit be present with us, O Lord, both graciously cleansing our hearts and guarding us from all dangers. Through . . . in the unity of the same.

Lesson. Acts 8, 14-17

Léctio Áctuun Apostolórum.

Lesson from the Acts of the Apostles.

IN DIÉBUS illis: Cum audissent Apóstoli, qui erant Jerosólymis, quod recepissent Samaría verbum Dei, miserunt ad eos Petrum, et Joánnem. Qui cum venissent, oraverunt pro ipsis ut acciperent Spíritum Sanctum: nondum enim in quemquam illórum vénerat, sed baptizáti tantum erant in nómine Dómini Jesu. Tunc imponébant ma-

IN THOSE days, when the apostles that were in Jerusalem had heard that Samaría had received the word of God, they sent unto them Peter and John; who, when they were come, prayed for them, that they might receive the Holy Ghost: for He was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then

they laid their hands upon them, and they received the Spiritum Sanctum.
Holy Ghost.

Alleluia, alleluia. *℣. John 14, 26.* The Holy Ghost shall teach you whatsoever I shall have said to you. Alleluia. (*Here all kneel*). *℣. Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.*

Allelúja, allelúja. *℣. Joan, 14, 26.* Spiritus Sanctus docebit vos quaecúmque dixeró vobis. Allelúja. (*Hic genufléctitur*). *℣. Veni, Sancte Spiritus, reple tuórum corda fidélium: et tui amoris in eis ignem accénde.*

The Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 10, 1-10

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to the pharisees, Amen, amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them; and the sheep follow him, because they know his voice; but a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them: but they understood not what He spoke to them. Jesus therefore said to them again, Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers; and the sheep hear them not. I am the door. By Me if any man enter in, he shall be saved; and

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dixit Jesus pharisæis: Amen, amen dico vobis: qui non intrat per óstium in ovile óvium, sed ascéndit aliúnde, ille fur est, et latro. Qui autem intrat per óstium, pastor est óvlum. Huic ostiárius áperit, et oves vocem ejus áudiunt, et próprias oves vocat nominátim, et edúcit eas. Et cum próprias oves emisérít, ante eas vadit: et oves illum sequúntur, quia sciunt vocem ejus. Aliénúm autem non sequúntur, sed fúgiunt ab eo; quia non novérunt vocem alienórum. Hoc provérbium dixit eis Jesus. Illi autem non cognovérunt quid loquerétur eis. Dixit ergo eis iterum Jesus: Amen, amen dico vobis, quia ego sum óstium óvium. Omnes quotquot venérunt fures sunt, et latrónes, et non audierunt eos oves. Ego sum óstium. Per me si quis introíerit, salvábitur: et ingreditúr, et egreditúr, et páscoa invéniet. Fur non venit nisi ut furétur, et macetet, et perdat. Ego veni ut

vitam hábeant, et abundántius hábeant. he shall go in, and go out, and shall find pastures. The thief cometh not but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

Creed, page 765.

Offertory. Ps. 77, 23-25

Portas cæli apéruiť Dóminus: et pluit illis manna, ut éderent: panem cæli, dedit eis, panem Angelórum manducávit homo, allelúja. The Lord opened the doors of heaven, and rained down manna upon them to eat: He gave them the bread of heaven, man did eat the bread of angels, alleluia.

Offertory Prayers, page 767.

Secret

PURÍFICET NOS, quæsumus, Dómine, mún̄eris præséntis oblátio: et dignos sacra participatióne efficiat. Per . . . in unitate ejúsdem. **M**AY the offering of the gift here before Thee, we beseech Thee, O Lord, purify us and render us worthy of its sacred participation. Through . . . in the unity of the same.

Preface No. 7, page 809.

Communion. John 15, 26; 16, 14; 17, 1, 5

Spíritus qui a Patre procedit, allelúja: ille me clarificábit, allelúja, aleúja. The Spirit Who proceedeth from the Father, alleluia. He shall glorify Me, alleluia, alleluia.

Postcommunion

MENTES nostras, quæsumus, Dómine, Spíritus Sanctus divinis réparet sacraméntis: quia ipse est remissio ómnium peccatórum. Per . . . in unitate ejúsdem. **M**AY the Holy Spirit, we beseech Thee, O Lord, renew our minds with the divine sacrament, for He is the remission of all sins. Through . . . in the unity of the same.

Concluding Prayers, page 793.

Whit-Wednesday (Red)

STATION AT ST. MARY MAJOR

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 67, 8, 9

DEUS, dum egredereris coram pópuo tuo, iter fáciens eis, hábitans in illis, al- **O** GOD, when Thou didst go forth in the sight of Thy people, making a passage for

them, dwelling in the midst of them, alleluia; the earth was moved, the heavens dropped, alleluia, alleluia. Ps. 67, 2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. *V.* Glory.

lelúja: terra mota est cæli distillavérunt, allelúja, allelúja. Ps. 67, 2. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. *V.* Glória Patri.

After the Kyrie eleison is immediately said the Prayer:

Prayer

MAY the Paraclete Who proceedeth from Thee enlighten our minds, we beseech Thee, O Lord, and lead us into all truth, as Thy Son hath promised. Who liveth and reigneth with Thee in the unity of the same Holy Spirit.

MENTES nostras, quæsumus, Dómine, Paráclitus, qui a te procedit, illúminet: et indúcat in omnem, sicut tuus promísit Fílius, veritátem: Qui tecum vivit et resnat in unitáte ejúsdem.

Lesson. Acts 2, 14-21

Lesson from the Acts of the Apostles.

Léctio Áctuum Apostolórum.

IN THOSE days, Peter standing up with the eleven, lifted up his voice and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day; but this is that which was spoken of by the prophet Joel, And it shall come to pass in the last days (saith the Lord), I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon My servants indeed, and upon My handmaids, will I pour out, in those days, of My spirit; and they shall prophesy. And I will show wonders in the heaven

IN DÍEBUS illis: Stans Petrus cum undécim, levávit vocem suam, et locútus est eis: Viri Judæi, et qui habitátis Jerúsalem univérsi, hoc vobis notum sit, et áuribus percípíte verba mea. Non enim, sicut vos æstimátis, hi ébrii sunt, cum sit hora diéi tértia: sed hoc est quod dictum est per prophétam Joél: Et erit in novíssimis diébus (dicit Dóminus) effúndam de Spíritu meo super omnem carnem, in prophetábunt fílii vestri et filíæ vestræ et júvenes vestri visiones videbunt et senióres vestri somnia somniábunt. Et quídem super servos meos, et super ancíllas meas in diébus illis effúndam de Spíritu meo, et prophetábunt: et dabo prodígia in cælo sursum, et signa in terra deórsum sánguinem, et ignem, et vapórem fumí.

Sol convertétur in ténebras, et luna in ságuinem, ántequam véniat dies Dómini magnus et manifestus. Et erit: omnis quicúmque invocáverit nomen Dómini, salvus erit.

to pass, that whosoever shall shall be saved.

above, and signs on the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come

call upon the name of the Lord,

Allelúja. *V. Ps. 32, 6.* Verbo Dómini Cæli firmáti sunt, et spíritu oris ejus omnis virtus eórum.

Alleluia. *V. Ps. 32, 6.* By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, QUÆSUMUS, omnipotens et miséricors Deus: ut Spíritus Sanctus advéniens, templum nos glóriæ suæ dignánte inhabitándo perficiat. Per . . . in unitáte ejúsdem.

Second Prayer for the Church, page 825; or for the Pope, page 826.

GRANT, we beseech Thee, almighty and most merciful God, that the Holy Spirit, coming to us, may perfect us as a temple worthy the indwelling of His glory. Through . . . in the unity of the same.

Lesson. Acts 5, 12-16

Léctio Actum Apostolórum.

Lesson from the Acts of the Apostles.

IN DIEBUS illis: Per manus Apostolórum fiébant signa et prodigia multa in plebe. Et erant unanimiter omnes in pórticu Salomónis. Ceterórum autem nemo audébat se conjúgere illis: sed magnificábat eos pópulus. Magis autem augebátur crédentium in Dómino multitúdo virórum ac mulierum, ita ut in platéas ejicerent infirmos, et pónerent in léctulis ac grabátis, ut, veniente Petro, saltem umbra illius obumbráret quemquam illórum, et liberárentur ab infirmitátibus suis. Concurrébat autem et multi-

IN THOSE days, By the hands of the apostles, were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself with them: but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at least might overshadow any of them, and they might be delivered from

their infirmities. And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

Alleluia, alleluia. (*Here all kneel*). *V.* Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

túdo vicinárurum civitátem Jerúsalem, afferéntes ægros, et vexátos a spirítibus immúndis: qui curabántur omnes.

Allelúja, allelúja. (*Hic genuflectitur*). *V.* Veni Sancte Spíritus reple tuórum corda fidéllum: et tui amóris in eis ignem accénde.

Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 6, 44-52

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to the Jews, No man can come to Me, except the Father, Who hath sent Me, draw him; and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to Me. Not that any man hath seen the Father, but He who is of God, He hath seen the Father. Amen, amen, I say unto to you, he that believeth in Me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that, if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is My flesh for the life of the world.

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus turbis Judæórum: Nemo potest veníre ad me, nisi Pater, qui misit me, traxerit eum: et ego resuscitábo eum in novíssimo die. Est scriptum in prophétis: Et erunt omnes docébiles Dei. Omnis, qui audívit a Patre, et didícit, venit ad me. Non quia Patrem vidit quisquam, nisi is, qui est a Deo, hic vidit Patrem. Amen, amen dico vobis: qui credit in me, habet vitam ætérrnam. Ego sum panis vitæ. Patres vestri manducavérunt manna in desérto, et mórtui sunt. Hic est panis de cælo descéndens: ut si quis ex ipso manducáberit, non moriátur. Ego sum panis vivus, qui de cælo descéndi. Si quis manducáverit ex hoc pane, vivet in ætérrnum: et panis, quem ego dabo, caro mea est pro mundi vita.

Creed, page 765.

Offertory. Ps. 118, 47, 48

Meditabor in mandatis tuis,
quæ dilæxi valde: et levabo
manus meas ad mandata tua,
quæ dilæxi, allelûja.

I will meditate on Thy com-
mandments, which I have loved
exceedingly: and I will lift up
my hands to Thy command-
ments, which I have loved, al-
leluia.

Offertory Prayers, page 767.

Secret

ACCIPE, quæsumus, Dó-
mine, munus oblátum:
et dignanter operáre; ut,
quod mystéris, ágimus, piis
efféctibus celebrémus. Per
Dóminum.

RECEIVE, we beseech Thee,
O Lord, the gifts we of-
fer: and graciously bring about
that, what we here do in these
mysteries, we may hereafter by
their holy consequences hold in
honor. Through our Lord.

Second Secret for the Church, page 825; or for the Pope,
page 826.

Preface No. 7, page 809.

Communion. John 14, 27

Pacem, relínquo vobis, alle-
lûja: pacem meam do vobis,
allelûja, allelûja.

My peace I leave you, alle-
luia: My peace I give you, alle-
luia, alleluia.

Postcommunion

SUMÉNTES, Dómine, cælés-
tia sacraménta, quæsu-
mus cleméntiam tuam: ut,
quod temporáliter, gérimus,
etérnis gáudiis consequámur.
Per Dóminum.

RECEIVING Thy heavenly
sacrament, we beg Thy
clemency, O Lord, that what
we do in this life we may follow
in the joys of eternity. Through
our Lord.

Second Postcommunion for the Church, page 825 or for the
Pope, page 826.

Concluding Prayers, page 793.

Whit-Thursdáy (Red)

STATION AT ST. LAWRENCE WITHOUT THE WALLS

The Beginning of Mass, page 736.

Introit. Wisdom 1, 7

SPÍRITUS Dómini replévit
orbem terrárum, allelû-
ja: et hoc quod contémnet om-
nia, sciéntiam habet vocis, al-
lelûja, allelûja, allelûja. Ps.
67, 2. Exsúrgat Deus, et dis-

THE Spirit of the Lord hath
filled the whole earth, al-
leluia: and that which contain-
eth all things hath knowledge
of the voice, alleluia, alleluia,
alleluia. Ps. 67, 2. Let God arise,

and His enemies be scattered, *sipéntur inimíci ejus: et*
 and let them that hate Him fly *fúgiant, qui odérunt eum, a*
 before His face. *℟. Glóry. fácie ejus. ℣. Glória Patri.*

Prayer

O god, Who on this day didst teach the hearts of the faithful by the light of the Holy Spirit, grant us in the same Holy Spirit ever to delight in those things which are right and to rejoice in His consolation. Through . . . in the unity of the same.

DEUS, qui hodiérna die *-corda fidélium Sancti*
Spiritus illustratióne docuisti:
da nobis in eódem Spíritu rec-
ta sápere; et de ejus semper
consolatióne gaudére. Per . . .
in unitáte ejúsdem.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Acts 8, 5-8

Lesson from the Acts of the Apostles.

IN THOSE days, Philip going down to the city of Samaria, preached Christ to them. And the people with one accord were attentive to those things which were said by Philip; hearing, and seeing the miracles which he did. For many of them who had unclean spirits, crying with a loud voice went out. And many taken with the palsy, and that were lame, were healed; and there was therefore great joy in that city.

Alleluia, alleluia. *℣. Ps. 103, 30. Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Alleluia. ℣. (here all kneel). Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.*

Lectio Actuum Apostolorum.

IN DÍEbus illis: Philíppus descendens in civitatem Samariæ, prædicabat illis Christum. Intendebant autem turbæ his quæ a Philíppo dicebantur, unanimiter audiéntes, et vidéntes signa quæ faciebat. Multi enim eórum, qui habébant spíritus immúndos, clamántes voce magna exhibant. Multi autem paralýtici, et claudi curati sunt. Factum est ergo gáudium magnum in illa civitaté.

Allelúja, allelúja. *℣. Ps. 103, 30. Emitte Spíritum tuum, et creabúntur, et renovábis fáciem terræ, Allelúja. ℣. (Hic genuflectitur). Veni, sancte Spíritus reple tuórum corda fidélium: et tui amóris in eis ignem accénde.*

Sequence as on Pentecost, page 599.

Gospel. Luke 9, 1-6

✠ Sequéntia sancti Evangelii secundum Lúcam.

IN ILLO témpore: Convocá-tis Jesus duódecim Apóstolis, dedit illis virtútem, et potestátem super ómnia dæmónia, et ut languóres curárent. Et misit illos prædicare regnum Dei, et sanáre infirmos. Et ait ad illos: Nihil tuléritis in via, neque virgam, neque peram, neque panem, neque pecúniám, neque duas túnicas habeátis. Et in quacúmque domum intravéritis, ibi manente et inde exéatis. Et quicúmque non recéperint vos: exeúntes de civitaté illa, étiam púlverem pedum vestrórum excúтите in testimónium supra illos. Egréssi autem circuibant per castélla evangelizántes, et curántes ubique.

Creed, page 765.

Offertory. Ps. 67, 29, 30

Confirma hoc, Deus, quod operátus es in nobis: a templo tuo, quod est in Jerúsalem, tibi offerent reges múnera, alleluia.

Confirm this, O God, which Thou hast wrought in us; from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

Offertory Prayers, page 767.

Secret

MÚNERA, quæsumus, Dómine, obláta sanctifica: et corda nostra Sancti Spíritus illustratióne emúnda. Per . . . in unitáte ejusdem.

SANCTIFY, we beseech Thee, O Lord, the gifts offered, and cleanse our hearts with the light of the Holy Spirit. Through . . . in the unity of the same.

Second Secret for the Church, page 825; or for the Pope. page 826.

Preface No. 7, page 809.

Communion. Acts 2, 2, 4

Suddenly there came a sound from heaven as of a mighty wind coming where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

Factus est repente de coelo sonus, tamquam adveniēntis spiritus vehemēntis, ubi erant sedēntes, allelūia: et replēti sunt omnes Spīritu Sancto, loquēntes magnālia Dei, allelūia, allelūia.

Postcommunion

MAY the infusion of the Holy Spirit cleanse our hearts, O Lord, and make them fruitful inwardly by His dew watering them. Through...in the unity of the same.

SANCTI Spīritus, Dómine, corda nostra mundet infusio: et sui roris intima aspersione foecundet. Per Dóminum . . . in unitate ejusdem.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Whit-Friday (Red)

STATION AT THE CHURCH OF THE TWELVE HOLY APOSTLES

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 70, 8, 23

LET my mouth be filled with Thy praise, alleluia: that I may sing, alleluia: my lips shall rejoice, when I shall sing to Thee, alleluia, alleluia. Ps. 70, 1, 2. In Thee, O Lord, have I hoped, let me never be put to confusion: deliver me in Thy justice, and rescue me. V. Glory.

REPLEÁTUR OS meum laude tua, allelūja: ut possim cantāre, allelūja: gaudēbunt lābia mea, dum cantāvero tibi, allelūja, allelūja. Ps. 70, 1-2. In te, Dómine, sperāvi, non confūdar in ætérnum: in justítia tua libera me, et éripe me. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT to Thy Church, we beseech Thee, O merciful God, that, being gathered in the Holy Spirit, it may be nowise molested by any assault of the enemy. Through . . . in the unity of the same.

DA. QUÆSUMUS, Ecclésiæ tuæ, miséricors Deus: ut Sancto Spīritu congregāta, hostili nullātenus incursiōne turbētur. Per Dóminum . . . in unitate ejusdem.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Joel, 2, 23, 24, 26, 27

Lectio Joélis Prophétæ.

Lesson from Joel the Prophet.

HÆC dicit Dóminus Deus: Exsultáte, filii Sion, et lætámini in Dómino Deo vestro: quia dedit vobis doctórem justitiæ, et descéndere fáciet ad vos imbrem matutínium et serótinum sicut in princípío. Et implebúntur áræ fruménto, et redundábunt torculária vino et oleo. Et comedétis vescéntes, et saturabímmini, et laudábilis nomen Dómini Dei vestri, qui fecit mirabilia vobiscum: et non confundétur pópulus meus in sempitérnum. Et sciétis quia in médio Israel ego sum: et ego Dóminus Deus vester, et non est ámplius: et non confundétur pópulus meus in ætérnum: ait Dóminus omnipotens.

MHUS saith the Lord God: O children of Sion, rejoice, and be joyful in the Lord your God; because He hath given you a teacher of justice, and He will make the early and the latter rain to come down to you, as in the beginning: and the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And you shall eat in plenty, and shall be filled; and you shall praise the name of the Lord your God, Who hath done wonders with you: and My people shall not be confounded for ever. And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides; and My people shall not be confounded forever; said the Lord almighty.

Allelúja, allelúja. *V. Sap. 12, 1.* O quam bonus et suávis est, Dómine, spíritus tuus in nobis. Allelúja. *V. (Hic genuflectitur).* Veni, Sancte Spíritus, reple tuórum corda fidélium; et tui amóris in eis ignem accénde.

Alleluia, alleluia. *V. Wis. 12, 1.* O how good and sweet, O Lord, is Thy spirit within us. Alleluia. *V. (here all kneel)* Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

*Sequence as on Pentecost, page 599.**Munda Cor Meum, page 763.**Gospel. Luke 5, 17-26*

✠ Sequéntia sancti Evan-gelii secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore Factum est in una diérum, et Jesus sedébat docens. Et erant Pharisæi sedéntes, et legis doctóres, qui vénerant ex omni castélló Galilææ, et Judææ, et Jerúsalem: et virtus Dómini

AT THAT time, it came to pass, on a certain day, that Jesus sat teaching; and there were pharisees and doctors of the law sitting by that were come out of every town of Galilee, and Judea, and Jeru-

saalem, and the power of the Lord was to heal them. And behold men brought in a bed a man who had the palsy, and they sought means to bring him in, and to lay him before Him; and when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus. And when He saw their faith, He said, Man, thy sins are forgiven thee: and the scribes and pharisees began to think, saying, Who is this who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering, He saith to them, What is it you think in your hearts? Which is easier to say? Thy sins are forgiven thee, or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), I say to thee, Arise, take up thy bed, and go into thy house. And immediately rising up before them, he took up the bed on which he lay and he went away to his own house, glorifying God. And all were astonished, and they glorified God; and they were filled with fear, saying, We have seen wonderful things today.

Creed, page 765.

Offertory. Ps. 145, 2

Praise the Lord, O my soul, in my life I will praise the Lord; I will sing to my God, as long as I shall be, alleluia.

Offertory Prayers, page 767.

erat ad sanandum eos. Et ecce viri portantes in lecto hominem, qui erat paralyticus: et quærebant eum inferre, et ponere ante eum. Et non inveniéntes qua parte illum inferrent præ turba, ascenderunt supra tectum, et per tégulas summiserunt eum cum lecto in médium ante Jesum. Quorum fidem ut vidit dixit: Homo remittúntur tibi peccáta tua. Et cœperunt cogitare scribæ et pharisæi, dicéntes: Quis est hic, qui lóquitur blasphemías? Quis potest dimittere peccáta, nisi solus Deus? Ut cognóvit autem Jesus cogitationes eórum respóndens, dixit ad illos: Quid cogitátis in cordibus vestris? Quid est facilius dicere: Dimittúntur tibi peccáta, an dicere: Surge, et ámbula? Ut autem sciátis qui Filius hóminis habet potestátem in terra dimitténdi peccáta (ait paralytico): Tibi dico, surge, tolle lectum tuum, et vade in domum tuam. Et conféstim consúrgens coram illis, tulit lectum, in quo jacébat: et abiit in domum suam, magnificans Deum. Et stupor apprehéndit omnes, et magnificábant Deum. Et repléti sunt timóre, dicéntes: Quia vidimus mirabília hódie.

Lauda, ánima mea, Dóminum: laudábo Dóminum in vita mea; psallam Deo meo quámdiu ero, alleluja.

Secret

SACRIFICIA, Dómine, tuis oblata conspéctibus, ignis ille divinus absúmat, qui discipulórum Christi Filii tui per Spíritum Sanctum corda succéndit. Per eúmden Dóminum . . . in unitáte ejúsdem.

MAY the sacrifices offered in Thy sight, O Lord, be consumed by that divine fire which the Holy Spirit enkindled in the hearts of the disciples of Christ, Thy Son. Through the same . . . in the unity.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 7, page 809.

Communion. John 14, 18

Non vos relínquam órphanos: véniam ad vos íterum, allelúja: et gaudébit cor vestrum, allelúja.

I will not leave you orphans; I will come to you again, alleluia: and your heart shall rejoice, alleluia.

Postcommunion

SÚMPSIMUS, Dómine, sacri dona mystérii: humiliter deprecántes; ut quæ in tui commemoratiónem nos fácere præcepísti, in nostræ proficiant infirmitátis auxiliúm. Qui vivis.

WE HAVE received, O Lord, Thy sacred and mysterious gifts, humbly imploring that what Thou hast taught us to do in commemoration of Thee may profit for the help of our infirmity. Who livest.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Whit-Saturday (Red)

STATION AT ST. PETER

(Ember-day)

The Beginning of Mass, page 756.

Introit. Rom. 5, 5

QUÁRITAS Dei diffúsa est in córdibus nostris, allelúja: per inhabitántem Spíritum ejus in nobis, allelúja, allelúja. Ps. 102, 1. Bénedic ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto ejus. V. Glória Patri.

THE charity of God is poured forth in our hearts, alleluia: by His Spirit dwelling within us, alleluia, alleluia. Ps. 102, 1. Bless the Lord, O my soul; and let all that is within me bless His holy name. V. Glory.

Kyrie, page 761.

After the Kyrie eleison the priest says:

Let us pray

Prayer

GRACIOUSLY pour into our souls, we beseech Thee, O Lord, Thy Holy Spirit, by Whose wisdom we are created and by Whose providence we are governed. Through...in the unity of the same.

MENTIBUS, nostris, quæsumus, Dómine, Spíritum Sanctum benígnus infúnde: cujus et sapiéntia cónditi sumus, et providéntia gubernámur. Per . . . in unitáte ejúsdem.

Lesson. Joel 2, 28-32

Lesson from Joel the Prophet. Lécitio Joélis Prophétæ.

MHUS saith the Lord God: I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions. Moreover, upon My servants and handmaids in those days I will pour forth My spirit. And I will show wonders in heaven; and in earth blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and dreadful day of the Lord doth come. And it shall come to pass, that every one that shall call upon the name of the Lord shall be saved.

Alleluia. *Y. John 6, 64.* It is the spirit that quickeneth: but the flesh profiteth nothing.

HÆC dicit Dóminus Deus: Effúndam Spíritum meum super omnem carnem: et prophetábunt filii vestri, et filiæ vestræ: senes vestri sómnia somniábunt, et júvenes vestri visiões vidébunt. Sed et super servos meos, et ancillas in diébus illis effúdam Spíritum meum. Et dabo prodígia in cælo, et in terra, sánguinem, et ignem, et vapórem fumi. Sol convertétur in ténebras; et luna in sánguinem; ántequam véniat dies Dómini magnus, et horribilis. Et erit, omnis qui invocáverit nomen Dómini, salvus erit.

Allelúja. *Y. Joann. 6, 64.* Spíritus est qui vivificat: caro autem non prodest, quidquam.

Prayer

MAY the Holy Spirit, we beseech Thee, O Lord, inflame us with that fire which Our Lord Jesus Christ sent upon the earth and earnestly wished to be enkindled. Who with Thee...in the unity of the same.

ILLO nos igne, quæsumus, Dómine, Spíritus Sanctus inflámmet: quem Dóminus noster Jesus Christus misit in terram, et vóluit veheménter accéndi: Qui tecum vivit et regnat in unitáte ejúsdem.

Lesson. Levit. 23, 10-21

Lectio libri Leviticus.

Lesson from the Book of Leviticus.

IN DIEBUS illis: Locutus est Dominus ad Moysen, dicens: Loquere filiis Israël, et dices ad eos: Cum ingressi fueritis terram, quam ego dabo vobis, et messueritis segetem, feretis manipulos spicarum, primitias messis vestrae ad sacerdotem: qui elevari faciet fasciculum coram Domino ut acceptabile sit pro vobis, altero die sabbati, et sanctificabit illum. Numerabitis ergo ab altero die sabbati, in quo obtulistis manipulum primitiarum, septem hebdomadas plenas, usque ad alteram diem expletionis hebdomadae septimae, id est quinquaginta dies: et sic offeretis sacrificium novum Domino ex omnibus habitaculis vestris, panes primitiarum duos de duabus decimis similae fermentatae, quos coquetis in primitias Domini. Et vocabitis hunc diem celeberrimum, atque sanctissimum: omne opus servile non facietis in eo. Legitimum sempiternum erit in cunctis habitaculis, et generationibus vestris: dicit Dominus omnipotens.

Alleluja. *Ps. Job 26, 13.* Spiritus ejus ornavit caelos.

IN THOSE days: the Lord spoke to Moses, saying, Speak to the children of Israel, and thou shalt say to them, When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first-fruits of your harvest, to the priests, who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it. You shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of the first-fruits, seven full weeks, even unto the morrow after the seventh week to be expired, that is to say, fifty days; and so you shall offer a new sacrifice to the Lord, out of all your dwellings, two loaves of the first-fruits, of two tenths of flour leavened, which you shall bake for the first-fruits of the Lord. And you shall call this day most solemn and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations; said the Lord almighty.

Alleluia. *Ps. Job 26, 13.* His spirit hath adorned the heavens.

Prayer

DEUS, qui ad animarum medelam, jejunii devotione castigari corpora praecipisti: concede nobis propitius; et mente, et corpore tibi

O GOD, Who hast commanded that our bodies should be chastened by the devotion of fasting for the healing of our souls, propitiously

grant us to be ever devout *semper esse devotos. Per Dó-*
toward Thee both in mind and *minum nostrum.*
in body. Through our Lord.

Lesson. Deut. 26, 1-11

Lesson from the Book of *Lectio libri Deuteronomiæ.*
Deuteronomy.

IN THOSE days, Moses said to the children of Israel, Hear, O Israel, what I command thee this day. When thou art come into the land which the Lord thy God will give Thee to possess, and hast conquered it, and dwellest in it, thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that His name may be invocated there; and thou shalt go to the priest that shall be in those days, and say to him, I profess this day before the Lord thy God, Who heard us, and looked down upon our affliction, and labor, and distress; and brought us out of Egypt with a strong hand, and a stretched-out arm, with great terror, with signs and wonders, and brought us into this place, and gave us this land flowing with milk and honey. And therefore now I offer the first-fruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God; and thou shalt feast in all the good things which the Lord thy God hath given thee.

Alleluia. V. Acts 2-1. When the days of Pentecost were accomplished, they were all sitting together.

IN DIEBUS illis: Dixit Móyses filiis Israël: Audi, Israël, quæ ego præcipio tibi hódie. Cum intráveris terram, quam Dóminus Deus tuus tibi daturus est possidendam, et obtinueris eam, atque habitáveris in ea: tolles de cunctis frugibus tuis primitias, et pones in cartálio, pergesque ad locum, quem Dóminus Deus tuus elegerit, ut ibi invocétur nomen ejus: accedésque ad sacerdotem, qui fuerit in diébus illis, et dices ad eum: Proffiteor hódie coram Dómino Deo tuo, qui exaudivit nos, et respexit humilitatem nostram, et labórem, atque angústiam: et edúxit nos de Ægypto in manu forti, et bráchio exténto, in ingénti pavóre, in signis atque porténtis: et introduxit ad locum istum, et tradidit nobis terram lacte et melle manántem. Et idcirco nunc offero primitias frugum terræ, quam Dóminus dedit mihi. Et dimittes eas in conspéctu Dómini Dei tui, et adoráto Dómino Deo tuo. Et epuláberis in ómnibus bonis, quæ Dóminus Deus tuus déderit tibi.

Allelúja. V. Act 2, 1. Cum compleréntur dies Pentecóstes, erant omnes páriter sedéntes.

Prayer

PRÆSTA, quæsumus omnipotens Deus: ut salutâribus jejûniis eruditî, ab omnibus etiâ vitis abstinentes, propitiatiônem tuam facilius impetrémus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, being taught by salutary fastings, abstaining also from all wrongdoing, we may the more easily obtain Thy forgiveness. Through our Lord.

Lesson. Levit. 26, 3-12

Léctio libri Levítici.

Lesson from the Book of Leviticus.

IN DIEBUS illis: Dixit Dóminus ad Móysen: Lóquere filiis Israël, et dices ad eos: Si in præcéptis meis ambulavéritis, et mandâta mea custodiérítis, et fecérítis ea, dabo vobis plúvias tempóribus suis, et terra gignet germen suum, et pomis árbóres replebúntur. Apprehéndet méssium tritúra vindémiam, et vindémia occupábit seméntem: et comedétis panem vestrum in saturitáte, et absque pavóre habitábitis in terra vestra. Dabo pacem in finibus vestris: dormiétis, et non erit qui extérreat. Auferram malas béstias: et gládius non transbit términos vestros. Persequémini inimícos vestros, et córruent coram vobis. Persequéntur quinque de vestris centum aliénos, et centum de vobis decem millia: cadent inimíci vestri gládio in conspéctu vestro. Respiciam vos, et créscere fáciam: multiplicabímíni et firmábo pactum meum vobíscum. Comedétis vetustíssima vétérum et vétéra novis superveniéntibus projiciétis. Ponam tabernáculum meum in médio vestri, et non abjiciet vos ánima mea. Ambulábo inter vos, et ero Deus vester, vosque éritis

IN THOSE days, the Lord said to Moses, Speak to the children of Israel, and thou shalt say to them, If you walk in My precepts and keep My commandments, and do them, I will give you rain in due season; and the ground shall bring forth its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time; and you shall eat your bread to the full, and dwell in your land without fear. I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts; and the sword shall not pass through your quarters. You shall pursue your enemies, and they shall fall before you. Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword. I will look on you, and make you increase: you shall be multiplied, and I will establish My covenant with you. You shall eat the oldest of the old store, and new coming on, you shall cast away the old. I will set My tabernacle in the midst

of you, and My soul shall not cast you off. I will walk among you, and will be your God, and you shall be My people; saith the Lord almighty.

Alleluia. *V.* (here all kneel). Come, O holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Allelúja. *V.* (*Hic genuflectitur.*) Veni, sancte Spíritus, reple tuórum corda fidélium: et tui amoris in eis ignem accende.

Prayer

GRANT, we beseech Thee, O almighty God, that we may so abstain from carnal delicacies as to fast likewise from the sins that beset us. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: sic nos ab épulis carnálibus abstinére; ut a víitiis irruéntibus páriter jejunémus. Per Dóminum.

Lesson. Dan. 3, 49-51

Lesson from Daniel the Prophet. Lécio Daniélis Prophætæ.

IN THOSE days, the angel of the Lord went down with Azarias and his companions into the furnace, and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. But the flame mounted up above the furnace nine and forty cubits: and it broke forth, and burnt such of the Chaldeans the king's servants as it found heating it. And the fire touched them not at all, nor troubled them, nor did them any harm. Then these three, as with one mouth, praised, and glorified, and blessed God in the furnace, saying:

IN DIEBUS illis: Angelus Dómini descendit cum Azaria, et sóciis ejus, in fornácem: et excússit flammam ignis de fornáce, et fecit médium fornácis quasi ventum roris flantem. Flamma autem effundebátur super fornácem cúbitis quadraginta novem: et erúpit, et incéndit quos réperit juxta fornácem de Chaldæis ministros regis, qui eam incendebant. Et non tétigit eos omníno ignis, neque contristávit, nec quidquam moléstie intulit. Tunc hi tres quasi ex uno ore laudábant, et glorificábant, et benedicébant Deum in fornáce, dicéntes:

The choir continues the sacred words:

Alleluia. *V.* Dan. 3, 52. Blessed art Thou, O Lord, the God of our fathers, and worthy to be praised for ever.

Allelúja. *V.* Dan. 3, 52. Benedíctus es, Dómine Deus patrúm nostrórum, et laudábilis in sæcula.

Gloria, page 762.

V. Dóminus vobiscum.
R. Et cum spíritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Prayer

DEUS qui tribus púeris mitigásti flammās ignium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitlórum. Per Dóminum.

O GOD, Who didst mitigate the flames of fire for the three children, grant propitiously that the flame of sin may not consume us Thy servants. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Epistle. Rom. 5, 1-5

Léctio Epistolæ beáti Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Justificáti ex fide, pacem habéamus ad Deum per Dóminum nostrum Jesum Christum: per quem et habémus accéssum per fidem in grátiam istam, in qua stamus, et gloriámur in spe glóriæ filiórum Dei. Non solum autem, sed et gloriámur in tribulatióibus: sciéntes quod tribulatio patiéntiam operátur patiéntia autem probatióem, probatio vero spem, spes autem non confundit: quia caritas Dei diffusa est in córdibus nostris per Spíritum Sanctum, qui datus est nobis.

BRETHREN: Being justified by faith, let us have peace with God, through Our Lord Jesus Christ, by Whom also we have access through faith into this grace wherein we stand, and glory in the hope of the glory of the sons of God. And not only so, but we glory also in tribulations; knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confoundeth not; because the charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us.

Tract. Ps. 116, 1, 2

Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *V.* Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

O praise the Lord, all ye nations, and praise Him together, all ye people. *V.* For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Sequence as on Pentecost, page 599; but the alleluia is not said at the end.

Munda Cor Meum, page 763.

Gospel. Luke 4, 38-44

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequētia sancti Evangelii secūndum Lucam.

AT THAT time, Jesus rising up out of the synagogue, went into Simon's house: and Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her: and, immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him: but He laying His hands on every one of them, healed them. And devils went out from many, crying out, and saying, Thou art the Son of God. And rebuking them, He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place; and the multitudes sought Him, and came unto Him; and they stayed Him that He should not depart from them. To whom He said, To other cities also I must preach the kingdom of God, for therefore am I sent. And He was preaching in the synagogues of Galilee.

IN ILLO tempore: Surgens Jesus de synagoga introiit in domum Simónis. Socrus autem Simónis tenebatur magnis febribus: et rogaverunt illum pro ea. Et stans super illam, imperavit febrim: et dimisit illam. Et continuo surgens, ministrabat illis. Cum autem sol occidisset, omnes, qui habebant infirmos variis languoribus, ducebant illos ad eum. At ille singulis manus imponens, curabat eos. Exibant autem demonia a multis clamantia, et dicentia: Quia tu es Filius Dei: et increpans non sinebat ea loqui, quia sciebant ipsum esse Christum. Facta autem die egressus ibat in desertum locum, et turbæ requirebant eum, et venerunt usque ad ipsum: et detinebant illum ne discederet ab eis. Quibus ille ait: Quia et aliis civitatibus oportet me evangelizare regnum Dei: quia ideo missus sum. Et erat prædicans in synagógis Galilææ.

Creed, page 765.

Offertory. Ps. 87, 2, 3

O Lord, the God of my salvation, I have cried in the day and in the night before Thee: let my prayer come in before Thee, O Lord, alleluia.

Dómine, Deus salutis meæ, in die clamavi, et nocte coram te: intret oratio mea in conspectu tuo, Dómine, alleluia.

Offertory Prayers, page 767.

Secret

WHAT our fasts may be accepted by Thee, O Lord,

UT ACCEPTA tibi sint, Dómine, nostra jejúnia: præ-

sta nobis quæsumus, hujus grant us, we beseech Thee, by
mūnere sacramēti purificā- the grace of this sacrament, to
tum tibi pectus offerre. Per offer Thee a clean heart.
Dóminum. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 7, page 809.

Communion. John 3, 8

Spíritus ubi vult spirat: et The spirit breatheth where
vocem ejus audis, allelúja, al- He will: and Thou hearest His
lelúja; sed nescis unde vé- voice, alleluia, alleluia: but
niat, aut quo vadat, allelúja, Thou knowest not whence He
allelúja, allelúja. cometh, nor whither He goeth,
allelula, alleluia, alleluia.

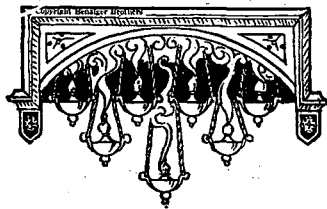
Postcommunion

PRÆBEANT nobis, Dómine, **M**AY Thy holy things, O
divínium tua sancta fer- Lord, fill us with divine
vorem: quo eórum páriter et fervor, so that we may have
actu delectémur, et fructu. pleasure alike in their per-
Per Dóminum. formance and in their effect.
Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

With the principal Mass of this day the Paschal time ends. The time for the Easter Duty performance ends on Trinity Sunday.

Concluding Prayers, page 793.





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Trinity Sunday (White)

Double of the First Class

The Beginning of Mass, page 756.

Introit. Tob. 12, 6

BLESSED be the holy Trinity, and undivided Unity: we will give glory to Him, because He hath shown His mercy to us. *Ps. 8, 2.* O Lord our Lord, how wonderful is Thy name in all the earth. *V.* Glory.

BENEDICTA sit sancta Trinitas, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps. 8, 2.* Domine Domine noster, quam admirabile est nomen tuum in universa terra. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALmighty, eternal God, by Whose gift Thy servants, in the confession of the true faith, acknowledge the glory of the eternal Trinity, and adore the Unity in the power of His majesty, we beseech Thee that in the firmness of the same faith we may ever be defended from all adversities. Through our Lord.

OMNIPOTENS sempiternus Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis glóriam agnoscere, et in potentia majestatis adorare unitatem: quæsumus; ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dóminum.

Commemoration of the first Sunday after Pentecost as follows:

Prayer

O GOD, the strength of them that hope in Thee, graciously be present with us when we invoke Thee, and, because mortal infirmity can do nothing without Thee, grant us the assistance of Thy grace

DEUS, in te sperantium fortitúdo, adesto propitius invocationibus nostris: et quia sine te nihil potest mortális infirmitas, præsta auxilium gratiæ tuæ; ut in exsequendis mandatis tuis, et

voluntate tibi et actione placeamus. Per Dominum.

that, in executing Thy commands, we may be pleasing to Thee both in our desires and in our deeds. Through our Lord.

Epistle. Rom. 11, 33-36

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

O ALTITUDO divitiarum sapientiae et scientiae Dei: quam incomprehensibilia sunt iudicia ejus, et investigabiles viæ ejus! Quis enim cognovit sensum Domini? Aut quis consiliarius ejus fuit? Aut quis prior dedit illi, et retribuatur ei? Quoniam ex ipso, et per ipsum, et in ipso sunt omnia: ipsi gloria in sæcula. Amen.

O THE depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made Him? For of Him, and by Him, and in Him, are all things: to Him be glory for ever. Amen.

Gradual. Dan. 3, 55, 56

Benedictus es, Domine, qui intueris abyssos, et sedes super Cherubim. *V.* Benedictus es, Domine, in firmamento cæli, et laudabilis in sæcula. Allelûja, allelûja. *V.* Benedictus es, Domine, Deus patrum nostrorum, et laudabilis in sæcula. Allelûja.

Blessed art Thou, O Lord, Who beholdest the depths, and sittest upon the cherubim. *V.* Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise for ever. Alleluia, alleluia. *V.* Blessed art Thou, O Lord God of our fathers, and worthy of praise for ever. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 28, 18-20

✠ Sequentia sancti Evangelii secundum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Dixit Jesus discipulis suis: Data est mihi omnis potestas in cælo, et in terra. Eûntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et

AT THAT time, Jesus said to His disciples, All power is given to Me in heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

Filii, et Spíritus Sancti: docéntes eos serváre ómnia quæcúmque mandávi vobis. Et ecce ego vobiscum sum ómnibus diébus, usque ad consummationem sæculi.

Creed, page 765.

Offertory. Tob. 12, 6

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit; because He hath shown His mercy toward us.

Benedictus sit Deus Pater, unigenitúsque Dei Fílius, Sanctus quoque Spíritus: quia fecit nobiscum misericórdiam suam.

Offertory Prayers, page 767.

Secret

BY THE invocation of Thy holy name, O Lord, our God, sanctify, we beseech Thee, the matter of this oblation, and through it make us ourselves a perfect offering forever. Through our Lord.

SANCTÍFICA, quæsumus, Dómine Deus noster, per tui sancti nóminis invocatió-nem, hujus oblatiósni hóstiam: et per eam nosmetípsos tibi pérfice munus ætérnum. Per Dóminum.

Commemoration of the Sunday as follows:

Secret

BE PLEASED, we beseech Thee, O Lord, to accept the offerings dedicated to Thee, and grant that they may profit us for perpetual help. Through our Lord.

HÓSTIAS nostras, quæsumus, Dómine, tibi dicá-tas placátus assúme; et, ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

Preface for Sundays, page 773.

Communion. Tob. 12, 6

We bless the God of heaven, and before all living we will praise Him; because He has shown His mercy to us.

Benedicimus Deum cæli, et coram ómnibus vivéntibus confitébimur ei: quia fecit nobiscum misericórdiam suam.

Postcommunion

MAY the receiving of this sacrament, O Lord, our God, and the confession of our faith in the eternal, holy

PROFICIAT nobis ad salutem corpóris et ánimæ, Dómine Deus noster, hujus sacraménti suscéptio: et sem-

piternæ sanctæ Trinitâtis, Trinity and undivided Unity,
ejusdémque individuae unitat- profit us for the health of body
tis conféssio. Per Dóminum. and soul. Through our Lord.

Commemoration of the Sunday as follows:

Postcommunion

MANTIS, Dómine, repléti
muneribus: præsta, quæ-
sumus; ut et salutaria dona
capiamus, et a tua numquam
laude cessemus. Per Dómi-
num.

FILLED with so great offer-
ings, O Lord, we beseech
Thee to grant that we may both
lay hold upon Thy salutary
gifts and never cease from
praising Thee. Through our
Lord.

*At the end of Mass the Gospel of the Sunday is read in place
of that from the first chapter of St. John.*

Gospel. Luke 6, 36-42

✠ Sequéntia sancti Evangé-
lii secúndum Lucam.

IN ILLO témpore, dixit Jesus
discipulis suis: Estóte
misericódes, sicut et Pater
vester miséricors est. Nolíte
judicáre, et non judicabimini:
nolíte condemnáre, et non
condemnabimini. Dimittite et
dimittémini. Date, et dábitur
vobis: mensúram bonam, et
confértam, et coagitátam, et
supereffluéntem dabunt in si-
num vestrum. Eádem quippe
mensúra, qua mensi fuéritis,
remetiétur vobis. Dicébat au-
tem illis et similitúdinem:
Numquid potest cæcus cæcum
dúcere? nonne ambo in fóve-
am cadunt? Non est discipu-
lis super magistrum: perfec-
tus autem omnis erit, si sit
sicut magister ejus. Quid au-
tem vides festúcam in óculo
fratris tui, trabem autem,
quæ in óculo tuo est, non con-
sideras? Aut quómodo potes
dicere fratri tuo: Frater, sine,
ejiclam festúcam de óculo
tuo: ipse in óculo tuo trabem
non videns? Hypócrita, éjice

✠ Continuation of the holy
Gospel according to St. Luke.

AT THAT time, Jesus said
to His disciples, Be ye
merciful, as your Father also
is merciful. Judge not, and you
shall not be judged. Condemn
not, and you shall not be con-
demned. Forgive, and you shall
be forgiven. Give, and it shall
be given to you: good measure
and pressed down, and shaken
together and running over,
shall be given into your bosom.
For with the same measure
that you shall mete withal it
shall be measured to you
again. And He spoke also to
them a similitude: Can the
blind lead the blind? do they
not both fall into the ditch?
The disciple is not above his
master; but every one shall be
perfect, if he be as his master.
And why seest thou the mote in
thy brother's eye, but the beam
that is in thy own eye thou
considerest not? or how canst
thou say to thy brother,
Brother, let me pull the mote
out of thy eye, when thou thy-

self seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother's eye.

Concluding Prayers, page 793.

First Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 12, 6

O LORD, I have trusted in Thy mercy. My heart shall rejoice in Thy salvation; I will sing to the Lord, Who giveth me good things. *V. Ps. 12, 1.* How long, O Lord, wilt Thou forget me unto the end? how long dost Thou turn away Thy face from me? *V. Glory. Patri.*

DÓMINE, in tua misericórdia sperávi: exsultávit cor meum in salutári tuo: cantábo Dómino, qui bona tribuit mihi. *V. Ps. 12, 1.* Usquequo, Dómine, oblivisceris me in finem? úsquequo avértis faciém tuam a me? *V. Glória*

Kyrie, page 761; Gloria, page 762.

Prayer

On this, and on all other Sundays, until Advent, on which the Mass of the Sunday is celebrated, two other Prayers, Secrets and Postcommunions at least are said, unless commemorations of occurring saints' days, or octaves, have to be made. The first A cunctis ("Defend us," etc.), page 827; and the second one at the choice of the celebrating priest, pages 1494-1500.

Epistle. 1 John 4, 8-21

Lesson from the Epistle of blessed John the Apostle.

Léctio Epístolæ beáti Joánis Apostoli.

DEARLY beloved, God is charity. By this hath the charity of God appeared toward us, because God hath sent His only-begotten Son into the world, that we may live by Him. In this is charity; not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. No man hath

QUÁRÍSSIMI: Deus caritas est. In hoc apparuit caritas Dei in nobis, quóniam Filium suum unigénitum misit Deus in mundum, ut vivámus per eum. In hoc est caritas: non quasi nos dilexérimus Deum, sed quóniam ipse prior diléxit nos, et misit Filium suum propitiatiónem pro peccátis nostris. Caríssimi, si sic Deus diléxit nos: et nos debémus alterútrum diligere. Deum nemo vidit um-

quam. Si diligamus invicem, Deus in nobis manet et caritas ejus in nobis perfecta est. In hoc cognoscimus, quoniam in eo manemus, et ipse in nobis: quoniam de Spiritu suo dedit nobis. Et nos vidimus, et testificatur, quoniam Pater misit Filium suum Salvatorem mundi. Quisquis confessus fuerit, quoniam Jesus est Filius Dei, Deus in eo manet, et ipse in Deo. Et nos cognovimus, et credidimus caritati, quam habet Deus in nobis. Deus caritas est: et qui manet in caritate, in Deo manet, et Deus in eo. In hoc perfecta est caritas Dei nobiscum, ut fiduciam habeamus in die iudicii: quia sicut ille est, et nos sumus in hoc mundo. Timor non est in caritate: sed perfecta caritas foras mittit timorem, quoniam timor pœnam habet. Qui autem timet, non est perfectus in caritate. Nos ergo diligamus Deum, quoniam Deus prior dilexit nos. Se quis dixerit, quoniam diligo Deum, et fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum quem videt, Deum, quem non videt, quomodo potest diligere? Et hoc mandatum habemus a Deo: ut qui diligit Deum, diligit et fratrem suum.

seen God at any time. If we love one another, God abideth in us, and His charity is perfected in us. In this we know that we abide in Him, and He in us; because He hath given us of His spirit. And we have seen, and do testify, that the Father hath sent His Son to be the Saviour of the World. Whosoever shall confess that Jesus is the Son of God, God abideth in Him, and he in God. And we have known, and have believed the charity which God hath to us. God is charity: and he that abideth in charity abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because, as He is, we also are in the world. Fear is not in charity, but perfect charity casteth out fear: because fear hath pain; and he that feareth is not perfected in charity. Let us therefore love God, because God first hath loved us. If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, Whom he seeth not? And this commandment we have from God, that he who loveth God love also his neighbor.

Gradual. Ps. 40, 5, 2

Ego dixi: Domine, miserere mei: sana animam meam, quia peccavi tibi. V. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus. Allelúja, allelúja. V. Ps. 5, 2. Verba mea auribus percipe, Domine: in-

I said: O Lord, be Thou merciful to me: heal my soul, for I have sinned against Thee. V. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. Alleluia, alleluia. V. Ps. 5, 2. Give ear,

O Lord, to my words; under-stand my cry. Alleluia.

téllige clamórem meum. Alle-lúja.

Munda Cor Meum, page 763.

Gospel. Luke 6, 36-42

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evan-gelii secúndum Lucam.

AT THAT time Jesus said to His disciples: Be ye therefore merciful, as your Father also is merciful. Judge not and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And He spoke to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciples is not above his master: but every one shall be perfect if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.

IN ILLO témpore: Dixit Je-sus discípulis suis: Estóte misericórdes, sicut et Pater vester miséricors est. Nolíte judicáre, et non judicabímini: nolíte condemnáre, et non condemnabímini. Dimittite, et dimittémini. Date, et dábitur vobis: mensúram bonam, et confértam, et coagítátem, et superfluéntem dabunt in sinum vestrum. Eádem quippe mensúra, qua mensi fuéritis, remetiétur vobis. Dicébat autem illis et similitúdinem: Numquid potest cæcus cæcum dúcere? nonne ambo in fóveam cadunt? Non est discipulus super magístrum: perféctus autem omnis erit, si sit sicut magister ejus. Quid autem vídes festúcam in óculo fratris tui, trabem autem, quæ in óculo tuo est, non consideras? At quómodo potes, dicere fratri tuo: Frater, sine, ejíciam festúcam de óculo tuo: ipse in óculo tuo trabem non videns? Hypócrita, éjice primum trabem de óculo tuo; et tunc, perspicies ut edúcas festúcam de óculo fratris tui.

Creed, page 765.

Offertory. Ps. 5, 3, 4

Harken to the voice of my prayer, O my king and my Rex meus, et Deus meus:

quóniam ad te orábo, Dó- God: for to Thee will I pray, O
mine. Lord.

Offertory Prayers, page 767.

Secret

Secret, Be pleased, we beseech Thee, page 628.

Second Secret, Graciously hear us; page 828; *third at the choice of the priest*, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 9

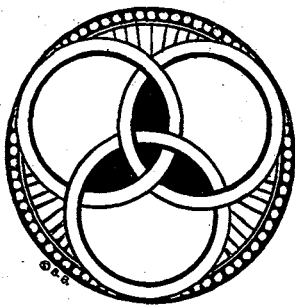
Narrábo ómnia mirabília I will relate all Thy wonders,
tua: lætábor et exsultábo in I will be glad and rejoice in
te: psallam nómini tuo, Al- Thee; I will sing to Thy name,
tíssime. O Thou most high.

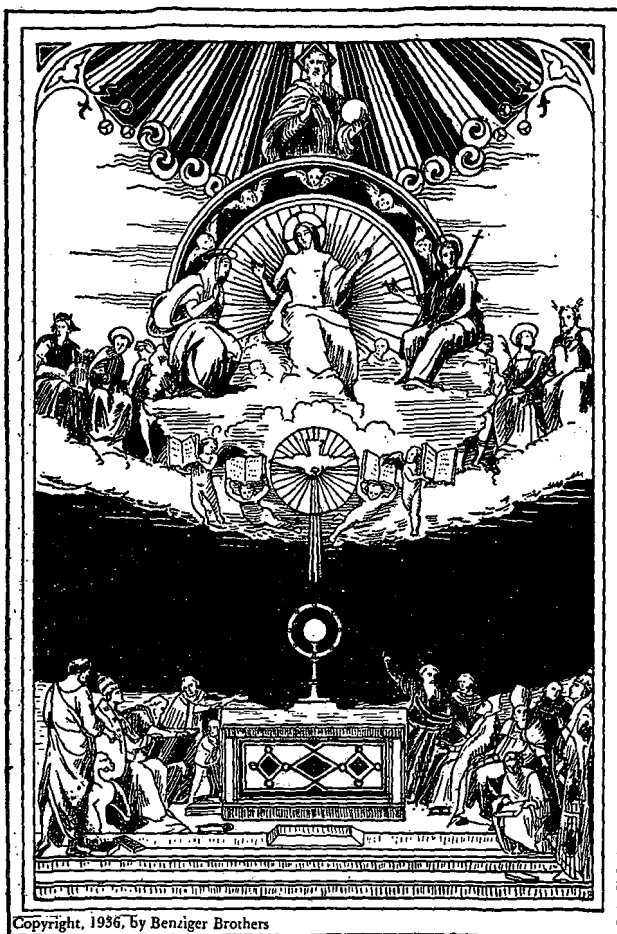
Postcommunion

Postcommunion, Filled with so great offerings, page 628.

Second Postcommunion, May the gift, page 825; *third at choice of priest*, pages 1494-1500.

Concluding Prayers, page 793.





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FOR MY FLESH IS MEAT INDEED: AND MY BLOOD IS DRINK INDEED. HE THAT EATETH MY FLESH AND DRINKETH MY BLOOD ABIDETH IN ME: AND I IN HIM. AS THE LIVING FATHER HATH SENT ME AND I LIVE BY THE FATHER: SO HE THAT EATETH ME, THE SAME SHALL LIVE BY ME. (*John 6, 56-59.*)

Feast of Corpus Christi (White)**Double of the First Class with a Privileged Octave
of the Second Order**

The Beginning of Mass, page 756.

Introit. Ps. 80, 17

QUIBAVIT eos ex ádipe fruménti, allelúja: et de petra, melle saturávit eos, allelúja, allelúja, allelúja. Ps. 80, 2. Exsutáte Deo adjutóri nostro: jubilate Deo Jacob. V. Glória Patri.

HE FED them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia, alleluia. Ps. 80, 2. Rejoice to God our helper; sing aloud to the God of Jacob. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nobis sub Sacraménto mirábili passionis tuæ memóriam reliquisti: tribue, quæsumus, ita nos córporis et ságuinis tui sacra mystéria venerári: ut redemptionis tuæ fructum in nobis júgiter sentiámus: Qui vivis.

O GOD, Who in this wonderful sacrament hast left us a memorial of Thy passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood that we may constantly experience in ourselves the fruit of Thy redemption. Who livest.

Epistle. 1 Cor. 11, 23-29

Lectio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

HRATRES: Ego enim accépi a Dómino quod et tradídi vobis, quóniam Dóminus Jesus in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióem. Simíliter et cálicem, postquam cenávit, dicens: Hic calix novum testaméntum est in meo ságuine. Hoc fácite, quotiescúmque bibétis, in meam commemoratióem.

BRETHREN, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying, This chalice is the new testament in My blood; this do ye, as often as you shall drink, for the commemoration of Me.

For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat. Itaque quicúmque manducáverit panem hunc, vel biberit cálicem Dómini indigne, reus erit corpóris et ságuinis Dómini. Probet autem seípsum homo: et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat et bibit indigne, iudícium sibi mandúcat, et bibit: non di-judicans corpus Dómini.

Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. *V.* Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. *V. John 6, 56, 57.* My flesh is meat indeed, and My blood is drink indeed: He that eateth My flesh and drinketh My blood, abideth in Me, and I in him.

Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore oppórtuno. *V.* Aperis tu manum tuam: et imples omne ánimál benedictióne. Allelúja, allelúja. *V. Joann, 6, 56, 57.* Caro mea vere est cibus, et sanguis meus vere est potus: qui mandúcat meam carnem, et bibit meum ságuinem, in me manet, et ego in eo.

Sequence

O Sion, thy Redeemer praising, Songs of joy to Him upraising, Laud thy pastor and thy guide: Swell thy notes most high and daring;
For His praise is past declaring, And thy loftiest powers beside.

Lauda, Sion Salvatórem, Lauda ducem et pastórem In hymnis et cánticis. Quantum potes, tantum aude:
Quia major omni laude, Nec laudáre súfficis.

'Tis a theme with praise that gloweth,
For the bread that life bestoweth

Laudus thema speciális, Panis vivus et vitális

Hódie propónitur.	Goes this day before us out;
Quem in sacræ mensa cænæ,	Which, His holy supper taking,
Turbæ fratrum duodénæ	To the brethren twelve His breaking
Datum non ambígitur.	None hath ever called in doubt.
Sit laus plena, sit sonóra,	Full, then, be our praise and sounding,
Sit jucúnda, sit decóra	Modest and with joy abound- ing
Mentis jubilátio.	Be our mind's triumphant state;
Dies enim solémnis ágitur,	For the festal's prosecution,
In qua mensæ prima recólitur	When the first blest institution
Hujus institútio.	Of this feast we celebrate.
In hac mensa novi Regis,	In the new king's new libation,
Novum Pascha novæ legis	In the new law's new oblation,
Phase vetus términat.	Ends the ancient paschal rite;
Vetustátem nóvitas,	Ancient forms new substance chaseth,
Umbram fugat véritas,	Typic shadows truth displac- eth,
Noctem lux eliminat.	Day dispels the gloom of night.
Quod in cæna Christus gessit,	What He did at supper seated,
Faciéndum hoc expréssit	Christ enjoined to be repeated,
In sui memóriam.	When His love we celebrate:
Docti sacris institútis,	Thus, obeying His dictation,
Panem, vinum in salútis	Blood and wine of our salva- tion,
Consecrámus hóstiam.	We the victim consecrate.
Dogma datur Christiánis:	'Tis for Christian faith assert- ed,
Quod in carnem transit panis,	Bread is into flesh converted,
Et vinum in sánguinem.	Into blood the holy wine:
Quod non capis, quod non	Sight and intellect transcend- ing,
vides,	Nature's laws to marvel bend- ing,
Animósa firmat fides,	'Tis confirmed by faith divine.
Præter rerum órđinem.	
Sub divérsis speciébús,	Under either kind remaining,
Signis tantum, et non rebus,	Form, not substance, still re- taining.

Wondrous things our spirit Latent res eximiae.
sees:

Flesh and blood thy palate Caro cibus, sanguis potus:
staining,

Yet still Christ entire remain- Manet tamen Christus totus,
ing,

Under either species. Sub utrâque specie.

All untorn for eating given, A sumente non concisus,
Undivided and unripen, Non confractus, non divisus:
Whole He's taken and unrent; Integer accipitur.

Be there one, or crowds sur- Sumit unus, sumunt mille:
rounding,

He is equally abounding, Quantum isti, tantum ille:
Nor, though eaten, ever spent. Nec sumptus consumitur.

Both to good and bad 'tis Sumunt boni, sumunt mali:
broken,

But on each a different token Sorte tamen inæquâli,
Or of life, or death attends: Vitæ, vel intéritus.
Life to good, to bad damnation; Mors est malis, vita bonis:
Lo, of one same manducation Vide paris sumptionis
How dissimilar the ends. Quam sit dispar éxitus.

When the priest the victim Fracto demum Sacraménto,
breaketh,

See thy faith in nowise shak- Ne vacilles, sed meménto,
eth,

Know that every fragment tak- Tantum esse sub fragmento,
eth

All that 'neath the whole there Quantum toto tégitur.
lies:

This in Him no fracture mak- Nulla rei fit scissúra:
eth:

'Tis the figure only breaketh, Signi tantum fit fractúra:
Form, or state, no change there Qua nec status, nec statúra
taketh

Place in what it signifies. Signâti minúitur.

Bread, that angels eat in Ecce panis Angelórum,
heaven,

Now becomes the pilgrim's Factus cibus viatórum:
leaven,

Bread in truth to children Vere panis filiórum,
given,

That must ne'er to dogs be Non mitténdus cánibus.
thrown.

He, in ancient types disguised, In figúris præsignáture,
Was the Isaac sacrificed, Cum Isaac immoláture:

Agnus paschæ deputatur:	For the feast a lamb devised,
Datur manna patribus.	Manna to the Fathers shown.
Bone pastor, panis vere,	Bread, whose shepherd-care
Jesu, nostri miserere:	doth tend us,
Tu nos pasce, nos tuere:	Jesu Christ, Thy mercy send
Tu nos bona fac videre	us,
In terra viventium.	Do Thou feed us, Thou defend
Tu, qui cuncta scis et vales:	us,
Qui nos pascis hic mortales:	Lead us where true joys attend
Tuos ibi commensales,	us,
Coheredes et sodales	In the land where life is given:
Fac sanctorum civium.	Thou all ken and might pos-
Amen. Allelúja.	sessing,
	Mercies aye to us largessing,
	Make us share Thy cup of
	blessing,
	Heritage and love's caressing
	With the denizens of heaven.
	Amen. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 6, 56-59

✠ Sequéntia sancti Evan-
gélíi secúndum Joánnem.

IN ILLO témpore: Dixit Je-
sus turbis Judæorum:
Caro mea vere est cibus, et
sanguis meus vere est potus.
Qui manducat meam carnem,
et bibit meum sanguínem, in
me manet, et ego in illo. Sicut
misit me vivens Pater, et ego
vivo propter Patrem: et qui
manducat me, et ipse vivet
propter me. Hic est panis, qui
de cælo descéndit. Non sicut
manducavérunt patres vestri
manna, et mórtui sunt. Qui
manducat hunc panem, vi-
vet in ætérnum.

Creed, Page 765.

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, Jesus said
to the multitudes of
the Jews: My flesh is meat in-
deed, and My blood is drink
indeed. He that eateth My
flesh, and drinketh My blood,
abideth in Me, and I in him.
As the living Father hath sent
Me, and I live by the Father,
so he that eateth Me, the same
also shall live by Me. This is
the bread that came down
from heaven. Not as your
fathers did eat manna and are
dead. He that eateth this
bread shall live for ever.

Offertory. Lev. 21, 6

Sacerdótes Dómini incen-
sum et panes offerunt Deo: et

The priests of the Lord offer
incense and loaves to God, and

therefore they shall be holy to their God, and shall not defile His name. Alleluia. *ideo sancti erunt Deo suo, et non polluent nomen ejus, allelúja.*

Offertory Prayers, page 767.

Secret

OF THY goodness, we beseech Thee, O Lord, grant to Thy Church the gifts of unity and peace which are mystically represented under the gifts we offer. Through our Lord. *E*CCLESIAE tuæ, quæsumus, Dómine, unitátis et pacis propítius dona concéde: quæ sub oblátis munéribus mystice designántur. Per Dóminum.

Preface No. 1, page 798.

Communion. 1 Cor. 11, 26, 27

As often as you shall eat this bread, and drink the chalice, you shall show forth the death of the Lord, until He come; therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. Alleluia. *Quotiescúmque manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat: itaque quicúmque manducáverit panem, vel bíberit cálicem Dómini indigne, reus erit córporis et sánguinis Dómini, allelúja.*

Postcommunion

GRANT US, we beseech Thee, O Lord, to be filled with the everlasting enjoyment of Thy divinity, which the temporal partaking of Thy precious body and blood doth fore-show. Who livest. *H*AC nos, quæsumus, Dómine, divinitátis tuæ sempitérna fruitióne repléri: quam pretíosi córporis et sánguinis tui temporális, perceptio præfigúrat. Qui vives.

On days within this octave the Mass of Corpus Christi will be celebrated and if no other feast occurs the second Prayer is Concede nos, page 824; with its corresponding Secret and Postcommunion and the third for the Church or for Pope, pages 825, 826. If there is a feast occurring, a commemoration of the same only is made. But if the occurring feast be a double of the first class, the Mass of that feast will be celebrated with the second Prayer, Secret and Postcommunion of the Mass of Corpus Christi.

Concluding Prayers, page 793.

Sunday Within the Octave of Corpus Christi (White)*Which is the Second after Pentecost**The Beginning of Mass, page 756.***Introit. Ps. 17, 19, 20**

FACTUS est Dóminus pro-
tector meus, et edúxit
me in latitúdinem: salvum
me facit, quóniam voluit me.
Ps. 17, 2-3. Diligam te, Dó-
mine, virtus mea: Dóminus
refúgium meum, et liberátor
meus. V. Glória Patri.

THE Lord became my pro-
tector, and He brought
me forth into a large place:
He saved me, because He was
well pleased with me. Ps. 17,
2, 3. I will love Thee, O Lord
my strength: the Lord is my
firmament, and my refuge, and
my deliverer. V. GLORY.

*Kyrie, page 761; Gloria, page 762.***Prayer**

SANCTI nóminis tui, Dó-
mine, tímorem páriter
et amórem fac nos habére
perpétuum: quia nunquam
tua gubernatíone destítuís,
quos in solícitate tuæ dilec-
tiónis instítuís. Per Dómin-
um.

GRANT US, O Lord, an abid-
ing fear and love of Thy
holy name; for Thou never
failest to govern those whom
Thou dost firmly establish in
Thy love. Through our Lord.

*Commemoration of the octave of Corpus Christi, Prayer, page 635.***Epistle. 1 John 3, 13-18**Lectio Epistolæ beáti Jo-
annis Apóstoli.Lesson from the Epistle of
blessed John the Apostle.

QUÁRÍSSIMI: Nolíte mirári,
si odit vos mundus. Nos
scimus, quóniam transláti
sumus de morte ad vitam,
quóniam diligimus fratres.
Qui non diligit, manet in
morte: omnis, qui odit frat-
rem suum, homicida est. Et
scitis quóniam omnis homi-
cida non habet vitam ætér-
nam in semetípso manéntem.
In hoc cognóvimus caritátem
Dei, quóniam ille ánimam su-
am pro nobis pósuit: et nos
debémus pro frátibus áni-
mas pónere. Qui habúerit
substántiam hujus mundi, et

DEARLY beloved, Wonder
not if the world hate
you. We know that we have
passed from death to life, be-
cause we love the brethren. He
that loveth not, abideth in
death. Whosoever hateth his
brother is a murderer: and you
know that no murderer hath
eternal life abiding in himself.
In this we have known the
charity of God, because He
hath laid down His life for us:
and we ought to lay down our
lives for the brethren. He that
hath the substance of this
world, and shall see his brother

in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

viderit fratrem, suum necessitatem habere, et cláuserit viscera sua ab eo: quomodo caritas Dei manet in eo? Filioli mei, non diligámus verbo, neque lingua, sed ópere, et veritate.

Gradual. Ps. 119, 1, 2

In my trouble I cried to the Lord, and He heard me. *V.* O Lord, deliver my soul from wicked lips and a deceitful tongue. Alleluja, alleluia. *V.* Ps. 7, 2. O Lord my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me. Alleluia.

Ad Dóminum cum tribulárer clamávi, et exaudivit me. *V.* Dómine, libera ánimam meam, a lábiis iníquis, et a lingua dolósa. Allelúja, allelúja. *V.* Ps. 7, 2. Dómine Deus meus, in te sperávi: saluum me fac ex ómnibus persequéntibus me, et libera me. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 14, 16-24

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus spoke to the pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and must needs go out, and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his ser-

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Dixit Jesus pharisæis parábolam hanc: Homo quidam fecit cœnam magnam, et vocávit multos. Et misit servum suum hora cœnæ dicere invitátis ut venírent, quia jam paráta sunt ómnia. Et capérunt simul omnes excusáre. Primus dixit ei: Villam emi, et necesse hábeo exíre, et vidére illam: rogo te, habe me excusátum. Et alter dixit: Juga boum emi quinque, et eo probáre illa: rogo te, habe me excusátum. Et álius dixit: Uxórem duxi, et ideo non possum veníre. Et reversus servus nuntiávit hæc dómíno suo. Tunc irátus paterfamilias, dixit servo suo: Exi cito in pláteas, et vicos civitátis: et páuperes, ac débiles, et cæcos, et claudos introduc huc.

Et ait servus: Dómine, factum est ut imperásti, et adhuc locus est. Et ait dónus servo: Exi in vias, et sepes: et compélle intráre, ut impleátur domus mea. Dico autem vobis, quod nemo virórum illórum, qui vocáti sunt, gustábit cenam meam.

compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper.

Creed, page 765.

Offertory. Ps. 6, 5

Dómine, convértere, et éripe ánimam meam: salvum me fac propter misericórdiam tuam.

Turn to me, O Lord, and deliver my soul, O save me for Thy mercy's sake.

Offertory Prayers, page 767.

Secret

OB LATIO nos, Dómine, tuo nómini dicánda purificet: et de die in diem ad cæléstis vitæ transférat acciónem. Per Dóminum.

LET the oblation about to be offered to Thy holy name, O Lord, purify us and day by day change us to the living of the heavenly life. Through our Lord.

Second Secret of the octave of Corpus Christi, page 640.

Preface No. 1, page 798.

Communion. Ps. 12

Cantábo Dómino, qui boná tribuit mihi: et psallam nómini Dómini altíssimi.

I will sing to the Lord, Who giveth me good things: and I will sing to the name of the Lord the most high.

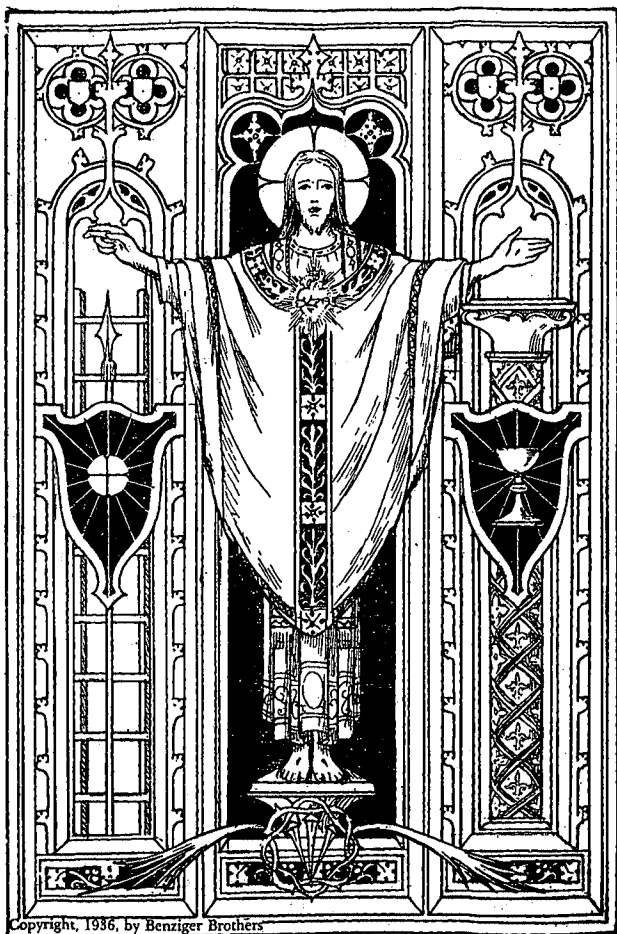
Postcommunion

SUMPTIS munéribus sacris, quæsumus, Dómine: ut cum frequentatióne mystérii, crescat nostræ salútis effectus. Per Dóminum.

HAVING received Thy sacred gifts, we pray, O Lord, that, as we now frequently assist at this mystery so may it cause to increase the grace of our salvation. Through our Lord.

Second Postcommunion of the octave of Corpus Christi, page 640.

Concluding Prayers, page 793.



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THE LORD IS SWEET AND RIGHTEOUS, THEREFORE HE WILL GIVE A LAW TO SINNERS IN THE WAY. HE WILL GUIDE THE MILD IN JUDGMENT, HE WILL TEACH THE MEEK HIS WAYS. (Ps. 24, 8, 9.) TAKE UP MY YOKE UPON YOU AND LEARN OF ME, BECAUSE I AM MEEK AND HUMBLE OF HEART, AND YOU SHALL FIND REST TO YOUR SOULS. (Matt. 11, 29.)

Friday after the Octave-Day of Corpus Christi
Feast of the Sacred Heart of Jesus (White)

*Double of the First Class with a Privileged Octave
of the Third Rank*

The Beginning of Mass, page 756.

Introit. Ps. 32, 11, 19

QUOGITATIONES cordis ejus in generatione et generatione: ut eruat a morte animas eorum et alat eos in fame Ps. 32, 1. Exsultate, justi, in Domino, rectos decet collaudatio. V. Glória Patri.

THE thoughts of his heart to all generations: to deliver their souls from death and feed them in famine. Ps. 32, 1. Rejoice in the Lord, O ye just, praise becometh the upright. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui nobis in Corde Filii tui, nostris vulnerato peccatis, infinitos dilectionis thesauros misericorditer largiri dignaris; concede, quæsumus, ut illi devotum pietatis nostræ præstantes obsequium, dignæ quoque satisfactionis exhibeamus officium. Per eundem Dominum.

O God, who, in the Heart of thy Son, wounded by our sins, hast deigned mercifully to bestow infinite treasures of love upon us; grant, we beseech Thee, that as we offer him the faithful service of our devotion, we may also make worthy reparation. Through the same.

Epistle. Eph. 3, 8-19

Lectio Epistolæ beati Pauli Apostoli ad Ephesios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

FRATRES: Mihi omnium sanctorum minimo data est gratia hæc, in gentibus evangelizare investigabiles divitias Christi: et illuminare omnes, quæ sit dispensatio sacramenti absconditi a sæculis in Deo qui omnia creavit: ut innotescat principatibus et potestatibus in cælestibus per Ecclesiam

BRETHREN: To me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ; and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things: that the manifold wisdom of

God may be made known to the principalities and powers in the heavenly places through the Church: according to the eternal purpose, which he made in Christ Jesus our Lord, in whom we have boldness and access with confidence by the faith of him. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man; that Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all understanding, that you may be filled unto all the fulness of God.

In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 24, 8-9

The Lord is sweet and righteous, therefore he will give a law to sinners in the way. *Y.* He will guide the mild in judgment, he will teach the meek his ways.

Dulcis et rectus Dóminus, propter hoc legem dabit delinquentibus in via. *Y.* Diriget mansuetos in iudicio, docebit mites vias suas.

In Votive Masses after Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *Matt. 11, 29.* Take up my yoke upon you and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. Alleluia.

Allelúja, allelúja. *Matt. 11, 29.* Tóllite jugum meum super vos et discite a me, quia mitis sum et húmilis corde, et invenietis réquiem animabus vestris. Allelúja.

Tract. Ps. 102, 8-10

Miséricors et miserátor Dóminus, longánimis et multum miséricors. *V.* Non in perpétuum irascétur, neque in ætérnum comminábitor. *V.* Non secúndum peccáta nostra fecit nobis, neque secúndum iniquitátes nostras retribuit nobis.

The Lord is merciful and compassionate, long-suffering and plenteous in mercy. *V.* He will not always be angry, nor will he threaten for ever. *V.* He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

Greater Alleluia

Allelúja, allelúja. *Matt. 11, 29, 28.* Tóllite jugum meum super vos et discite a me, quia mitis sum et húmilis corde et inveniétis réquiem animábus vestris. Allelúja. *V.* Venite ad me omnes qui laborátis et onerátis estis et ego reficiam vos. Allelúja.

Alleluia, alleluia. *Matt 11, 29, 28.* Take up my yoke upon you and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. Alleluia. *V.* Come to me, all you that labor and are burdened, and I will refresh you. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 19, 31-37

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Judæi, (quóniam Parascève erat ut non remanérent in cruce córpora sábbato, (erat enim magnus dies ille sábbati), rogavérunt Pilátum ut frangeéntur eórum crura et tolleréntur. Venérunt ergo mílites, et primi quidem fregérunt crura et altérius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderént eum jam mórtuum, non fregérunt ejus crura: sed unus militum láncea latus ejus apérui, et continuo exívit sanguis et aqua. Et qui vidit testimónium perhibuit: et verum est testimónium ejus. Et ille scit quia vera dicit, ut et vos credátis. Facta

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, the Jews (because it was the Parascève) that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs, but one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony:

and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced.

Creed, page 765.

In Paschal-time, in Votive Masses, the following Offertory is replaced by the second one.

Offertory. Ps. 68, 21

<p>My heart hath expected reproach and misery, and I looked for one that would grieve together with me and there was none; and I sought one that would console me and I found none.</p>	<p>Improperium expectávit cor meum et misériam, et sustinui qui simul mecum contristarétur et non fuit; consolántem me quæsívi et non invéni.</p>
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Offertory. Ps. 39, 7

<p>Burnt-offering and sin-offering Thou didst not require; then said I: behold I come. In the head of the book it is written of me that I should do thy will: O my God, I have desired it, and thy law in the midst of my Heart. Alleluia.</p>	<p>Holocáustum et pro pec-cáto non postulasti: tunc dixi: Ecce vénio. In cápite libri scriptum est de me ut fácerem voluntátem tuam: Deus meus, vólui et legem tuam in médio cordis mei. Alle-lúja.</p>
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Offertory Prayers, page 767.

Secret

<p>LOOK, we beseech Thee, O Lord, on the unspeakable charity of the Heart of thy beloved Son: that what we offer up may be in your sight an accepted gift and the expiation of our sins. Through the same.</p>	<p>RÉSPICE, quæsumus, Dómine, ad ineffáblem Cordis dilécti Fílli tui caritátem: ut, quod offérimus sit tibi munus accéptum et nostrórum expiatio delictórum. Per eúmdem Dóminum.</p>
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Preface No. 9, page 812.

In Paschal-time, in Votive Masses, the following Communion is replaced by the second one.

Communion. John 19, 34

Unus militum lancea latus
ejus aperuit, et continuo exi-
vit sanguis et aqua.

One of the soldiers with a
spear opened his side, and im-
mediately there came out blood
and water.

Communion. John 7, 37

Si quis sitit veniat ad me
et bibat. Allelúja, allelúja.

If any man thirst, let him
come to me, and drink. Alle-
luia, alleluia.

Postcommunion

PREBEANT nobis, Dómine
Jesu, divinum tua sanc-
ta fervorem; quo dulcissimi
Cordis tui suavitate percépta,
discámus terréna despícere,
et amáre cæléstia: Qui vivis.

MAY thy holy mysteries, O
Lord Jesus, give us holy
fervor; that by it perceiving
the sweetness of thy most
loving Heart, we may learn to
despise earthly things and to
love those of heaven. Who
livest.

Concluding Prayers, page 793.

Third Sunday After Pentecost (White)

(Sunday within the Octave of the Sacred Heart)

The Beginning of Mass, page 756.

Introit. Ps. 24, 16, 18

RESPICE in me, et miser-
ere mei, Dómine; quón-
iam únicus, et pauper sum
ego: vide humilitátem meam,
et labórem meum: et dímítte
ómnia peccáta mea, Deus me-
us. Ps. 24, 1, 2. Ad te, Dómine,
levávi ánimam meam: Deus
meus, in te confido, non eru-
béscam. V. Glória Patri.

LOOK Thou upon me, O
Lord, and have mercy on
me; for I am alone and poor.
See my abjection and my la-
bor; and forgive me all my sins,
O my God. Ps. 24, 1, 2. To Thee,
O Lord, have I lifted up my soul:
in Thee, my God, I put my
trust; let me not be ashamed.
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PROTÉCTOR in te sperán-
tium, Deus, sine quo
nihil est válidum, nihil sanc-

O God, the protector of all
who hope in Thee,
without Whom nothing is

strong, nothing is holy, tum: multiplica super nos multiply Thy mercy upon us, misericórdiam tuam, ut, te that, with Thee for our ruler rectóre, te duce, sic transeá- and leader, we may so pass mus per bona temporália, ut through the good things of this non amittámus æterna. Per life as not to lose those which Dóminum. are eternal. Through our Lord.

Second Prayer of the Sacred Heart, page 645.

Epistle. 1 Peter 5, 6-11

Lesson from the Epistle of blessed Peter the Apostle.

Lectio Epistolæ beáti Petri Apóstoli.

DEARLY beloved, Be you humbled under the mighty hand of God, that He may exalt you in the time of visitation: casting all your care upon him, for he hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

QUARISSIMI: Humiliámini sub poténti manu Dei, ut vos exáltet in témpore visitationis: omnem sollicitúdinem vestram projiciétes in eum, quóniam ipsi cura est de vobis. Sóbrii estóte, et vigilate: quia adversárius vester diábolus tamquam leo rúgiens circuit, quærens quem dévor-et: cui resístite fortes in fide: sciétes eámdem passiónem ei, quæ in mundo est, vestræ fraternitáti fieri. Deus autem omnis grátiae, qui vocávit nos in æternam suam glóriam in Christo Jesu, módicum passos ipse perficiet, confirmábit, solidabitque. Ipsi glória, et impérium in sæcula sæculórum. Amen.

Gradual. Ps. 54, 23, 17, 19

Cast thy care upon the Lord and He shall sustain thee. *V.* When I cried to the Lord He heard my voice, from them that draw near to me. Alleluia, alleluia. *V.* Ps. 7, 12. God is a just judge, strong and patient; is He angry every day? Alleluia.

Jacta, cogitátum tuum in Dómino: et ipse te enútriet. *V.* Dum clamárem ad Dóminum exaudivit vocem meam ab his, qui appropínquant mihi. Allelúja, allelúja: Ps. 7, 12. Deus judex justus, fortis et pátiens, numquid iráscitur per singulos dies? Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 15, 1-10

℟ Sequētia sancti Evan-
gēli secūndum Lucam.

IN ILLO tēpore: Erant ap-
propinquātes ad Jesum
publicāni, et peccatōres, ut
audirent illum. Et murmurā-
bant pharisaei et scribæ, di-
cētes: Quia hic peccatōres
rēcipit, et manducat cum illis.
Et ait ad illos parābolam istā-
tam, dicens: Quis ex vobis
homo, qui habet centum oves:
et si perdiderit unam ex illis,
nonne dimittit nonagintanō-
vem in desēto, et vadit ad
illam, quæ perierat, donec in-
veniat eam? Et cum invenerit
eam, impōnit in hūmeros suos
gaudens: et veniens domum,
cōnvocat amīcos, et vicīnos,
dicens illis: Congratulāmini
mihi, quia invēni ovem meam,
quæ perierat? Dico vobis, quod
ita gāudium erit in coelo super
uno peccatōre poenitēntiam
agēte, quam super nonagin-
tanōvem justis, qui non in-
digent poenitēntia. Aut quæ
mūlier habens drachmas de-
cem, si perdiderit drachmam
unam, nonne accēdit lucēr-
nam, et evērrit domum, et
quærit diligēter, donec in-
veniat? Et cum invenerit,
cōnvocat amīcas et vicīnas,
dicens: Congratulāmini mihi,
quia invēni drachmam, quam
perdideram? Ita dico vobis:
gāudium erit coram Angelis
Dei super uno peccatōre peni-
tēntiam agēte.

℟ Continuation of the holy
Gospel according to St. Luke.

AT THAT time, the publi-
cans and sinners drew
near unto Jesus to hear Him:
and the pharisees and scribes
murmured, saying, This man
receiveth sinners and eateth
with them. And He spoke to
them this parable, saying,
What man is there of you that
hath a hundred sheep, and if
he shall lose one of them, doth
he not leave the ninety-nine in
the desert, and go after that
which was lost, until he find it?
And when he hath found it,
lay it upon his shoulders re-
joicing, and coming home, call
together his friends and neigh-
bors, saying to them, Rejoice
with me, because I have found
my sheep that was lost? I say
to you, that even so there shall
be joy in heaven upon one sin-
ner that doth penance, more
than upon ninety-nine just who
need not penance. Or what
woman having ten groats, if
she lose one groat, doth not
light a candle, and sweep the
house, and seek diligently until
she find it? And when she hath
found it, call together her
friends and neighbors, saying,
Rejoice with me, because I have
found the groat which I had
lost? So I say to you, there
shall be joy before the angels
of God upon one sinner doing
penance.

Creed, page 765.

Offertory. Ps. 9, 11, 12, 13

Sperent in te omnes, qui Let them trust in Thee who
novērunt nomen tuum, Dó- know Thy name. O Lord: for

Thou hast not forsaken them mine: quóniam non derelin-
that seek Thee: sing ye to the quis quæréntes te: psállite
Lord, Who dwelleth in Sion: Dómino, qui hábitat in Sion:
for He hath not forgotten the quóniam non est oblitus ora-
cry of the poor. tiónem páuperum.

Offertory Prayers, page 767.

Secret

Look upon the offerings of **R**ÉSPICE, Dómine, munera
Thy suppliant Church, supplicántis Ecclésiæ:
we beseech Thee, O Lord, and et salúti credéntium perpétua
grant that, by Thy continual sanctificatióne suménda con-
sanctification, they may con- cède. Per Dóminum.
duce to the salvation of those
who partake of them with faith. Through our Lord.

Second Secret of the Sacred Heart, page 648.

Preface No. 9, page 312; if commemoration is omitted, preface
for Sundays, page 773.

Communion. Luke 15, 10

I say to you: there is joy Dico vobis: gáudium est
before the angels of God upon Angelis Dei super uno pecca-
one sinner doing penance. tóre pœniténtiam ágente.

Postcommunion

MAY Thy holy things which **S**ANCTA tua nos, Dómine,
we have received, O sumpta vivificent: et
Lord, fill us with life, and pre- misericórdiæ sempitérnæ præ-
pare for Thine everlasting mer- parent expiátos. Per Dómi-
cies those whom Thou hast pur- num.
tified. Through our Lord.

Second Postcommunion of the Sacred Heart, page 649.

Concluding Prayers, page 793.

Fourth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 26, 1, 2

THE Lord is my light and my **D**ÓMINUS illuminátio mea,
salvation: whom shall I et salus mea, quem ti-
fear? The Lord is the protec- mébo? Dóminus defénsor vi-
tor of my life: of whom shall I tæ meæ, a quo trepidábo? qui
be afraid? My enemies that tribulant me inimíci mei, ipsi
trouble me have themselves been infirmáti sunt, et ceciderunt.
weakened and have fallen. Ps. Ps. 26, 3. Si consistant ad-

vérsum me castra: non timé- 26, 3. If armies in camp should
bit cor meum. *V.* Glória Patri. stand together against me, my
heart shall not fear. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DA NOBIS, quæsumus, Dó-
mine, ut et mundi cur-
sus pacifice nobis tuo ordine
dirigátur; et Ecclesiá tua
tranquilla devotióne lætétur.
Per Dóminum.

GRANT US, we beseech Thee,
O Lord, that the course
of the world may be directed
for us, and that Thy Church
may rejoice in peace. Through
our Lord.

*Second Prayer, A cunctis, page 827; third at the choice of
the priest, pages 1494-1500.*

Epistle. Rom. 8, 18-23

Léctio Epistolæ beáti Pauli
ad Romanos.

Lesson from the Epistle of
blessed Paul the Apostle to the
Romans.

FRATRES: Existimo, quod
non sunt condignæ pas-
siones hujus témporis ad fu-
túram glóriam, quæ revelábi-
tur in nobis. Nam expectatio
creatúre, revelatiónem filió-
rum Dei expéctat. Vanitati
enim creatura subjécta est
non volens, sed propter eum,
qui subjécit eam in spe: quia
et ipsa creatúra liberábitur a
servitúte corruptiōnis, in lib-
ertatē glóriæ filiōrum Dei.
Scimus enim quod omnis
creatúra ingemiscit, et pár-
turit usque adhuc. Non solum
autem illa, sed et nos ipsi
primitias spíritus habéntes:
et ipsi intra nos gémimus,
adoptiōnem filiōrum Dei ex-
spectántes, redemptiōnem
córporis nostri: in Christo
Jesu Dómino nostro.

BRETHREN, I reckon that the
sufferings of this time are
not worthy to be compared with
the glory to come, that shall be
revealed in us. For the expecta-
tion of the creature waiteth
for the revelation of the sons
of God, for the creature was
made subject to vanity, not
willingly, but by reason of him
that made it subject in hope;
because the creature also it-
self shall be delivered from the
servitude of corruption, into
the liberty of the glory of the
children of God. For we know
that every creature groaneth,
and travaileth in pain, even till
now; and not only it, but our-
selves also, who have the first-
fruits of the spirit, even we
ourselves, groan within our-
selves, waiting for the adoption
of the sons of God, the re-
demption of our body; in Christ Jesus our Lord.

Gradual. Ps. 78, 9, 10

Propitius esto, Dómine, pec-
cátis nostris: ne quándo di-

Forgive us our sins, O Lord,
lest the gentiles should at any

time say, Where is their God? *V.* Help us, O God our Saviour; and for the honor of Thy name, O Lord, deliver us. Alleluia, alleluia. *V.* Ps. 9, 5, 10. O God, Who sittest upon the throne, and judgest justice, be Thou the refuge of the poor in tribulation. Alleluia.

cant gentes: Ubi est Deus eorum? *V.* Adjuva nos, Deus salutaris noster: et propter honorem nominis tui, Domine, libera nos. Allelúja, alleluja. *V.* Ps. 9, 5, 10. Deus, qui sedes super thronum, et iudicas æquitatem: esto refúgium páuperum in tribulatióne. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 5, 1-11

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, when the multitude pressed upon Jesus to hear the word of God, He stood by the lake of Genesareth. And He saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, He desired him to draw back a little from the land: and sitting He taught the multitudes out of the ship. Now when He had ceased to speak, He said to Simon, Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to Him, Master, we have labored all the night, and have taken nothing, but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Cum turbæ irrúerent in Jesum, ut audírent verbum Dei, et ipse stabat secus stagnum Genesareth. Et vidit duas naves stantes secus stagnum: piscatóres autem descénderant, et lavábant rétia. Ascéndens autem in unam navim, quæ erat Simónis, rogávit eum a terra reducere pusillum. Et sedens docébat de navícula turbas. Ut cessávit autem loqui, dixit ad Simónem: Duc in altum, et laxáte rétia vestra in captúram. Et respóndens Simon, dixit illi: Præcéptor, per totam noctem laborátes, nihil cépimus: in verbo autem tuo laxábo rete. Et cum hoc fecissent, conclusérunt píscium multitudínem copiósam, rumpebátur autem rete eórum. Et annuérunt sóciis, qui erant in ália navi, ut venírent, et adjuvárent, eos. Et venérunt, et implevérunt ambas navículas, ita ut pene mergeréntur. Quod cum víderet Simon Petrus, prócidit ad génua Jesu, dicens: Exi a me, quia homo preccátor sum,

Domine. Stupor enim circumdederat eum, et omnes, qui cum illo erant, in captura piscium quam ceperant: similiter autem Jacobum et Joannem, filios Zebedaei, qui erant socii Simonis. Et ait ad Simonem Jesus: Noli timere: ex hoc jam homines eris capiens. Et subductis ad terram navibus, relictis omnibus, secuti sunt eum.

saw, he fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not: from henceforth thou shalt catch men. And having brought their ships

to land, leaving all things they followed Him.

Creed, page 765.

Offertory. Ps. 12, 4, 5

Illumina oculos meos, ne umquam obdormiam in morte: ne quando dicat inimicus meus: Prevaleui adversus eum.

Enlighten my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him.

Offertory Prayers, page 767.

Secret

OBLATIONIBUS nostris, quaesumus, Domine, placare susceptis: et ad te nostras etiam rebelles compelle propius voluntates. Per Dominum.

RECEIVING our oblations, be appeased, we pray Thee, O Lord, and in Thy kindness constrain our wills toward Thee, even when resisting. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest.

Preface for Sundays, page 773.

Communion. Ps. 17, 3

Dominus firmamentum meum, et refugium meum, et liberator meus: Deus meus, adiutor meus.

The Lord is my firmament, and my refuge, and my deliverer, my God is my helper.

Postcommunion

MYSTERIA nos, Domine, quaesumus, sumpta purificent: et suo munere tueantur. Per Dominum.

MAY the mysteries we have received purify us, we beseech Thee, O Lord, and by their virtue protect us. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Fifth Sunday after Pentecost (Green)*The Beginning of Mass, page 756.***Introit. Ps. 26, 7-9**

HEAR, O Lord, my voice with which I have cried to Thee: be Thou my helper, forsake me not, nor do Thou despise me, O God my Saviour. *Ps. 26, 1.* The Lord is my light, and my salvation: whom shall I fear? *V. Glory.*

EXÁUDI, Dómine, vocem meam, qua clamávi ad te: adjutor meus esto, ne derelinquas me, neque despicias me, Deus salutáris meus. *Ps. 26, 1.* Dóminus illuminatio mea, et salus mea, quem timébo? *V. Glória Patri.*

*Kyrie, page 761; Gloria, page 762.***Prayer**

O God, Who hast prepared good things unseen for them that love Thee, pour into our hearts the fervor of Thy love, that, loving Thee in all things and above all things, we may attain Thy promises, which surpass all desire. Through our Lord.

DEUS, qui diligentibus te bona invisibílla pręparasti: infunde córdibus nostris tui amoris afféctum; ut te in ómnibus et super ómnia diligétes, promissiónes tuas, quę omne desidérium súperant, consequámur. Per Dóminum.

*Second Prayer, A. cunctis, page 827; third at the choice of the priest, pages 1494-1500.***Epistle. 1 Peter 3, 8-15**

Lesson from the Epistle of blessed Peter the Apostle.

Lectio Epistolę beáti Petri Apóstoli.

DEARLY beloved, Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good;

QUARÍSSIMI: Omnes unánimes in oratióne estóte, compatiétes, fraternitátis amatóres, misericórdes, módésti, húmiles: non redétes malum pro malo, nec maledictum pro maledicto, sed e contrário benedicétes: quia in hoc vocáti estis, ut benedictiónem hereditáte possideátis, Qui enim vult vitam dilígere, et dies vidére bonos, coerceat linguam suam a malo, et lábia ejus ne loquántur dolum. Declínet a malo, et fáciat bo-

num: inquírat pacem, et sequátur eam. Quia óculi Dómini super justos, et aures ejus in preces eórum: vultus autem Dómini super faciéntes mala. Et quis est qui vobis nóceat, si boni æmulatóres fueritis? Sed et si quid patímini propter justítiam, beáti. Timórem autem eórum ne timueritis, et non conturbémini. Dóminum autem Christum sanctificáte in córdibus vestris.

let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and His ears unto their prayers, but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

Gradual. Ps. 83, 10, 9

Protéctor noster, áspice, Deus, et réspice super servos tuos. *V.* Dómine Deus virtutum, exáudi preces servórum tuórum. Allelúja, allelúja. *V.* *Ps. 20, 1.* Dómine, in virtúte tua latábitur rex: et super salutáre tuum exsultábit veheméntur. Allelúja.

Behold, O God our protector, and look on Thy servants. *V.* O Lord God of hosts, give ear to the prayers of Thy servants. Alleluia, alleluia. *V.* *Ps. 20, 1.* In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 5, 20-24

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discíplulis suis: Nisi abundáverit justítia vestra plus quam scribárum et pharisæórum, non intrábitis in regnum cælórum. Audístis, quia dictum est antiquis: Non occides: qui autem occiderit, reus erit iudicio. Ego autem dico vobis: quia omnis, qui iráscitur fratri suo, reus erit iudicio. Qui autem dixerit fratri suo, raca: reus erit concílio. Qui autem dixerit, fá-

AT THAT time, Jesus said to His discíples, Except your justice abound more than that of the scribes and pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say

to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift.

Creed, page 765.

Offertory. Ps. 15, 7, 8

I will bless the Lord, Who hath given me understanding: I set God always in my sight; for He is at my right hand, that I be not moved.

Benedicam Dóminum, qui tribuit mihi intellectum: providébam Deum in conspectu meo semper: quóniam a dextris est mihi, ne commóvear.

Offertory Prayers, page 767.

Secret

BE PROPITIATED, O Lord, by our supplications, and graciously accept these oblations of Thy servants and Thy handmaidens, that what each has offered to the honor of Thy name may profit for the salvation of all. Through our Lord.

PROPITIARE, Dómine, supplicationibus nostris: et has oblationes famulorum facularumque tuarum benígnus assúme; ut, quod singuli obtulerunt ad honorem nóminis tui, cunctis proficiat ad salutem. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 26, 4

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Unam pétii a Dómino, hanc requíram: ut inhábitem in domo Dómini ómnibus diébus vitæ meæ.

Postcommunion

QUOS cælésti, Dómine, dono satiásti: præsta, quæsumus; ut a nostris munde-mur occúltis, et ab hóstium liberémur insidiis. Per Dóminum.

GRANT us, we beseech Thee, O Lord, whom Thou hast filled with the heavenly gift, that we be cleansed of our hidden sins and delivered from the snares of our enemies. Through our Lord.

Second Postcommunion, May the gift, page 828; third at choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Sixth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 27, 8, 9

DÓMINUS fortitúdo plebis suæ, et protector salutarium Christi sui est: saluum fac pópulum tuum, Dómine et benedic hereditáti tuæ, et rege eos, usque in sæculum. Ps. 27, 1. Ad te, Dómine, clamábo, Deus meus, ne sileas a me: ne quando táceas a me, et assimilábor descendéntibus in lacum. V. Glória Patri.

THE Lord is the strength of His people, and the protector of the salvation of His anointed: save, O Lord, Thy people, and bless Thy inheritance, and rule them for ever. Ps. 27, 1. Unto Thee will I cry, O Lord: O my God, be not Thou silent to me, lest if Thou be silent to me, I become like them that go down into the pit. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS virtútum, cujus est totum quod est óptimum: insere pectoribus nostris amórem tui nóminis, et præsta in nobis religiónis augmentum; ut, quæ sunt bona, nútrias, ac pietátis stúdio, quæ sunt nutrita, custódias. Per Dóminum.

O God of virtues, to Whom belongeth every excellent thing, implant in our hearts the love of Thy name, and bestow upon us the increase of religion, fostering what things are good, and, by Thy loving care, guarding what Thou hast fostered. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500

Epistle. Rom. 6, 3-11

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Lectio Epistolæ beati Pauli Apóstoli ad Romános.

BRETHREN, all we who are baptized in Christ Jesus are baptized in His death. For we are buried together with Him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. For He that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin He died once; but in that He liveth, He liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord.

FRATRES: Quicúmque baptizáti sumus in Christo Jesu, in morte ipsíus baptizáti sumus. Consepúlti enim sumus cum illo per baptismum in mortem: ut quómodo Christus surréxit a mórtuis, per glóriam Patris, ita et nos in novitáte vitæ ambulémus. Si enim complantáti facti sumus similitúdini mortis ejus: simul et resurrectionis érimus. Hoc sciéntes, quia vetus homo noster simul crucifíxus est: ut destruátur corpus peccáti, et ultra non serviámus peccáto. Qui enim mórtuus est, justificátus est a peccáto. Si autem mórtui sumus cum Christo: crédimus quia simul étiam vivémus cum Christo: sciéntes quod Christus resúr-gens ex mórtuis, jam non mó-ritur, mors illi ultra non dominábitur. Quod enim mórtuus est peccáto, mórtuus est semel: quod autem vivit, vivit Deo. Ita et vos existimáte, vos mórtuos quidem esse peccáto, vivéntes autem Deo, in Christo Jesu Dómino nostro.

Gradual. Ps. 89, 13, 1

Return, O Lord, a little; and be entreated in favor of Thy servants. *V.* Lord, Thou hast been our refuge from generation to generation. Alleluia, alleluia. *V.* Ps. 30, 2, 3. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and release

Convértere Dómine, ali-quántulum, et deprecáre super servos tuos. *V.* Dómine, refúgium factus es nobis, a generatióne et progénie. Alle-lúja, allelúja. *V.* Ps. 30, 2, 3. In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua libera me, et erípe

me: inclína ad me aurem tuam, accélera, ut eripias me. Allelúja.

me; bow down Thy ear to me, make haste to deliver me. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 8, 1-9

✠ Sequéntia sancti Evangelii secúndum Marcum.

✠ Continuation of the holy Gospel according to St. Mark.

IN ILLO témpore: Cum turba multa esset cum Jesu, nec habérent quod manducárent: convocátis discipulis, ait illis ' Miséreor super turbam: quia ecce jam tríduo sústinent me. nec habent quod mandúcént: est si dimísero eos jejúnos in domum suam, deficient in via: quídam enim ex eis de longe venérunt. Et responderunt ei discipuli sui: Unde illos quis póterit hic saturáre pánibus in solitúdine? Et interrogávit eos: Quot panes habétis? Qui dixerunt: Septem. Et præcépit turbæ discumbere super terram. Et accípiens septem panes grátias agens fregit, et dabat discipulis suis ut appónerent; et apposuérunt turbæ. Et habébant piscículos páucos: et ipsos benedíxit, et jussit appóni. Et manducavérunt, et saturáti sunt, et sustulérunt quod superáverat de fragméntis, septem sportas. Erant autem qui manducavérunt, quasi quátuor mília: et dimisit eos.

AT THAT time, when there was a great multitude with Jesus, and had nothing to eat, calling His disciples together He saith to them, I have compassion on the multitude, for behold they have now been with Me three days, and have nothing to eat; and if I shall send them away fasting to their home they will faint in the way: for some of them came from afar off. And His disciples answered Him, From whence can any one fill them here with bread in the wilderness? And He asked them, How many loaves have ye? who said Seven. And He commanded the people to sit down on the ground. And taking the seven loaves, giving thanks He broke, and gave to his disciples to set before them; and they set them before the people. And they had a few little fishes, and He blessed them, and commanded them to be set before them. And they did eat, and were filled, and they took up that which was left of the fragments, seven baskets: and they

that had eaten were about four thousand: and He sent them away.

Creed, page 765.

Offertory. Ps. 16, 5, 6, 7

Pérfice gressus meos in sémitis tuis, ut non moveántur

Perfect Thou my goings in Thy paths, that my footsteps

be not moved: incline Thy ear, vestigia mea: inclina aurem
and hear my words: show forth tuam, et exaudi verba mea:
Thy wonderful mercies, Thou mirifica misericórdias tuas,
Who savest them that trust in qui salvos facis sperantes in
Thee, O Lord. te, Dómine.

Offertory Prayers, page 767.

Secret

BE PROPITIOUS to our suppli- **P**ROPITIARE, Dómine, sup-
cations, O Lord, and gra- plicationibus nostris, et
ciously accept these offerings has pópuli tui oblatiónes be-
of Thy people; and, that the nignus assume: et ut nullius
prayer of none may be without sit irritum votum, nullius
effect, the petition of none vácuá postulatio, præsta; ut,
vain, grant that what we ask quod fidéliter pétimus, effica-
in faith we may effectually ob- citer consequámur. Per Dó-
tain. Through our Lord. minum.

Second Secret, Graciously hear us, page 828; third at choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 26, 6

I will go round, and offer up Circuibó, et immolábo in
in His tabernacle a sacrifice of tabernáculo ejus hóstiam ju-
jubilation; I will sing, and re- bilatiónis: cantábo, et psal-
cite a psalm to the Lord. mum dicam Dómino.

Postcommunion

WE HAVE been filled with **R**EPLÉTI sumus, Dómine,
Thy gifts, O Lord; munéribus tuis: tríbue,
grant we beseech Thee, that by quæsumus; ut eórum et mun-
their effect we may be both démur efféctu, et muniámur
cleansed and fortified. Through auxílio. Per Dóminum.
our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Seventh Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 46, 2

O CLAP your hands, all ye **O**MNES gentes, pláudite
nations: shout unto God mánibus: jubiláte Deo
with the voice of joy. Ps. 46, 3. in voce exsultatiónis. Ps. 46,
For the Lord is most high, He 3. Quóniam Dóminus excél-

sus, terribilis: Rex magnus is terrible; He is a great king super omnem terram. *V.* Gló- over all the earth. *V.* Glory. ria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, cujus providéntia in sui dispositióne non fállitur: te súpplices exorá- mus; ut noxia cuncta sub- móveas, et ómnia nobis pro- futúra concédas. Per Dó- minum.

O god, Whose providence fáilleth not in setting things in order, we, Thy sup- pliants, beseech Thee, that Thou wouldst remove from us all things harmful and grant us all that makes for our welfare. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Rom. 6, 19-23

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

HRATRES: Humánum dico, propter infirmitátem carnis vestræ: sicut enim exhibuístis membra vestra servíre immundítia, et iniquitáti ad iniquitátem, ita nunc exhibéte membra vestra servíre justítia in sanctificatióne. Cum enim servi essétis peccáti, líberi fuístis justítia. Quem ergo fructum habuístis tunc in illis, in quibus nunc erubescitis? Nam finis illórum mors est. Nunc vero liberáti a peccáto, servi autem facti Deo, habétis fructum vestrum in sanctificatióne, finem vero vitam æternam. Stipén- dia enim peccáti, mors. Grá- tia autem Dei, vita atérna, in Christo Jesu Dómino nostro.

BRETHREN, I speak a human thing, because of the in- firmity of your flesh; for as you have yielded your members to serve uncleanness and in- iquity unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctifica- tion, and the end life everlast- ing. For the wages of sin is death. But the grace of God, life everlasting; in Christ Jesus our Lord.

Gradual. Ps. 33, 12, 6

Veníte, filii, audíte me: tí- mórem Dómini docébo vos.

Come, children, harken to me; I will teach you the fear

of the Lord. *V.* Come ye to Him and be enlightened; and your faces shall not be confounded. Alleluia, alleluia. *V.* Ps. 46, 2. O clap your hands, all ye nations; shout unto God with the voice of joy. Alleluia.

V. Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur. Allelúja, allelúja. *V.* Ps. 46, 2. Omnes gentes, pláudite manibus: jubiláte Deo in voce exsultatiónis. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 7, 15-21

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time, Jesus said to His disciples, Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven.

IN ILLO témpore: Dixit Jesus discípulis suis: Atténdite a falsis prophétis, qui véniunt ad vos in vestiméntis óvium, intrínsecus autem sunt lupi rapáces: a frúctibus eórum cognoscétis eos. Numquid cólligunt de spinis uvas, aut de tribulis ficus? Sic omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit. Non potest arbor bona malos fructus fácere: neque arbor mala bonos fructus fácere. Omnis arbor, quæ non facit fructum bonum, excidétur, et in ignem mittétur. Igitur ex frúctibus eórum cognoscétis eos. Non omnis, qui dicit mihi, Dómine, Dómine, intrábit in regnum cælórum: sed qui facit voluntátem Patris mei, qui in cælis est, ipse intrábit in regnum cælórum.

Creed, page 765.

Offertory. Dan. 3, 40

As in holocausts of rams and bullocks, and as in thousands of fat lambs; so let our sacrifice

Sicut in holocáustis ariebulorum, et taurórum, et sífatum et mília agnórum pín-

guium: sic fiat sacrificium be made in Thy sight this day,
 nostrum in conspectu tuo hodie, ut placeat tibi: quia non that it may please Thee: for
 est confusio confidentibus in there is no confusion to them
 te, Domine. that trust in Thee, O Lord.

Offertory Prayers, page 767.

Secret

DEUS, qui legalium differentiam hostiarum unus sacrificii perfectione sanxisti: accipe sacrificium a devotis tibi famulis, et pari benedictione, sicut munera Abel, sanctifica; ut, quod singuli obtulerunt ad maiestatis tue honorem, cunctis proficiat ad salutem. Per Dominum.

O god, Who hast sanctioned the diversity of offerings by the perfection of one sacrifice, receive the sacrifice offered Thee by Thy devoted servants, and sanctify it as Thou didst sanctify the gifts of Abel, that what each one hath offered to the glory of Thy majesty may profit for the salvation of all. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 30, 3

Inclina aurem tuam, acceller, ut eripias me.

Bow down Thy ear, make haste to deliver me.

Postcommunion

QUA nos, Domine, medicinalis operatio, et a nostris perversitatibus clementer expediat, et ad ea quæ sunt recta, perducatur. Per Dominum.

MAY Thy health-giving operation, O Lord, mercifully rid us of our evil inclinations and unto rightful ways strongly lead us. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Eighth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 47, 10, 11

SUSCÉPIMUS, Deus, misericordiam tuam in medio templi tui: secundum nomen

WE HAVE received Thy mercy, O God, in the midst of Thy temple; accord-

ing to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. *Ps. 47, 2.* Great is the Lord and exceedingly to be praised, in the city of our God, in His holy mountain. *V. Gloria.*

tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua. *Ps. 47, 2.* Magnus Dóminus, et laudábilis nímis: in civitate Dei nostri, in monte sancto ejus. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

EVER graciously bestow upon us in abundance, we beseech Thee, O Lord, the spirit of thinking and doing what things are right, that we, who cannot exist without Thee, may have the strength to live in conformity with Thee. Through our Lord.

LARGIRE nobis, quæsumus, Dómine, semper spíritum cogitándi quæ recta sunt, propítius et agéndi: ut, qui sine te esse non pòssumus, secúndum te vívere valeámus. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Rom. 8, 12-17

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

BRETHREN, we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die, but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God; and if sons,

FRATRES: Debitóres sumus non carni, ut secúndum carnem vivámus. Si enim secúndum carnem vixéritis, moriémini: si autem spíritu facta carnis mortificavéritis, vivétis. Quicúmque enim spíritu Dei agúntur, ii sunt filii Dei. Non enim accepístis spíritum servitútis íterum in timóre, sed accepístis spíritum adoptiónis filiórum, in quo clamámus: Abba (Pater). Ipse enim Spíritus testimónium reddit spíritui nostro, quod sumus filii Dei. Si autem filii, et herédes: herédes

quidem Dei, coherédes autem Christi.

heirs, also; heirs indeed of God, and joint heirs with Christ.

Gradual. Ps. 30, 3

Esto mihi in Deum protectórem, et in locum refúgii, ut salvum me fácias. *V. Ps. 70, 1.* Deus, in te sperávi: Dómine, non confúndar in atérnum. Allelúja, allelúja. *V. Ps. 47, 2.* Magnus Dóminus, et laudábilis valde, in civitáte Dei nostri, in monte sancto ejus. Allelúja.

Be Thou unto me a God, a protector, and a place of refuge, to save me. *V. Ps. 70, 1.* In Thee, O God, have I hoped: O Lord, let me never be confounded. Alleluia, alleluia. *V. Ps. 47, 2.* Great is the Lord, and exceedingly to be praised; in the city of our God, in His holy mountain. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 16, 1-9

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Dixit Jesus discípulis suis parábolam hanc: Homo quidam erat dives, qui habébat villicum: et hic diffamátus est apud illum, quasi dissipásset bona ipsius. Et vocávit illum, et ait illi: Quid hoc áudio de te? redde ratióñem villicatiónis tuæ: jam enim non póteris villicáre. Ait autem villicus intra se: Quid fáciam, quia dóminus meus aufert a me villicatióñem? fódere non váleo, mendicáre erubésco. Scio quid fáciam, ut, cum amótus fúero a villicatióne, recípiant me in domos suas. Convocatís itaque singulis debitóribus dómini sui, dicébat primo: Quantum debes dómīno, meo? At ille dixit: Centum cados ólei, Dixitque illi: Accipe cautionem tuam: et sede cito, scribe quinquaginta. Deínde alii dixit: Tu vero quantum

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus spoke to His disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods; and he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said, A hundred barrels of oil. And he said to him, Take thy bill, and sit

down quickly and write fifty. Then he said to another, And how much dost thou owe? Who said, A hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

Creed, page 765.

Offertory. Ps. 17, 28, 32

Thou wilt save the humble people, O Lord; and wilt bring down the eyes of the proud; for Who is God but Thee, O Lord?

Pópulum húmílem salvam fácies Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine?

Offertory Prayers, page 767.

Secret

RECEIVE, we beseech Thee, O Lord, the gifts which out of Thine own bounty we bring to Thee, that these most holy mysteries may, by the operation of the power of Thy grace, both sanctify us in the conduct of our present lives and lead us unto everlasting joys. Through our Lord.

SÚSCÍPE, quæsumus, Dómine, múnera, quæ tibi de tua largitáte deferimus: ut hæc sacrosáncta mystéria, grátiae tuæ operánte virtúte, et præsentis vitæ nos conversatióne sanctíficent, et ad gáudia sempitérna perdúcant. Per Dominum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 33, 9

Taste and see that the Lord is sweet: blessed is the man that hopeth in Him.

Gustáte et vidéte, quóniam suávis est, Dóminus: beátus vir, qui sperat in eo.

Postcommunion

SIT nobis, Dómine, reparátio mentis et corpóris caléste mystérium: ut, cujus exséquimur cultum, sentiámus effectum. Per Dóminum.

LET the heavenly mystery be to us, O Lord, the restoration of soul and body, that, as we perform its worship, we may experience its effect. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Ninth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 53, 6, 7

ECCE Deus ádjuvat me, et Dóminus suscéptor est ánimæ meæ: avérte mala inimicis meis, et in veritaté tua dispérde illos, protéctor meus, Dómine. Ps. 53, 3. Deus, in nómine tuo salvum me fac: et in virtúte tua líbera me. V. Glória Patri.

BEHOLD, God is my helper, and the Lord is the protector of my soul: turn back the evils upon my enemies, and cut them off in Thy truth, O Lord, my protector. Ps. 53, 3. Save me, O God, by Thy name, and deliver me in Thy strength. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PÁTEANT aures misericórdiæ tuæ, Dómine, préci-bus supplicántum: et, ut péntíbus desideráta concédas; fac eos, quæ tibi sunt plácita, postuláre. Per Dóminum.

LET the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants, and, that Thou mayest grant their desires to them that seek, make them to ask only for those things that please Thee. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 10, 6-13

Léctio Epístolæ beáti Pauli ad Corínthios.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

FRATRES: Nos simus concupiscéntes malórum, sicut et illi concupíerunt. Neque idolólatræ efficiámini, si-

BRETHREN, let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as

it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, Who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

cut quidam ex ipsis: quemadmodum scriptum est: Sedit populus manducare et bibere, et surrexerunt ludere. Neque fornicemur, sicut quidam ex ipsis fornicati sunt, et ceciderunt una die viginti tria milia. Neque tentemus Christum, sicut quidam eorum tentaverunt et a serpentibus perierunt. Neque murmuraveritis, sicut quidam eorum murmuraverunt, et perierunt ab exterminatore. Hæc autem omnia in figura contingebant illis: scripta sunt autem ad correptionem nostram, in quos fines sæculorum devenerunt. Itaque qui se existimat stare, videat ne cadat. Tentatio vos non apprehendat, nisi humana: fidelis autem Deus est, qui non patietur vos tentari supra id quod potestis, sed faciet etiam cum tentatione proventum, ut possitis sustinere.

Gradual. Ps. 8, 2

O Lord our Lord, how admirable is Thy name in the whole earth. *V.* For Thy magnificence is elevated above the heavens. Alleluia, alleluia. *V.* Ps. 58, 2. Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia.

Dómine Dóminus noster, quam admirabile est nomen tuum in univèrsa terra! *V.* Quóniam eleváta est magnificentia tua super cælos. Allelúja, allelúja. *V.* Ps. 58, 2. Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 19, 4-47

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangelii secundum Lucam.

AT THAT time, when Jesus drew near to Jerusalem, seeing the city, He wept over it saying, If thou also hadst

IN ILLO témpore: Cum appropinquáret Jesus Jerúsalem, videns civitatem, flevit super illam, dicens: Quia

cognovisses et tu, et quidem in hac die tua, quæ ad pacem tibi, nunc autem abscondita sunt ob oculis tuis. Quia venient dies in te: et circumdabunt te inimici tui vallo, et circumdabunt te: et coangustabunt te undique: et ad terram prosternent te, et filios tuos, qui in te sunt, et non relinquent in te lapidem super lapidem: eo quod non cognoveris tempus visitationis tuæ. Et ingressus in templum cepit ejicere vendentes in illo, et omnes, dicens illis: Scriptum est: Quia domus mea domus orationis est. Vos autem fecistis illam speluncam latronum. Et erat docens quotidie in templo.

known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out them that sold therein, and they that bought, saying to them, It is written, My house is the house of prayer, but you have made it a den of thieves. And he was teaching daily in the temple.

Creed, page 765.

Offertory. Ps. 18, 9, 10, 11, 12

Justitiæ Dómini rectæ, lætificantes corda, et iudicia ejus dulcióra super mel et favum: nam et servus tuus custodit ea.

The justices of the Lord are right, rejoicing hearts, and His judgments sweeter than honey and the honeycomb: for Thy servant keepeth them.

Offertory Prayers, page 767.

Secret

QONCEDE nobis, quæsumus, Dómine, hæc digne frequentare mystéria: quia, quoties hujus hostiæ commemoratio celebratur, opus nostræ redemptionis exercetur. Per Dóminum.

GRANT us, we beseech Thee, O Lord, worthily to frequent these mysteries, for as often as the commemoration of this victim is celebrated, the work of our redemption is performed. Through our Lord.

Second Secret, Graciously hear us, page 638; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. John 6, 57

He that eateth my flesh, and drinketh my blood, abideth in Me, and I in him; saith the Lord.

Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo, dicit Dominus.

Postcommunion

LET the communion of Thy sacrament, we beseech Thee, O Lord, both cleanse us from sin and make us of one mind and one heart in Thy service. Through our Lord.

MUI nobis, quæsumus, Domine, commúnio sacraménti, et purificatióem cónferat, et tribuat unitátem. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Tenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 54, 17, 18, 20, 23

WHEN I cried to the Lord He heard my voice, from them that draw near to me; and He humbled them, Who is before all ages, and remains for ever: cast thy care upon the Lord, and He shall sustain thee. Ps. 54, 2. Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. V. Glory.

QUUM clamárem ad Dóminum, exaudivit vocem meam, ab his, qui appropínquant mihi: et humillávit eos qui est ante sæcula, et manet in ætérnum: jacta cogitátum tuum in Dómino, et ipse te enútriet. Ps. 54, 2. Exáudi, Deus, oratióem meam, et ne despéxeris deprecatióem meam: inténde mihi, et exáudi me. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost chiefly manifest Thy power in forbearance and mercy, multiply upon us Thy pity, that, hastening on to Thy promises, we may be made partakers of the blessings of heaven. Through our Lord.

DEUS, qui omnipotentiam tuam parcéndo máxime et miserándo manifestas: multiplica super nos misericórdiam tuam; ut ad tua promissa currétes, cæléstium bonórum fácias esse consórtes. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 12, 2-11

Léctio Epístolæ beāti Pauli
Apóstoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Scitis quóniam cum gentes essétis, ad simulácula muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spíritu Dei loquens, dicit anáthema Jesu. Et nemo potest dicere, Dóminus Jesus, nisi in Spíritu Sancto. Divisiónes vero gratiárum sunt, idem autem Spíritus. Et divisiónes ministratiónum sunt, idem autem Dóminus. Et divisiónes operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicuique autem datur manifestatió Spíritus ad utilitátem. Alii quidem per Spíritum datur sermo sapiéntiæ: Alii autem sermo sciéntiæ secúndum eúndem Spíritum: áliter fides in eódem Spíritu: álii grátia sanitátum in uno Spíritu, álii operátio virtútum, álii prophetia, álii discrétio spirítuum, álii génera linguárum, álii interpretatió sermónum. Hæc autem ómnia operátur unus atque idem Spíritus, dívicens singulis prout vult.

BRETHREN, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, saith Anathema to Jesus; and no man can say, The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

Gradual. Ps. 16, 8, 2

Custódi me, Dómine, ut pupillam óculi: sub umbra alárum tuárum prótege me. *V.* De vultu tuo iudícium meum pródeat: óculi tui vídeant æquitétem. Allelúja, allelúja. *V.* Ps. 64, 2. Te decet hymnus, Deus, in Sion: et

Keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. *V.* Let my judgment come forth from Thy countenance: let Thy eyes behold the things that are equitable. Alleluia, alleluia. *V.* Ps. 64, 2. A hymn, O God, be-

cometh Thee in Sion: and a tibi reddétur votum in Jerú-
vow shall be paid to Thee in salem. Allelúja.
Jerusalem. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 18, 9-14

✠ Continuation of the holy Gospel according to St. Luke..

AT THAT time, Jesus spoke this parable to some who trusted in themselves as just, and despised others: Two men went up into the temple to pray; the one was a pharisee, and the other a publican. The pharisee standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Dixit Jesus ad quosdam, qui in se confidébant tamquam justí, et aspernabántur céteros, parábola istam: Duo hómines ascendérunt in templum ut orárent: unus pharisæus, et alter publicánus. Pharisæus stans, hæc apud se orabat Deus, grátias ago tibi, quia non sum sicut céteri hóminum: captóres, injústi, adúlteri: velut étiam hic publicánus. Jejúno bis in sábbato: décimas dō ómnium, quæ possídeo. Et publicánus a longe stans, nolébat nec óculos ad cælum leváre: sed percutiébat pectus suum, dicens: Deus, propítius esto míhi peccatóri. Dico vobis descéndit hic justificátus in domum suam ab illo: quia omnis, qui se exáltat, humiliábitur: et qui se humiliat, exáltábitur.

Creed, page 765.

Offertory. Ps. 24, 1, 3

To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubescam: neque irrideant me inimíci mei: étenim univérsi qui te expéc-
tant, non confundéntur.

Offertory Prayers, page 767.

Secret

MIBI, Dómine, sacrificia dicata reddantur: quæ sic ad honorem nómínis tui deferenda tribuísti, ut eadem remédia fieri nostra præstares. Per Dóminum.

LET the sacrifices dedicated to Thee, O Lord, be rendered back, since Thou hast given them to be presented for the honor of Thy name, so that in them Thou mightest afford us a remedy for all our ills. Through our Lord.

Second Secret; Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 50, 21

Acceptábis sacrificium justitiæ, oblatiões, et holocáusta, super altáre tuum, Dómine.

Thou wilt accept the sacrifice of justice, oblations, and holocausts, upon Thy altar, O Lord.

Postcommunion

QUÆSUMUS, Dómine Deus noster: ut, quos divinis reparáre non désinis sacraméntis, tuis non destituas benígnus auxiliis. Per Dóminum.

O LORD, our God, we pray that in Thy loving-kindness Thou wilt not deprive of Thine assistance those whom Thou ceasest not to restore with divine sacraments. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Eleventh Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 67, 6, 7, 36

DEUS in loco sancto suo: Deus qui inhabitáre facit unánimes in domo: ipse dabit virtútem, et fortitudinem plebi suæ. Ps. 67, 2. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. *V.* Glória Patri.

GOD in His holy place; God Who maketh men of one mind to dwell in a house: He shall give power and strength to His people. Ps. 67, 2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ALmighty, eternal God, Who, in the abundance of Thy loving-kindness, dost exceed both the deserts and the hopes of Thy suppliants, pour forth Thy mercy upon us, to take away from us those things which our conscience feareth, and to add that which our prayer presumeth not to ask. Through our Lord.

OMNIPOTENS sempitérne Deus, qui abundantia pietátis tuæ, et mérita supplicum excédis et vota: effunde super nos misericórdiam tuam; ut dimittas quæ consciéntia méruit, et adjicias quod orátio non præsumit. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 4, 1-10

Lesson from the Epistle of blessed Paul the Apostle.

BRETHREN, I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that He was seen by James, then by all the apostles. And last of all He was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apos-

Lectio Epistolæ beati Pauli Apóstoli ad Corínthios.

FRATRES: Notum vobis fácio Evangélium, quod prædicávi vobis, quod et accepistis, in quo et statis, per quod et salvámini: qua ratióne prædicáverim vobis, si tenétis, nisi frustra credidístis. Trádidí enim vobis in primis, quod et accépi: quóniam Christus mórtuus est pro peccátis nostris secúndum Scriptúras: et quia sepúltus est, et quia resurréxit tértia die secúndum Scriptúras: et quia visus est Cephæ, et post hoc úndecim. Deinde visus est plus quam quingéntis fratribus simul, ex quibus multi manent usque adhuc, quidam autem dormiérunt. Deinde visus est Jacóbo, deínde Apóstolis ómnibus: novíssime autem ómnium tamquam abortívo, visus est et mihi. Ego enim sum mínimum Apostolórum, qui non sum dignus vocári Apóstolus, quóniam persecútus sum Ecclésiám Dei. Grátia autem Dei sum

id quod sum, et grátia ejus in me vácuá non fuit.

tle, because I persecuted the Church of God; but by the grace of God I am what I am; and His grace in me hath not been void.

Gradual. Ps. 27, 7-1

In Deo, sperávit cor meum, et adjútus sum: et reflóruit caro mea: et ex voluntáte mea confitébor illi. *V.* Ad te, Domine, clamávi: Deus meus, ne síleas: ne discédas a me. Allelúja, allelúja. *V.* Ps. 80, 2, 3. Exsultáte Deo adjutóri nostro, jubiláte Deo Jacob: súmite psalmum jucúndum cum cíthara. Allelúja.

In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to Him. *V.* Unto Thee will I cry, O Lord: O my God, be not Thou silent; depart not from me. Alleluia, alleluia. *V.* Ps. 80, 2, 3. Rejoice in God our helper; sing aloud to the God of Jacob: take a pleasant psalm with the harp. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 7, 31-37

✠ Sequéntia sancti Evangelii secúndum Marcum.

IN ILLO témpore: Exiens Jesus de finibus Tyri, venit per Sidónem ad mare Galilææ, inter médios fines Decapóleos. Et addúcunt et surdum et mutum, ei deprecabántur eum, ut impónat illi manum. Et apprehéndens eum de turba seórsum, misit dígitos suos in aurículas ejus: et éxspuens, tétigit linguam ejus: et suspiciens in cælum, ingémuit, et ait illi: Ephpheta, quod est adaperíre. Et statim apértæ sunt aures ejus, et solútum est vínculum linguae ejus, et loquebátur recte. Et præcépit illis, ne cui dicerent. Quanto autem eis præcipiébát, tanto magis plus prædicábant: et eo ámplius admirabántur, dicéntes: Bene

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time, Jesus going out to the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb, and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue; and looking up to heaven, He groaned and said to him, Ephpheta, that is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man: but the more He charged them so much the more

a great deal did they publish ómnia fecit: et surdos fecit it; and so much the more did audíre, et mutos loqui. they wonder, saying, He hath done all things well; He hath made both the deaf to hear, and the dumb to speak.

Creed, page 765.

Offertory. Ps. 29, 2, 3

I will extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

Exaltábo te, Dómine, quoniam suscepísti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

Offertory Prayers, page 767.

Secret

Look with mercy, we beseech Thee, O Lord, upon our homage, that the gift we offer may be accepted by thee and be the support of our frailty. Through our Lord.

RÉSPICE, Dómine, quæsumus, nostram propítius servitútem: ut, quod offérimus, sit tibi munus accéptum, et sit nostræ fragilitátis subsidium. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Prov. 3, 9, 10

Honor the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, and thy presses shall run over with wine.

Honóra Dóminum de tua substántia, et de primítilis frugum tuárum: et implebúntur hórrea tua saturitáte, et vino torculária redundábunt.

Postcommunion

BY RECEIVING Thy sacrament, we beseech Thee, O Lord, may we experience help in soul and body, that, being saved in both, we may glory in the fulness of our heavenly remedy. Through our Lord.

SENTIÁMUS, quæsumus, Dómine, tui perceptióne sacraménti, subsidium mentis et corpóris: ut in utróque salváti, cæléstis remédii plenitudine gloriémur. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twelfth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 69, 2, 3

DEUS, in adiutorium meum intende: Domine, ad adjuvandum me festina: confundantur et revereantur inimici mei, qui quaerunt animam meam. Ps. 69, 4. Avertantur retrorsum, et erubescant: qui cogitant mihi mala. V. Glória Patri.

INCLINE unto my aid, O God: O Lord, make haste to help me: let my enemies be confounded and ashamed, who seek my soul. Ps. 69, 4. Let them be turned backward and blush for shame, who desire evils to me. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNIPOTENS et misericors Deus, de cujus munere venit, ut tibi a fidelibus tuis digne et laudabiliter serviat: tribue, quaesumus, nobis; ut ad promissiones tuas sine offensione curramus. Per Dominum.

ALmighty and eternal God, Whose gift it is that Thy faithful serve Thee worthily and rightly, grant us, we beseech Thee, that we may without offense hasten on to the fulfilment of Thy promises. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 2 Cor. 3, 4-9

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

FRATRES: Fiduciam talem habemus per Christum ad Deum: non quod sufficientes simus cogitare aliquid a nobis, quasi ex nobis: sed sufficientia nostra ex Deo est: qui et idoneos nos fecit ministros novi testamenti: non littera sed spiritu: littera enim occidit, spiritus autem vivificat. Quod si ministratio mortis, litteris deformata in lapidibus, fuit in gloria; ita ut non possent intendere filii Israël in faciem Moysi, propter gloriam vultus ejus, quæ

Lesson from the Epistle of blessed Paul the Apostle.

BRETHREN, such confidence we have through Christ toward God. Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the

glory of his countenance; which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

evacuátur: quómodo non magis ministratio Spíritus erit in glória? Nam si ministratio damnationis glória est: multo magis abúndat ministérium justitiæ in glória.

Gradual. Ps. 33, 2, 3

I will bless the Lord at all times; His praise shall be ever in my mouth. *V.* In the Lord shall my soul be praised: let the meek hear, and rejoice. Alleluia, alleluia. *V.* Ps. 87, 2. O Lord, the God of my salvation, I have cried in the day, and in the night, before Thee. Alleluia.

Benedicam, Dóminum in omni témpore: semper laus ejus in ore meo. *V.* In Dómino laudábitur ánima mea: áudiant mansuétí, et laténtur. Allelúja, allelúja. *V.* Ps. 87, 2. Dómine Deus salútis meæ, in die clamávi et nocte coram te, Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 10, 23-37

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to His disciples, Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying, Master, what must I do to possess eternal life? But He said to him, What is written in the law? How readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said to him, Thou hast answered

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Dixit Jesus discipulis suis: Beáti óculi, qui vident quæ vos vidétis. Dico enim vobis, quod multi prophétæ et reges voluérunt vidére quæ vos vidétis, et non vidérunt: et audíre quæ audítis, et non audierunt. Et ecce quidam legisperitus surrexit, tentans illum, et dicens: Magíster, quid faciéndó vitam ætérnam possidébo? At ille dixit ad eum: In lege quid scriptum est? quómodo legis? Ille respóndens, dixit: Díliges Dóminum Deum tuum ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua: et próximum tuum sicut teípsum. Dixítque illi: Recte respondísti: hoc fac, et vives. Ille autem volens justificáre

seipsum, dixit ad Jesum: Et quis est meus proximus? Suscipiens autem Jesus, dixit: Homo quidam descendebat ab Jerusalem in Jericho, et incidit in latrones, qui etiam despolviaverunt eum: et plagis impositis abiierunt, semivivo relicto. Accidit autem ut sacerdos quidam descenderet eadem via: et viso illo praeterivit. Similiter et levita, cum esset secus locum, et videret eum, pertransiit. Samaritanus autem quidam iter faciens, venit secus eum: et videns eum, misericordia motus est. Et appropians alligavit vulnera ejus, infundens oleum et vinum: et imponens illum in jumentum suum, duxit in stabulum, et curam ejus egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe: et quodcumque supererogaveris, ego cum rediero, reddam tibi. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade, et tu fac similiter.

rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead: and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and, setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers? But he said, He that showed mercy to him. And Jesus said to him, Go, and do thou in like manner.

Creed, page 765.

Offertory. Ex. 32, 11, 13, 14

Precatus est Moyses in conspectu Domini Dei sui, et dixit: Quare, Domine, irasceris in populo tuo? Parce irae animae tuae: memento Abraham, Isaac et Jacob, quibus jurasti dare terram fluentem lac et mel. Et placatus factus

Moses prayed in the sight of the Lord his God, and said, Why, O Lord, is Thy indignation enkindled against Thy people? Let the anger of Thy mind cease; remember Abraham, Isaac, and Jacob, to whom Thou didst swear to give a land flow-

ing with milk and honey: and est Dóminus de malignitáte,
the Lord was appeased from do- quam dixit fácere pópulo suo.
ing the evil, which He had
spoken of doing against the people.

Offertory Prayers, page 767.

Secret

GRACIOUSLY behold, we pray **H**ÓSTIAS, quæsumus Dó-
Thee, O Lord, the sac- mine, propítius inténde,
rifices which we lay upon Thy quas sacris altáribus exhibé-
sacred altars, that, in bringing mus: ut nobis indulgéntiam
us plentiful forgiveness, they largiéndó, tuo nómini dent
may give honor to Thy name. honórem. Per Dóminum.
Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 103, 13, 14, 15

The earth shall be filled De fructu óperum tuórum,
with the fruit of Thy works, O Dómine, satiábitur terra: ut
Lord, that Thou mayest bring edúcas panem de terra, et
bread out of the earth, and that vinum lætificet cor hómínis:
wine may cheer the heart of us exhílalet fáciem in óleo, et
man; that he may make the panis cor hómínis confirmet.
face cheerful with oil; and that
bread may strengthen man's heart.

Postcommunion

MAY the holy partaking of **V**IVIFICET nos, quæsumus,
this mystery, we pray Dómine, hujus partici-
Thee, O Lord, vivify us, bring- pátio sancta mystérii: et
ing us at once forgiveness and páriter nobis expiatiónem
strengthening. Through our tríbuat, et munímen. Per
Lord. Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Thirteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 73, 20, 19, 23

HAVE regard, O Lord, to Thy **R**ÉSPICE, Dómine, in tes-
covenant, and forsake taméntum tuum, et
not to the end the souls of Thy ánimas páuperum tuórum ne

derelinquas in finem: ex- poor: arise, O Lord, and judge
súrge, Dómine, et júdica Thy cause, and forget not the
causam tuam: et ne oblivis- voices of them that seek Thee.
cáris voces quæréntium te. Ps. 73, 1. O God, why hast Thou
Ps. 73, 1. Ut quid, Deus, re- cast us off unto the end: why is
pulísti in finem: irátus est Thy wrath enkindled against
furor tuus super oves páscuæ the sheep of Thy pasture? V.
tuæ? V. Glória Patri. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne **A**LMIGHTY, eternal God,
Deus, da nobis fidei, grant us the increase of
spei, et caritátis augméntum: faith, hope, and charity; and,
et, ut mereámur ássequi quod that we may deserve to attain
promíttis, fac nos amáre quod what Thou dost promise, make
præcipis. Per Dóminum. us to love what Thou dost com-
mand. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Gal. 3, 16-22

Léctio Epístolæ beáti Pauli
Apóstoli ad Gálatos.

Lesson from the Epistle of
blessed Paul the Apostle to the
Galatians.

FRATRES: Abrahæ dictæ **B**RETHREN, To Abraham
sunt promissiones, et were the promises made,
sémini ejus. Non dicit: Et and to his seed. He saith not,
semínibus, quasi in multis; And to his seeds, as of many;
sed quasi in uno: Et sémini but as of one, And to thy seed,
tuo, qui est Christus. Hoc which is Christ. Now this I
autem dico: testaméntum con- say, that the testament which
firmátum a Deo, quæ post was confirmed by God, the law
quadríngéntis et trigínta an- which was made after four-
nos facta est lex, non írritum hundred and thirty years, doth
facit ad evacuándum promís- not disannul; to make the
sionem. Nam si ex lege her- promise of no effect. For if the
éditas, jam non ex promís- inheritance be of the law, it is
sione. Abrahæ autem per re- no more of promise. Why then
promissionem donávit Deus. was the law? It was set be-
Quid igitur lex? Propter cause of transgressions, until
transgressiones pósita est do- the seed should come, to whom
nec veníret semen, cui prom- He made the promise: being or-
iserat; ordináta per Angelos dained by angels in the hand
in manu mediátoris. Mediá- of a mediator. Now a mediator
tor autem unus non est: De- is not of one: but God is one.
us autem unus est. Lex ergo Was the law then against the

promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

adversus promissa Dei? Absit. Si enim data esset lex, quæ posset vivificare, vere ex lege esset iustitia. Sed conclusit Scriptura omnia sub peccato, ut promissio ex fide Jesu Christi daretur credentibus.

Gradual. Ps. 73, 20, 19, 22

Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor. *V.* Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants. Alleluia, alleluia. *V.* Ps. 89, 1.. Lord, Thou hast been our refuge, from generation to generation. Alleluia.

Réspice, Dómine, in testamentum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. *V.* Exsúrge, Dómine, et júdica causam tuam: memor esto oppróbrii servórum tuórum. Allelúja, allelúja. *V.* Ps. 89, 1. Dómine, refúgium factus es nobis a generatióne, et progénie. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 17, 11-19

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

AT THAT time, As Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee: and as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voice, saying, Jesus, master, have mercy on us. Whom when He saw, He said, Go, show yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice, glorifying God: and he fell on his face before His feet, giving thanks: and this was a Samaritan. And Jesus answer-

IN ILLO témpore: Dum iret Jesus in Jerúsalem, transibat per médiám Samaríam et Galilæam. Et cum ingrederetur quoddam castéllum, occurrerunt ei decem viri leprosi, qui steterunt a longe: et levaverunt vocem, dicentes: Jesu præcéptor, miserere nostri. Quos ut vidit, dixit: Ite, osténdite vos sacerdotibus. Et factum est, dum irent, mundáti sunt. Unus autem ex illis, ut vidit quia mundátus est, regressus est, cum magna voce magnificans Deum, et cecidit in fáciem ante pedes ejus, grátias agens: et hic erat Samaritánus. Respóndens autem Jesus, dixit: Nonne de-

cem mundáti sunt? et novem ubi sunt? Non est invéntus qui redíret, et daret glóriam Deo, nisi hic alienígena. Et ait illi: Surge, vade; quia fides tua te salvum fecit.

ing, said, Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him, Arise, go thy way; for thy faith hath made thee whole.

Creed, page 765.

Offertory. Ps. 30, 15, 16

In te sperávi Dómine dixi: Tu es Deus meus, in mánibus tuis témpora mea.

In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

Offertory Prayers, page 767.

Secret

PROPITIARE, Dómine, pópulo tuo, propitiare muneribus: ut hac oblatióne plácatus, et indulgéntiam nobis tribuas, et postuláta concedas. Per Dóminum.

Look with favor upon Thy people, O Lord, look with favor upon their gifts; that, being appeased by this oblation, Thou mayest give us pardon and grant us what we ask. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Wis. 16, 20

Sumptis, Dómine, cælestibus sacraméntis: ad redemptiónis atérnæ, quæsumus, proficiámus augméntum.

Thou hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

Postcommunion

PANEM de cælo dedisti nobis, Dómine, habéntem omne delectaméntum, et omnem sapórem suavitátis. Per Dóminum.

HAVING received Thy heavenly sacraments, O Lord, we beseech Thee that we may profit unto the increase of everlasting salvation. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Fourteenth Sunday after Pentecost (Green)*The Beginning of Mass, page 756.***Introit. Ps. 83, 10, 11**

BEHOLD, O God, our protector, and look on the face of Thy Christ: for better is one day in Thy courts above thousands. Ps. 83, 2, 3. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. *V.* Glory.

PROTECTOR noster, aspice, Deus, et respice in faciem Christi tui: quia melior est dies una in atriis tuis super millia. Ps. 83, 2, 3. Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. *V.* Glória Patri.

*Kyrie, page 761; Gloria, page 762.***Prayer**

GUARD Thy Church, we beseech Thee, O Lord, with Thy continual kindness; and, because without Thee human frailty falleth, let it, by Thine assistance, ever be both withheld from harm and guided to what is salutary. Through our Lord.

QUOSTODI, Domine, quæsumus, Ecclesiam tuam propitiatiōe perpétua: et quia sine te lábitur humana mortalitas: tuis semper auxiliis et abstrahatur a nóxiis, et ad salutária dirigatur. Per Dóminum.

*Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.***Epistle. Gal. 5, 16-24**

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

Lectio Epistolæ beati Pauli Apóstoli ad Gálatas.

BRETHREN: Walk in the spirit, and you shall not fulfil the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, withcrafts, en-

FRATRES: Spiritu ambulate, et desideria carnis non perficiétis. Caro enim concupiscit adversus spiritum, spiritus autem adversus carnem: hæc enim sibi invicem adversántur, ut non quæcúmque vultis, illa faciátis. Quod si spiritu ducimini, non estis sub lege. Manifesta sunt autem ópera carnis, quæ sunt fornicatio, immunditia, impudicitia, luxúria, idolorum sérvitus, veneficia, in-

imicitiae, contentiones, æmulaciones, iræ, rixæ, dissensiones, sectæ, invidiæ, homicidia, ebrietates, comessationes, et his similia: quæ prædico vobis, sicut prædixi: quoniam, qui talia agunt, regnum Dei non consequentur. Fructus autem Spiritus est: caritas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas. Adversus hujusmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis, et concupiscentiis.

mities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

Gradual. Ps. 117, 8, 9

Bonum, est confidere in Dómino, quam confidere in hómine. *V.* Bonum est sperare in Dómino, quam sperare in princípibus. Allelúja, allelúja. *V.* Ps. 94, 1. Veníte, exultémus Dómino, jubilémus Deo salutári nostro. Allelúja.

It is good to confide in the Lord, rather than to have confidence in man. *V.* It is good to trust in the Lord, rather than to trust in princes. Alleluia, alleluia. *V.* Ps. 94, 1. Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 6, 24-33

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis: Nemo potest duobus dómínis servíre: aut enim unum ódio habébit, et alterum díliget: aut unum sustinébit, et alterum contémnet. Non potéstis Deo servíre, et mammonæ. Ideo dico vobis, ne solliciti sitis ánimæ vestræ quid manducétis, neque córpori vestro quid induámini. Nonne ánimæ

AT THAT time, Jesus said to His disciples, No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life

more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? for after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and His justice; and all these things shall be added unto you.

plus est quam esca: et corpus plus quam vestimentum? Respícite volatília cæli, quóniam non serunt, neque metunt, neque cóngregant in hórrea: et Pater vester cæléstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans potest adjícere ad statúram suam cúbitum unum? Et de vestiménto quid solliciti estis? Consideráte lília agri quómodo crescunt; non labórant, neque nent. Dico autem vobis, quóniam nec Sálomon in omni glória sua coopértus est sicut unum ex istis. Si autem fœnum agri, quod hódie est, et cras in clíbanum míttitur, Deus, sic vestit: quanto magis vos módicæ fidei? Nolíte ergo solliciti esse, dicéntes: Quid manducábimus, aut quid bibémus, aut quo operiémur? Hæc enim ómnia gentes inquirunt. Scit enim Pater vester, quia his ómnibus indigétis. Quærite ergo primum regnum Dei, et justítiam ejus: et hæc ómnia adjiciéntur vobis.

Creed, page 765.

Offertory. Ps. 33, 8, 9

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them. O taste, and see that the Lord is sweet!

Immíttet Angelus Dómini in circúitu tíméntium eum, et erípiet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

Offertory Prayers, page 767.

Secret

GRANT US, we beseech Thee, O Lord, that this saving Victim may become both the

QUONCEBE nobis, Dómine, quæsumus, ut hæc hostia salutáris, et nostrórum

flat purgatio delictorum, et cleansing of our sins, and the
tuæ propitiatio potestatis. propitiation of Thy might.
Per Dóminum. Through our Lord.

*Second Secret, Graciously hear us, page 828; third at the
choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Matt. 6, 33

Primum quærite regnum Seek first the kingdom of
Dei, et ómnia adjiciéntur vo- God; and all things shall be
bis, dicit Dóminus. added unto you, saith the Lord.

Postcommunion

PURIFICENT semper et mú- **M**AY Thy Sacraments, O
niant tua sacraménta God, ever purify and
nos, Deus: et ad perpétuæ fortify us, and bring us to the
ducant salvatiónis effectum. effect of everlasting salvation.
Per Dóminum. Through our Lord.

*Second Postcommunion, May the gift, page 828; third at the
choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Fifteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 85, 1, 2, 3

INCLÍNA, Dómine, aurem **B**ow down Thy ear, O Lord,
tuam ad me, et exáudi to me, and hear me: save
me: salvum fac servum tu- Thy servant, O my God, that
um, Deus meus, sperántem in trusteth in Thee: have mercy
te: miserére mihi, Dómine, on me, O Lord, for I have cried
quóniam ad te clamávi tota to Thee all day. Ps. 85, 4. Give
die. Ps. 85, 4. Lætifica ánimam joy to the soul of Thy servant;
servi tui: quia ad te, Dómine, for to Thee, O Lord, have I
ánimam meam levávi. Y. lifted up my soul. Y. Glory.
Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ECCLÉSIAM tuam, Dómine, **L**ET Thy continual pity, O
miseratio continuáta Lord, cleanse and fortify
mundet et múniat: et quia Thy Church; and, because
sine te non potest salva con- without Thee it can not be

safely established, let it ever sistere; tuo semper múnere be governed by Thy grace. gubernétur. Per Dóminum. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Gal. 5, 25, 26; 6, 1-10

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

Lectio Epistolæ beati Pauli Apóstoli ad Gálatas.

BRETHREN, if we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vainglory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fall; for in due time we shall reap, not failing. Therefore, whilst we

FRATRES: Si spiritu vivimus, spiritu et ambulémus. Non efficiámur inánis glóriæ cúpidi, invicem provocántes, invicem invidéntes. Fratres, et si præoccupátus fuerit homo in áliquo delicto, vos, qui spirituáles estis, hujusmodi instruite in spiritu lenitátis, considerans teipsum, ne et tu tentéris. Alter altérius ónera portáte, et sic adimplébitis legem Christi. Nam si quis existimat se áliquid esse, cum nihil sit, ipse se sedúcit. Opus autem suum probet unusquisque, et sic in semetípso tantum glóriam habébit, et non in áltero. Unusquisque enim onus suum portábit. Commúnicet autem is, qui catechizátur verbo, ei, qui se catechizat, in ómnibus bonis. Nolíte erráre: Deus non irridétur. Quæ enim semináverit homo, hæc et metet. Quóniam qui séminat in carne sua, de carne et metet corruptiónem: qui autem séminat in spiritu, de spiritu metet vitam ætérnam. Bonum autem faciéntes, non deficiámus: témpore enim suo metémus non deficiéntes. Ergo dum tempus habémus, operémur bonum ad omnes máx-

ime autem ad domésticos
fidel.

have time, let us work good to
all men, but especially to those
who are of the household of
the Faith.

Gradual. Ps. 91, 2, 3

Bonum est confiteri Dó-
mino: et psállere nómini tuo,
Altíssime. *V.* Ad annuntián-
dum mane misericórdiam tu-
am, et veritátem tuam per
noctem. Allelúja, allelúja. *V.*
Ps. 94, 3. Quóniam Deus mag-
nus Dóminus, et Rex magnus
super omnem terram. Alle-
lúja.

It is good to give praise to the
Lord; and to sing to Thy name,
O most High. *V.* To show forth
Thy mercy in the morning, and
Thy truth in the night. Alleluia,
alleluia. *V. Ps. 94, 3.* For the
Lord is a great God, and a great
king above all the earth. Al-
leluia.

Munda Cor Meum, page 763.

Gospel. Luke 7, 11-16

✠ Sequéntia sancti Evan-
gelií secúndum Lucam.

IN ILLO témpore: Ibat Je-
sus in civitátem, quæ
vocátur Naim: et ibant cum
eo discipuli ejus, et turba co-
piósa. Cum autem appropin-
quáret portæ civitátis, ecce
defúctus efferebátur filius
únicus matris suæ: et hæc
vídua erat: et turba civitátis
multa cum illa. Quam cum
vidisset Dóminus, miseri-
córdia motus super eam,
dixit illi: Noli flere. Et accés-
sit, et tétigit lóculum. Hi
autem, qui portábant, steté-
runt. Et ait: Adoléscens, tibi
dico, surge. Et resédit qui
erat mórtuus, et cœpit loqui.
Et dedit illum matri suæ.
Accépit autem omnes timor:
et magnificábant Deum, di-
céntes: Quia prophéta mag-
nus surréxit in nobis: et quia
Deus visitávit plebem suam.

✠ Continuation of the holy
Gospel according to St. Luke:

AT THAT time, Jesus went
into a city called Naim;
and there went with Him His
disciples, and a great multi-
tude. And when He came nigh
to the city, behold a dead man
was carried out, the only son
of his mother; and she was a
widow, and much people of the
city were with her. And when
the Lord saw her, He had com-
passion on her, and said to her,
Weep not. And He came near,
and touched the bier. And they
that carried it stood still. And
He said, Young man, I say to
thee, Arise: and he that was
dead sat up, and began to
speak. And He delivered him to
his mother. And there came a
fear on them all: and they
glorified God, saying, A great
prophet is risen up amongst us
and God hath visited His
people.

Creed, page 765.

Offertory. Ps. 39, 2, 3, 4

With expectation I have waited for the Lord, and He had regard to me; and He heard my prayer, and He put a new canticle into my mouth, a song to our God.

Exspéctans exspéctávi Dóminum, et respéxit me: et exaudivit deprecationem meam: et immísit in os meum cánticum novum, hymnum Deo nostro.

Offertory Prayers, page 767.

Secret

MAY Thy sacraments, O Lord, keep us and guard us always from the assaults of the devil. Through our Lord.

MUA nos, Dómine, sacraménta custódiat: et contra diabólicos semper tuántur incúrsus. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. John 6, 52

The bread that I will give is My flesh for the life of the world.

Panis, quem ego dédero, caro mea est pro sæculi vita.

Postcommunion

LET the operation of the heavenly gift, O Lord, possess our souls and bodies, that, its holy grace, not our own impulses, may continually be our guide. Through our Lord.

MENTES nostras, et corpóra possideat, quæsumus, Dómine, doni cæléstis operátio: ut non noster sensus in nobis, sed júgiter ejus prævenísti efféctus. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Sixteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 85, 3, 5

HAVE mercy on me, O Lord, for I have cried to Thee all the day; for Thou, O Lord,

MISERERE mihi, Dómine, quóniam ad te clamávi tota die: quia tu, Dómine,

suávis ac mitis es, et copiósus art sweet and mild, and plente-
in misericórdia ómnibus in- ous in mercy to all that call
vocántibus te. *Ps. 85, 1.* In- upon Thee. *Ps. 85, 1.* Bow down
clína, Dómine, aurem tuam Thy ear to me, O Lord, and
mihi, et exáudi me: quóniam hear me; for I am needy and
inops et pauper sum ego. *V.* poor. *V.* Glory.
Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

MUA nos, quæsumus, Dó-
mine, grátia semper et
præveniat et sequatur: ac
bonis opéribus júgiter præstet
esse inténtos. Per Dóminum.

LET Thy grace, we beseech
Thee, O Lord, ever go be-
fore us and follow us, and may
it make us to be continually
zealous in doing good works.
Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Eph. 3, 13-21

Léctio Epístolæ beáti Pauli
Apóstoli ad Ephésios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Ephesians.

FRATRES: Obsecro vos, ne
deficiátis in tribula-
tiónibus meis pro vobis: quæ
est glória vestra, Hujus rei
grátia flecto génua mea ad
Patrem Dómini nostri Jesu
Christi, ex quo omnis patér-
itas in cælis et in terra nom-
inátur, ut det vobis secúndum
divítias glóriæ suæ, virtúte
corroborári per Spíritum ejus
in interiorem hóminem,
Christum habitare per fidem
in córdibus vestris: in carí-
táte radicáti, et fundáti, ut
possitis comprehendere cum
ómnibus sanctis, quæ sit lati-
túdo, et longitúdo, et sublími-
tas et profúndum: scire étiam
supereminéntem sciéntiæ
caritátem Christi, ut imple-
ámini in omnem plenitúdín-
em Dei. Ei autem, qui potens
est ómnia fácere superabun-

BRETHREN, I pray you not to
faint at my tribulations
for you, which are your glory.
For this cause I bow my knees
to the Father of Our Lord Jesus
Christ, of Whom all paternity,
in heaven and earth is named,
that He would grant you, ac-
cording to the riches of His
glory, to be strengthened by His
Spirit with might unto the in-
ward man. That Christ may
dwell by faith in your
hearts; that being rooted
and founded in charity,
you may be able to com-
prehend with all the saints,
what is the breadth, and length,
and height, and depth. To
know also the charity of Christ,
which surpasseth all knowl-
edge; that you may be filled
unto all the fulness of God.
Now to Him Who is able to do

all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

dánter quam pétimus, aut intelligimus, secúndum virtútem, quæ operátur in nobis: ipsi glória in Ecclesiá, et in Christo Jesu, in omnes generatiónes sæculi sæculórum. Amen.

Gradual. Ps. 101, 16, 17

The gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. *V.* For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia, alleluia. *V.* Ps. 97, 1. Sing ye to the Lord a new canticle, because the Lord hath done wonderful things. Alleluia.

Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. *V.* Quóniam ædificávit Dóminus Sion: et vidébitur in majestáte sua. Allelúja, allelúja. *V.* Ps. 97, 1. Cantáte Dómino cánticum novum: quia mirabilia fecit Dóminus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 14, 1-11

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, when Jesus went into the house of one of the chief of the pharisees on the sabbath-day to eat bread, they watched Him. And behold, there was a certain man before Him that had the dropsy: and Jesus answering, spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? But they held their peace: but He taking him, healed him, and sent him away. And answering them, He said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer Him these things. And He spoke a parable also to them that were invited, marking how they chose the first seats at the table,

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Cum intráret Jesus in domum cujúsdam princípis pharisæórum sábbato manducáre panem, et ipsi observábant eum. Et ecce homo quidam hydrópicus erat ante illum. Et respóndens Jesus dixit ad legisperitos et pharisæos, dicens: Si licet sábbato curáre? At illi taquérunť. Ipse vero apprehénsus sanávit eum, ac dimísit. Et respóndens ad illos, dixit: Cujus vestrum ásinus, aut bos in púteum cadet, et non continuo éxtrahet illum díe sábbati? Et non póterant ad hęc respóndére illi. Dicébat autem et ad invitátos parábolam, inténdens quómodo primos accúbítus eligerent, dicens ad illos: Cum invitátus fúeris ad

núptias, non discumbas in primo loco, ne forte honoratior te sit invitatus ab illo, et veniens is, qui te, et illum vocavit, dicat tibi: Da huic locum: et tunc incipias cum rubore novissimum locum tenere. Sed cum vocatus fueris, vade, recumbe in novissimo loco: ut, cum venerit qui te invitavit, dicat tibi: Amice, ascende superius. Tunc erit tibi gloria coram simul discumbentibus: quia omnis, qui se exultat, humiliabitur: et qui se humiliat, exaltabitur.

saying to them, When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him; and he that invited thee and him, come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who inviteth thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory before them that sit at table with thee: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

Creed, page 765.

Offertory. Ps. 39, 14, 15

Dómine, in auxilium meum respice: confundantur et revereantur, qui quærunt animam meam, ut auferant eam: Dómine, in auxilium meum respice.

Look down, O Lord, to help me; let them be confounded and ashamed that seek after my soul to take it away; look down, O Lord, to help me.

Offertory Prayers, page 767.

Secret

QUONDA NOS, quæsumus, Dómine, sacrificii præsentis effectum: et perfice miseratus in nobis; ut ejus mereamur esse participes. Per Dóminum.

CLEANSE US, we beseech Thee, O Lord, by the effect of the present sacrifice, and in Thy mercy bring to pass in us that we may deserve to be partakers of it. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 70, 16, 17, 18

Dómine, memorabor justitiæ tuæ solius: Deus, docuisti

O Lord, I will be mindful of Thy justice alone: Thou hast

taught me, O God, from my youth, and unto old age and gray hairs, O God, forsake me not.
 me a juventute mea: et usque in senectam et senium. Deus, ne derelinquas me.

Postcommunion

IN THY loving-kindness, purify our souls, we beseech Thee, O Lord, and renew them with the heavenly sacrament, that we may receive bodily assistance thereby, both for this life and for the life to come. Through our Lord.
 PURIFICA, quæsumus, Domine, mentes nostras benignus, et renova cælestibus sacramentis: ut consequenter et corporum præsens pariter, et futurum capiamus auxilium. Per Dominum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Seventeenth Sunday After Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 118, 137, 124

THOU art just, O Lord, and Thy judgment is right; deal with Thy servant according to Thy mercy. Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. V. Glory.
 JUSTUS es, Domine, et rectum judicium tuum: fac cum servo tuo secundum misericordiam tuam. Ps. 118, 1. Beati immaculati in via: qui ambulant in lege Domini. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT Thy people, we beseech Thee, O Lord, to shun the defilements of the devil, and with pure hearts to follow Thee, the only God. Through our Lord.
 DA, QUÆSUMUS, Domine, populo tuo diabólica vitare contagia: et te solum Deum pura mente sectari. Per Dominum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Eph. 4, 1-6

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians. LECTIO EPÍSTOLÆ BEÁTI PAULI APÓSTOLI AD EPHÉSIOS.

BRETHREN, I, a prisoner of the Lord, beseech you that you walk worthy of the
 FRATRES: Obsecro vos, ego vinctus in Domino, ut digne ambulétis vocatióne,

qua vocáti estis, cum omni humilitáte, et mansuetúidine, cum patiéntia, supportántes invicem in caritáte, solíciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestræ. Unus Dóminus, una fides, unum baptísma. Unus Deus, et Pater ómnium, qui est super omnes, et per ómnia, et in ómnibus nobis. Qui est benedictus in sæcula sæculórum. Amen.

vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, Who is above all, and through all, and in us all, Who is blessed for ever and ever. Amen.

Gradual. Ps. 32, 12, 6

Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. *V.* Verbo Dómini cæli firmáti sunt: et spíritu oris ejus omnis virtus eórum. Allelúja, allelúja. *V.* Ps. 101, 2. Dómine, exáudi oratiónem meam, et clamor meus ad te pervénia. Allelúja.

Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. *V.* By the word of the Lord the heavens were established; and all the power of them by the Spirit of His mouth. Alleluia, alleluia. *V.* Ps. 101, 2. O Lord, hear my prayer: and let my cry come to Thee. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 22, 35-46

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Accesserunt ad Jesum pharisæi: et interrogávit eum unus ex eis legis doctor, tentans eum: Magister, quod est mandátum magnum in lege? Ait illi Jesus: Dlíiges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum, et primum mandátum. Secúndum autem símile est huic: Dlíiges próximum tu-

AT THAT time, the pharisees came to Jesus, and one of them, a doctor of the law, asked Him, tempting Him, Master, which is the great commandment of the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou

shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the pharisees being gathered together, Jesus asked them, saying, What think you of Christ; Whose son is He? They say to Him, David's. He saith to them, How then doth David, in spirit, call Him Lord; saying, The Lord said to My Lord, Sit on My right hand until I make Thy enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man, from that day forth, ask Him any more questions.

um, sicut teipsum. In his duobus mandatis universa lex pendet, et propheta. Congregatis autem pharisaeis, interrogavit eos Jesus, dicens: Quid vobis videtur de Christo? cujus filius est? Dicunt ei: David. Ait illis: Quomodo ergo David in spiritu vocat eum Dominum, dicens: Dixit Dominus Domino meo, sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum? Si ergo David vocat eum Dominum, quomodo filius ejus est? Et nemo poterat ei respondere verbum: neque ausus fuit quisquam ex illa die eum amplius interrogare.

Creed, page 765.

Offertory. Dan. 9, 17, 18, 19

I, Daniel, prayed to my God, saying, Hear, O Lord, the prayers of Thy servant; show Thy face upon Thy sanctuary, and favorably look down upon this people upon whom Thy name is invoked, O God.

Oravi Deum meum ego Dániel, dicens: Exaudi, Domine, preces servi tui: illumina faciem tuam super sanctuarium tuum: et propitius intende populum istum, super quem invocatum est nomen tuum, Deus.

Offertory Prayers, page 767.

Secret

WE IMPLORE Thy majesty, O Lord, that the holy mysteries which we are celebrating may free us of past and save us from future sins. Through our Lord.

MAJESTATEM tuam, Domine, suppliciter deprecamur: ut hæc sancta, quæ gerimus, et a præteritis nos delictis exuant, et futuris. Per Dominum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 75, 12, 13

Vovête, et réddite Dómino
Deo vestro omnes, qui in cir-
cúito ejus affértis múnera:
terríbili, et ei qui aufert spir-
itum princípum: terríbili
apud omnes reges terræ.

Vow ye, and pay to the Lord
your God, all you that round
about Him bring presents: to
Him that is terrible, even to
Him Who taketh away the
spirit of princes; to the terrible
with all the kings of the earth.

Postcommunion

SANCTIFICATIÓNIBUS tuis,
Omnípotens Deus, et
vítia nostra curéntur, et rem-
édia nobis æténa provéniant.
Per Dóminum.

BY THY grace, O almighty
God, let our wicked pro-
pensities be cured and ever-
lasting remedies be forthcom-
ing. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

September Ember-Days¹

STATION AT ST. MARY MAJOR

Major Ferias not Privileged

Ember-Wednesday (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 80, 2, 3, 4, 5

EXSULTÁTE Deo adjutóri
nostro: jubiláte Deo
Jacob: súmite psalmum ju-
cúndum cum cithara: cánite
in initio mensis tuba, quia
præcéptum in Israél est, et
judícium Deo Jacob. Ps. 80, 6.
Testimónium in Joseph pósuit
illud, cum exíret de terra
Ægypti: linguam, quam non

REJOICE to God our helper:
sing aloud to the God of
Jacob: take a pleasant psalm
with the harp; blow the trum-
pet in the beginning of the
month, for it is a command-
ment in Israel, and a judgment
to the God of Jacob. Ps. 80, 6.
He ordained it for a testimony
in Joseph, when he came out of

¹The ember-days of the autumn season, though here placed as next following the seventeenth Sunday after Pentecost, are invariably kept on the Wednesday, Friday, and Saturday next following the fourteenth day of September, which is the feast of the Exaltation of the Holy Cross.

the land of Egypt: he heard a nóverat, audívit. *V.* Glória tongue which he knew not. *V.* Patri. Glory.

Kyrie, page 761. Gloria is omitted.

After the Kyrie eleison the priest says:

Let us pray

V. Let us kneel.

R. Arise.

V. Flectámus génua.

R. Leváte.

Prayer

LET our frailty, we beseech Thee, O Lord, be helped by the remedies of Thy mercy, that, whereas it is wasted by its own nature, it may be repaired by Thy clemency. Through our Lord.

MISERICÓRDIAE tuæ remediis, quæsumus, Dómine, fragilitas nostra subsistat: ut, quæ sua conditióne attéritur, tua cleméntia reparétur. Per Dóminum.

Lesson. Amos 9, 13-14

Lesson from Amos the Prophet.

THUS saith the Lord God, Behold the days come, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweetness, and every hill shall be tilled. And I will bring back the captivity of My people Israel, and they shall build the abandoned cities, and inhabit them; and they shall plant vineyards, and drink the wine of them; and shall make gardens, and eat the fruits of them: and I will plant them upon their own land; and I will no more pluck them out of their land which I have given them; saith the Lord thy God.

Léctio libri Amos Prophætæ.

HÆC dicit Dóminus Deus: Ecce dies véniunt: et comprehéndet arátor messórem, et calcátor uvæ mitténtem semen et stillábunt montes dulcédinem, et omnes colles culti erunt. Et convértam captivitátem pópuli mei Israél: et ædificábunt civitátes desértas, et inhabitábunt: et plantábunt vín-eas, et bibent vinum eárum: et fácient hortos, et cómedent fructus eórum. Et plantábo eos super humum suam: et non evéllam eos ultra de terra sua, quam dedi eis: dicit Dóminus Deus tuus.

Gradual. Ps. 112, 5, 7

Who is as the Lord our God, Quis sicut Dóminus Deus
Who dwelleth on high; and noster, qui in altis hábitat:

et humilia respicit in cælo, looketh down on the low things
et in terra? *V.* Súscitans a in heaven and in earth? *V.*
terra inopem: et de stercore Raising up the needy from the
erigens páuperem. earth; and lifting up the poor
out of the dunghill.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Prayer

PRÆSTA, quæsumus, Dó-
mine, familiæ tuæ sup-
plicánti: ut, dum a cibis
corporálibus se ábstinet, a
vitíis quoque mente jejúnet.
Per Dóminum.

GRANT to Thy suppliant
household, we beseech
Thee, O Lord, that, as it ab-
staineth from bodily food, it
may spiritually also fast from
wrongdoing. Through our Lord.

*Second Prayer, A cunctis, page 827; third at the choice of
the priest, pages 1494-1500.*

Lesson. 2 Esd. 81, 1-10

Léctio libri Esdræ.

Lesson from the Book of
Esdras.

IN DIEBUS illis: Congregá-
tus est omnis pópulus
quasi vir unus ad plateám,
quæ est ante portam aquárum
et dixerunt Esdræ scribæ ut
afféret librum legis Móysi,
quam præcéperat Dóminus
Israëli. Attúlit ergo Esdras
sacérdos legem coram multi-
túdine virórum et mulierum,
cunctisque qui póterant in-
telligere, in die prima mensis
séptimi. Et legit in eo apérte
in platéa, quæ erat ante por-
tam aquárum, de mane usque
ad médiam diem, in conspéctu
virórum, et mulierum, et sa-
pléntium: et aures omnis
pópuli erant eréctæ ad librum.
Stetit autem Esdras scriba
super gradum ligneum, quem
fécerat ad loquéndum. Et
aperuít librum coram omni
pópulo: super univérsam
quippe pópulum eminébat:
et cum aperuísset eum, stetit

IN THOSE days, all the people
were gathered together as
one man, to the street which is
before the water-gate, and they
spoke to Esdras the scribe, to
bring the book of the law of
Moses, which the Lord had
commanded to Israel. Then
Esdras the priest brought the
law before the multiude of men
and women, and all those that
could understand, on the first
day of the seventh month. And
he read it plainly in the street
that was before the water-gate,
from the morning until mid-
day. before the men and wo-
men, and all those that could
understand; and the ears of
all the people were attentive
to the book. And Esdras the
scribe stood upon a step of
wood, which he made, to speak
upon. And he opened the book
before all the people, for he was
above all the people; and when

he had opened it, all the people stood. And Esdras blessed the Lord the great God, and all the people answered, Amen, Amen, lifting up their hands; and they bowed down, and adored God, with their faces to the ground. Now the levites made silence among the people to hear the law; and the people stood in their place: and they read in the book of the law of God distinctly and plainly to be understood; and they understood when it was read. And Nehemias, and Esdras, the priest and scribe, and the levites who interpreted to all the people, said, This is a holy day to the Lord our God: do not mourn nor weep. And he said to them, Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord, and be not sad, for the joy of the Lord is our strength.

omnis pópulus. Et benedixit Esdras Dómino Deo magno: et respóndit omnis pópulus: Amen, Amen: élevans manus suas: et incurváti sunt et adoravérunt Deum proni in terram. Porro levitæ siléntium faciébant in pópulo ad audiéndam legem: pópulus autem stabat in gradu suo. Et legérunt in libro legis Dei Distincte, et apérte ad intelligéndum: et intellexérunt cum legerétur. Dixit autem Nehemias, et Esdras sacérdos et scribe, et levitæ intérpre-tántes unívérso pópulo: Dies sanctificátus est Dómino Deo nostro, nolíte lugére, et nolíte flere. Et dixit eis: Ite, comédite pínguia, et bíbite mulsum, et mittite partes his, qui non præparavérunt sibi: quia sanctus dies Dómini est, et nolíte contristári: gáudium étenim Dómini est fortitúdo nostra.

Gradual. Ps. 32, 12, 6

Blessed is the nation whose God is the Lord: the people whom the Lord hath chosen for His inheritance. *V.* By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.

Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi *V.* Verbo Dómini cæli firmáti sunt: et spíritu oris ejus omnis virtus eórum.

Munda Cor Meum, page 763.

Gospel. Mark 9, 16-28

✠ Continuation of the holy Gospel according to St. Mark.

✠ Sequéntia sancti Evangelii secúndum Marcum.

AT THAT time, One of the multitude, answering, said to Jesus, Master, I have brought to Thee my son, having a dumb spirit; who, whereso-

IN ILLO témpore: Respóndens unus de turba, dixit ad Jesum: Magister, áttuli filium meum ad te, habéntem spíritum mutum: qui ubi-

cúmque eum apprehénderit, allídit illum, et spumat, et stridet déntibus, et aréscit: et dixi discípulis tuis ut ejíce-
rent illum, et non potuérunt. Qui respóndens eis, dixit: O generátio incrédula, quámdiu apud vos ero? quámdiu vos pátiar? Afférte illum ad me. Et attulérunt eum. Et cum vidisset eum, statim spíritus conturbávit illum: et elísus in terram, volutabátur spumans. Et interrogávit patrem ejus: Quantum témporis est, ex quo ei hoc accidit? At ille ait: Ab infántia: et frequénter eum in ignem, et in aquas misit, ut eum pérderet. Sed si quid potes, ádjuva nos, misértus nostri. Jesus autem ait illi: Si potes crédere, ómnia pos-
sibília sunt credénti. Et con-
tínuo exclámans pater púeri, cum lácrimis ajébat: Credo, Dómine: ádjuva incredulitát-
em meam. Et cum vidéret Jesus concurréntem turbam, comminátus est spíritui im-
múndo, dicens illi: Surde et mute spíritus, ego præcípio tibi, exi ab eo: et ámplius ne intróeas in eum. Et exclá-
mans, et multum discérens eum, éxiit ab eo, et factus est sicut mórtuus, ita ut multi dicerent: Quia mórtuus est. Jesus autem tenens manum ejus, elevávit eum, et sur-
rexit. Et cum introisset in domum, discípuli ejus secréto interrogábant eum: Quare nos non potúimus ejícere eum? Et dixit illis: Hoc genus in nullo potest exíre, nisi in oratíone, et jejúnio.

ever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to Thy disciples to cast him out, and they could not. Who an-
swering them, said, O incred-
ulous generation, how long shall I be with you? how long shall I suffer you? bring him unto Me: and they brought him; and when He had seen him, im-
mediately the spirit troubled him, and being thrown down upon the ground, he rolled about foaming. And He asked his father, How long time is it since this happened unto him? But he said, From his infancy: and oftentimes hath he cast him into the fire and into the waters to destroy him. But if Thou canst do anything, help us, having compassion on us. And Jesus saith to him, If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tears, said, I do believe, Lord; help my unbelief. And when Jesus saw the multitude running to-
gether, He threatened the un-
clean spirit, saying to him, Deaf and dumb spirit, I com-
mand thee, go out of him, and enter not any more into him: and crying out and greatly tear-
ing him, he went out of him; and he became as dead, so that many said, He is dead. But Jesus taking him by the hand, lifted him up, and he arose. And when He was come into the house, His disciples secretly asked Him, Why could not we cast him out? And He said to

them. This kind can go out by nothing, but by prayer and fasting.

Offertory. Ps. 118, 47 48

I will meditate on Thy commandments, which I have loved exceedingly: and lift up my hand to Thy commandments, which I have loved.

Meditabor in mandátiis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

Offertory Prayers, page 767.

Secret

MAY this sacrifice, we beseech Thee, O Lord, cleanse our sins away, and sanctify the bodies and minds of them that serve Thee unto celebrating the sacrifice. Through our Lord.

HÆC hóstia, Dómine, quæsumus, emúndet nostra delicta: et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctificet. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 775.

Communion. 2 Esd. 8, 10

Eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord; be not sad, for the joy of the Lord is our strength.

Comédite pínquia, et bñbíte mulsum, et mittite partes his, qui non præparavérunt sibi: sanctus enim dies Dómini est, nolíte contristári: gáudium etenim Dómini est fortitúdo nostræ.

Postcommunion

IN RECEIVING Thine adorable sacrament, we supplicate Thee, O Lord, that what, of Thy bounty, we perform in diligent service, we may, by Thy grace, become more and more worthy to share in this heavenly gift. Through our Lord.

SUMÉNTES, Dómine, dona cæléstia, suppliciter deprecámur: ut, quæ sédula servitúte donánte te gérimus, dignis sénsibus tuo múnere capiámus. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Ember-Friday (Purple)

STATION AT THE TWELVE APOSTLES

The Beginning of Mass, page 756.

Introit. Ps. 104, 3, 4

LETÉTUR cor quærentium
Dóminum: et confirm-
âmini: quærite faciẽm ejus
semper. Ps. 104, 1. Confité-
mini Dómino, et invocáte no-
men ejus: annuntiáte inter
gentes ópera ejus. V. Glória
Patri.

LET the heart of them re-
joice that seek the Lord:
seek ye the Lord and be
strengthened: seek His face
evermore. Ps. 104, 1. Give glory
to the Lord, and call upon His
name: declare His deeds among
the gentiles. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, quæsumus, omni-
potens Deus ut observa-
tiones sacras ánnua devo-
tione recolentes, et corpore
tibi placeámus, et mente.
Per Dóminum.

GRANT, we beseech Thee, O
almighty God, that, ven-
erating the sacred yearly ob-
servances with devotion, we
may be pleasing to Thee both
in body and in soul. Through
our Lord.

*Second Prayer, A cunctis, page 827; third at the choice of
the priest, pages 1494-1500.*

Lesson. Osee 14, 2-10

Lectio Osée Prophætæ.

Lesson from Osee, the
Prophet.

HÆC dicit Dóminus Deus:
Convértere Israël ad
Dóminum Deum tuum: quón-
iam corruisti in iniquitate
tua. Tóllite vobiscum verba,
et convertimini ad Dóminum:
et dicite ei: Omnem aufer in-
iquitatem, áccipe bonum: et
reddémus vítulos labiórũ
nostrórum. Assur non salvá-
bit nos, super equum non
ascendémus, nec dicémus ul-
tra: Dii nostri ópera mánuum
nostrárum: quia ejus, qui in
te est, miseréberis pupilli.
Sanábo contritiões eórum,
diligam eos spontáneæ: quia

ITHUS saith the Lord God:
Return, O Israel, to the
Lord thy God; for thou hast
fallen down by thy iniquity.
Take with you words, and re-
turn to the Lord, and say to
Him, Take away all iniquity,
and receive the good, and we
will render the calves of our
lips. Assyria shall not save us,
we will not ride upon horses,
neither will we say any more,
The works of our hands are our
gods; for thou wilt have mercy
on the fatherless that is in thee.
I will heal their breaches I
will love them freely; for My

wrath is turned away from them. I will be as the dew: Israel shall spring as the lily, and his root shall shoot forth as that of Libanus. His branches shall spread, and his glory shall be as the olive-tree, and his smell as that of Libanus. They shall be converted that sit under his shadow; they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus. Ephraim shall say, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir-tree: from me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall in them.

avérsus est furor meus ab eis. Ero quasi ros, Israël germinabit sicut lilium, et erumpet radix ejus ut Libani. Ibunt rami ejus, et erit quasi olíva glória ejus: et odor ejus ut Libani. Converténtur sedéntes in umbra ejus: vivent tritico, et germinábunt quasi vénea: memoriále ejus sicut vinum Libani. Ephraím quid mihi ultra idóla? ego exáudiam, et dírigam eum ego ut abíetem viréntem: ex me fructus tuus invéntus est. Quis sápiens, et intélliget ista? intélligens, et sciet hæc? quia rectæ viæ Dómini, et justí ambulábunt in eis, prævaricatóres vero córruent in eis.

Gradual. Ps. 89, 13, 1

Return, O Lord, a little, and be entreated in favor of Thy servants. *V.* Lord, Thou hast been our refuge, from generation to generation.

Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. *V.* Dómine, refúgium factus es nobis, a generatióne et progénie.

Munda Cor Meum, page 763.

Gospel. Luke 7, 36-50

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, one of the pharisees desired Jesus to eat with him; and He went into the house of the pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the pharisee's house, brought an alabaster box of ointment; and standing behind at His feet, she

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Rogábat Jesum quidam de pharisæis, ut manducáret cum illo. Et ingressus domum pharisæi, discúbuit. Et ecce múlier, quæ erat in civitaté peccátrix, ut cognóvit, quod accubísset in domo pharisæi, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácrimis cœpit rigáre pedes ejus,

et capillis capitis sui tergebat, et osculabatur pedes ejus, et unguento ungebat. Videns autem Pharisæus, qui vocaverat eum, ait intra se, dicens: Hic si esset propheta, sciret utique, quæ et qualis est mulier, quæ tangit eum: quia peccatrix est. Et respondens Jesus, dixit ad illum: Simon, habeo tibi aliquid dicere. At ille ait: Magister, dic. Duo debitores erant cuidam foeneratori: unus debebat denarios quingentos, et alius quinquaginta. Non habentibus illis unde redderent, donavit utrisque. Quis ergo eum plus diligit? Respondens Simon, dixit: Aestimo quia is, cui plus donavit. At ille dixit ei: Recte judicasti. Et conversus ad mulierem, dixit Simoni: Vides hanc mulierem? Intravi in domum tuam, aquam pedibus meis non dedisti: hæc autem lacrimis rigavit pedes meos, et capillis suis tersit. Osculum mihi non dedisti: hæc autem, ex quo intravit, non cessavit osculari pedes meos. Oleo caput meum non unxisti: hæc autem unguento unxit pedes meos. Propter quod dico tibi: Remittuntur ei peccata multa, quoniam dilexit multum. Cui autem minus dimittitur, minus diligit. Dixit autem ad illam: Remittuntur tibi peccata. Et cæperunt, qui simul accumbebant, dicere intra se: Quis est hic, qui etiam peccata dimittit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the pharisee, who had invited Him, seeing it, spoke within himself, saying, This man, if He were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee: but he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said, I suppose that he, to whom he forgave most. And He said to him, Thou hast judged rightly. And turning to the women, He said unto Simon, Dost thou see this woman? I entered into thy house: thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hair hath wiped them. Thou gavest Me no kiss; but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much: but to whom less is forgiven, he loveth less. And He said to her, Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins

also? And He said to the woman, Thy faith hath made thee safe; go in peace.

Offertory. Ps. 102, 2, 5

Bless the Lord, O my soul, *Bénedic ánima mea, Dó-*
 and never forget all He hath *mino, et noli oblivisci omnes*
 done for thee: and thy youth *retributiónes ejus: et renová-*
 shall be renewed like the *bitur, sicut áquilæ, juvéntus*
 eagle's. *tua.*

Offertory Prayers, page 767.

Secret

LET the offerings of our *ACCÉPTA tibi sint, Dó-*
 fast be accepted by Thee, *mine, quæsumus no-*
 we pray Thee, O Lord, that by *stri dona jejúnii: quæ et ex-*
 their expiation they may make *piándo nos tua grátia dignos*
 us worthy of Thy grace and *efficiant, et ad sempitérna*
 lead us to Thine everlasting *promissa perdúcant. Per Dó-*
 promises. Through our Lord. *minum.*

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Weekdays, page 775.

Communion. Ps. 118, 22, 24

Remove from me reproach *Aufer a me oppróbrium et*
 and contempt, because I have *contémptum, quia mandáta*
 sought out Thy command- *tua exquisivi, Dómine: nam*
 ments, O Lord: for Thy testi- *et testimónia tua meditatio*
 monies are my meditation. *mea est.*

Postcommunion

WE BESEECH Thee, O al- *Q*UÆSUMUS, omnipotens
 mighty God, that, show- *Deus: ut de percéptis*
 ing gratitude for the gifts we *munéribus grátias exhibéntes,*
 have received, we may receive *beneficia potióra sumámus.*
 more especial benefits. Through *Per Dóminum.*
 our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Ember-Saturday (Purple)

STATION AT ST. PETER

The Beginning of Mass, page 756.

Introit. Ps. 94, 6, 7

COME, let us adore God, and *V*ENÍTE, adorémus Deum,
 fall down before the Lord: *et procidámus ante Dó-*
 let us weep before Him Who *minum, plorémus ante eum,*

qui fecit nos: quia ipse est made us; for He is the Lord
 Dóminus Deus noster. *Ps. 94,* our God. *Ps. 94, 1.* Come let us
 1. Veníte, exultémus Dó- praise the Lord with joy; let us
 mino: jubilémus Deo salutári joyfully sing to God our Savior.
 nostro. *V. Glória Patri.* *V. Glory.*

Kyrie, page 761. Gloria is omitted.

After the Kyrie eleison is said:

Let us pray

V. Flectámus génua.

V. Let us kneel.

R. Leváte.

R. Arise.

Prayer

OMNÍPOTENS sempitérne
 Deus, qui per contin-
 éntiam salutárem corpóribus
 medéris et méntibus: maje-
 státem tuam súpplices exorá-
 mus; ut pia jejunántium de-
 precatióne placátus, et præ-
 séntia nobis subsidia tribuas,
 et futúra. Per Dóminum.

ALmighty, eternal God,
 Who dost heal bodies
 and souls through wholesome
 continence, we supplicate Thy
 majesty that, being appeased
 by the devout prayer of those
 who fast, Thou wouldst grant
 us help both for the present
 and for the future. Through
 our Lord.

Lesson. Lev. 23, 27-32

Léctio libri Levítici.

Lesson from the Book of Le-
 viticus.

IN DIEBUS illis: Locútus est
 Dóminus ad Móysen, di-
 cens: Décimo die mensis hu-
 jus séptimi, dies expiatiónum
 erit celebérrimus, et vocábitur
 sanctus: affligetisque ánimas
 vestras in eo, et offerétis holo-
 cáustum Dómino. Omne opus
 servile non faciétis témpore
 diéi hujus: quia dies propitia-
 tiónis est, ut propitiétur vobis
 Dóminus Deus vester. Omnis
 ánima, quæ afflícta non fúerit
 die hac, peribit de pópulis
 suis: et quæ óperis quídpíam
 fécerit, delébo eum de pópulo
 suo. Nihil ergo óperis faciétis
 in eo: legítimum sempitér-
 num erit vobis in cunctis gen-
 eratió nibus, et habitatió nibus

IN THOSE days the Lord spoke
 to Moses, saying, Upon the
 tenth day of this seventh month
 shall be the day of atonement,
 it shall be most solemn, and
 shall be called holy; and you
 shall afflict your souls on that
 day, and shall offer a holocaust
 to the Lord. You shall do no
 servile work in the time of this
 day; because it is a day of pro-
 pitiation, that the Lord your
 God may be merciful unto you.
 Every soul that is not afflicted
 on this day, shall perish from
 among his people: and every
 soul that shall do any work, the
 same will I destroy from among
 his people. You shall do no
 work therefore on that day:

it shall be an everlasting ordinance unto you in all your generations and dwellings. It is a sabbath of rest: and you shall afflict your souls; beginning on the ninth day of the month; from evening until evening you shall celebrate your sabbaths; vestris. Sábbatum requiétionis est, et affigétis ánimas vestras die nono mensis: a véspera usque ad vésperam celebrábitis sábbata vestra: dicit Dóminus omnipotens. saith the Lord almighty.

Gradual. Ps. 78, 9, 10

Forgive us our sins, O Lord; Propítius esto, Dómine, peccáti nostris: ne quando dicant gentes: Ubi est Deus eórum? *V.* Help us, O God our Saviour, and for the glory of Thy name, O Lord, deliver us. *V.* Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómini, libera nos.

Let us pray

V. Let us kneel.
R. Arise.

V. Fléctamus génua.
R. Leváte.

Prayer

GRANT us, we pray Thee, O almighty God, that by fasting we may be filled with Thy grace, and by abstaining may be made stronger than all our enemies. Through our Lord. **D**A NOBIS, quæsumus, omnipotens Deus: ut jejunádo, tua grátia satiémur; et abstinédo, cunctis efficiámur hóstibus fortióres. Per Dóminum.

Lesson. Lev. 23, 39-43

Lesson from the Book of Leviticus.

Léctio libri Levítici.

IN THOSE days, the Lord spoke to Moses, saying: From the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days; on the first day and the eighth shall be a sabbath, that is, a day of rest. And you shall take to you, on the first day, the fruits of the fairest tree, and branches of palm-trees, and boughs of thick trees, and willows of the brook and you

IN DIÉBUS illis: Locútus est Dóminus ad Móysen, dicens: A quintodécimo die mensis séptimi, quando congregavéritis omnes fructus terræ vestræ, celebrábitis férias Dómini septem diébus: die primo et die octávo erit sábbatum, id est réquies. Sumetisque vobis die primo fructus árboris pulchérissimæ, spatulásque palmárum, et ramos ligni densárum fróndium, et sálices de torrén-te, et lætabimini coram Dómino Deo ve-

stro. Celebrabitisque solemnitatem ejus septem diebus per annum. Legitimum sempiternum erit in generationibus vestris. Mense septimo festa celebrabitis, et habitabitis in umbraculis septem diebus. Omnis, qui de genere est Israël, manebit in tabernaculis: ut discant posteri vestri, quod in tabernaculis habitare fecerim filios Israël, cum educerem eos de terra Ægypti, Ego Dominus Deus vester.

shall rejoice before the Lord your God; and you shall keep the solemnity thereof seven days in the year: it shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast; and you shall dwell in bowers seven days: every one that is of the race of Israel shall dwell in tabernacles; that your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

Gradual. Ps. 83, 10, 9

Protector noster aspice, Deus, et respice super servos tuos. *V.* Domine Deus virtutum, exaudi preces servorum tuorum.

Behold, O God our protector; and look on Thy servants. *V.* O Lord God of hosts, graciously hear the prayers of Thy servants.

Let us pray

V. Flectamus genua.
R. Levate.

V. Let us kneel.
R. Arise.

Prayer

IUERE, quæsumus, Domine, familiam tuam: ut salutis æternæ remedia, quæ te inspirante requirimus, te largiente consequamur. Per Dominum.

GUARD Thy household, we beseech Thee, O Lord, that we may obtain by Thy gift those remedies of eternal health which we seek by Thine inspiration. Through our Lord.

Lesson. Mich. 7, 14-20

Lectio Michææ Prophætæ.

Lesson from Micheas the Prophet.

DOMINE Deus noster, pasce populum tuum in virga tua, gregem hereditatis tuæ, habitantes solos in saltu, juxta dies antiquos. Vidébunt gentes, et confundentur super omni fortitudine sua. Quis

OLORD our God, feed Thy people with Thy rod, the flock of Thy inheritance, them that dwell alone in the forest, according to the days of old. The nations shall see, and shall be confounded at all their

strength. Who is a God like to Thee, Who taketh away iniquity and passeth by the sin of the remnant of Thy inheritance? He will send His fury in no more, because He delighteth in mercy. He will turn again, and have mercy on us: He will put away our iniquities, and He will cast all our sins into the bottom of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which Thou hast sworn to our fathers from the days of old, O Lord our God.

Deus similis tui, qui aufers iniquitatem, et transis peccatum reliquiarum hereditatis tuæ? Non immittet ultra furorẽ suum, quoniam volens misericordiam est. Revertetur, et miserabitur nostri: depõnet iniquitates nostras, et projiciet in profundum maris omnia peccata nostra. Dabis veritatem Jacob, misericordiam Abraham: quæ jurasti patribus nostris a diæbus antiquis: Dómine Deus noster.

Gradual. Ps. 89, 13, 1

Return, O Lord, a little; and be entreated in favor of Thy servants. *V.* Lord, Thou hast been our refuge, from generation to generation.

Convértere, Dómine, aliquántulum, et deprecare super servos tuos. *V.* Dómine, refúgium factus es nobis, a generatióne et progénie.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus génua.
R. Leváte.

Prayer

GRANT US, we beseech Thee, O Lord, so to abstain from carnal delicacies that we may likewise fast from the sins that overwhelm us. Through our Lord.

PRÆSTA quæsumus, Dómine, sic nos ab épulis abstinere carnalibus: ut a vitiis irruéntibus páriter jejunemus. Per Dóminum.

Lesson. Zach. 8, 14-19

Lesson from Zacharias the Prophet.

Lectio Zachariæ Prophætæ.

IN THOSE days, the word of the Lord came to me, saying, Thus saith the Lord of hosts: As I purposed to afflict you when your fathers had provoked Me to wrath, and I had no mercy; so turning again, I have thought in these days to

IN DIÉBUS illis: Factum est verbum Dómini ad me, dicens: Hæc dicit Dóminus excercituum: Sicut cogitavi, ut affigerem vos, cum ad iracúndiam provocassent patres vestri me, dicit Dóminus, et non sum misértus: sic

convérsus cogitávi in diébus istis, ut benefáciam dómui Juda et Jerúsalem: nolíte timére. Hæc sunt ergo verba, quæ faciétis: Loquimini veritatem, unusquisque cum próximo suo: veritatem, et iudicium pacis iudicáte in portis vestris. Et unusquisque malum contra amicum suum ne cogitétis in córdibus vestris: ligátis: ómnia enim hæc sunt, quæ odi, dicit Dóminus. Et factum est verbum Dómini exercituum ad me, dicens: Hæc dicit Dóminus, exercituum: jejúnium quarti, et jejúnium quinti, et jejúnium septími, et jejúnium décimi erit domui Juda in gáudium, et lætítiam, et in solemnités præcláres: veritatem tantum, et pacem diligite: dicit Dóminus exercituum.

do good to the house of Juda, and Jerusalem: fear not. These then are the things which you shall do, Speak ye truth every one to his neighbor; judge ye truth and judgment of peace in your gates; and let none of you imagine evil in your hearts against his friend; and love not a false oath; for all these are the things that I hate, saith the Lord. And the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Juda joy and gladness, and great solemnities; only love ye truth and peace: saith the Lord of hosts.

Gradual. Ps. 140, 2

Dirigátur orátio mea sicut incénsus in conspéctu tuo, Dómine. *V.* Elevátio manuum meárum sacrificium vespertinum.

Let my prayer be directed like incense in Thy sight, O Lord. *V.* The lifting up of my hands as even sacrifice.

Let us pray

V. Flectámus génua.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

UT NOBIS, Dómine, tríbuis solémne tibi deferre jejúnium: sic nobis, quæsumus, indulgéntiæ præsta subsidium. Per Dóminum.

AS THOU dost give us the grace to offer Thee, O Lord, a solemn fast, so grant us, we beseech Thee, the assistance of Thy pardon. Through our Lord.

Lesson. Dan. 3, 40

Lesson and Canticle of Daniel as on Ember Saturday in Advent, page 125.

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Prayer

O GOD, Who didst subdue the flames of fire for the three children, mercifully grant that the flames of our sins may not consume us Thy servants. Through our Lord.

DEUS, qui tribus pueris mitigasti flammam ignis: concede propitius; ut nos famulos tuos non exurat flamma vitiorum. Per Dominum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Heb. 9, 2-12

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Lectio Epistolæ beati Pauli Apostoli ad Hebræos.

BRETHREN, There was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle which is called the Holy of Holies, having the golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament, and over it were the cherubims of glory overshadowing the propitiary: of which it is not needful to speak now particularly. Now these things being thus ordered; into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. But into the second the high priest alone, once a year, not without blood, which he offereth for his own and the people's ignorance; the Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing: which is a parable of the time present, according

FRATRES: Tabernaculum factum est primum, in quo erant candelabra, et mensa, et propositio panum, quæ dicitur Sancta. Post velamentum autem secundum, tabernaculum, quod dicitur Sancta sanctorum: aureum habens thuribulum, et arcam testamenti circumtectam ex omni parte auro, in qua urna aurea habens manna, et virga Aaron, quæ fronduerat, et tabulæ testamenti, superque eam erant Cherubim gloriæ obumbrantia propitiatorium: de quibus non est modo dicendum per singula. His vero ita compositis; in priori quidem tabernaculo semper introibant sacerdotes, sacrificiorum officia consummantes: in secundo autem semel in anno solus pontifex, non sine sanguine, quem offert pro sua, et populi ignorantia; hoc significante Spiritu Sancto, nondum propalatum esse sanctorum viam, adhuc priore tabernaculo habente statum. Quæ parabola est temporis instantis: juxta quam munera, et hostiæ offeruntur, quæ non possunt juxta conscientiam

perfectum facere serviētem, solūmodo in cibis; et in pōtib; et vāriis baptismātibus, et justitiis carnis usque ad tempus correctiōnis impōsitis. Christus autem assistens Pōntifex futurōrum bonōrum, per āmplius et perfectius tabernāculum non manufactum, id est, non hujus creatiōnis; néque per sāguinem hircōrum aut vitulōrum, sed per proprium sāguinem introivit semel in Sancta, ætērna redemptionē invēnta.

to which gifts and sacrifices are offered, which can not, as to the conscience, make him perfect that serveth, only in meats and in drinks, and divers washings, and justices of the flesh, laid on them until the time of correction. But Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats nor of calves, but by His own blood, entered once into the Holies having obtained eternal redemption.

Tract. Ps. 116, 1, 2

Laudāte Dōminum omnes gentes: et collaudāte eum, omnes pōpuli. *V.* Quōniam confirmāta est super nos misericōrdia ejus: et vēritas Dōmini manet in ætēnum.

O praise the Lord, all ye nations: and praise Him together, all ye people. *V.* For His mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Munda Cor Meum, page 763.

Gospel. Luke 13, 6-17

✠ Sequēntia sancti Evangelii secūndum Lucam.

IN ILLO témpore: Dicēbat Jesus turbis hanc similitudinē: Arborem ficī habēbat quidam plantatā in vinea sua, et venit quārens fructum in illa, et non invēnit. Dixit autem ad cultōrem vineā: Ecce anni tres sunt ex quo vēnio quārens fructum in ficūlnea hac, et non invēnio: succide ergo illam: ut quid etiā terram occupat? At ille respondens, dicit illi: Dōmine, dimitte illam et hoc anno, usque dum fodiā circa illam, et mittā stercora: et si quidem fecerit fructum: sin autem, in futurum succides eam. Erat

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus spoke to the multitude this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none; and he said to the dresser of the vineyard, Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore: why cumbereth it the ground? But he answering, said to him, Lord, let it alone this year also, until I dig about it, and dung it; and if happily it bear fruit; but if not, then after that thou shalt cut it down. And He was teach-

ing in their synagogue on the sabbath: and behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, He called her unto Him, and said to her, Woman, thou art delivered from thy infirmity; and He laid His hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude, Six days there are wherein you ought to work. In them therefore come, and be healed, and not on the sabbath day. And the Lord answering him, said, Ye hypocrites, doth not every one of you on the sabbath day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath day? And when He said these things, all His adversaries were ashamed; and all the people rejoiced for all the things that were gloriously done by Him.

autem docens in synagoga eorum sabbatis. Et ecce mulier, quæ habebat spiritum infirmitatis annis decem et octo: et erat inclinata, nec omnino poterat sursum respicere. Quam cum videret Jesus, vocavit eum ad se, et ait illi: Mulier, dimissa es ab infirmitate tua. Et imposuit illi manus, et confestim erecta est, et glorificabat Deum. Respondens autem archisynagogus, indignans quia sabbato curasset Jesus, dicebat turbæ: Sex dies sunt, in quibus oportet operari: in his ergo venite, et curamini, et non in die sabbati. Respondens autem ad illum Dominus, dixit: Hypocritæ, unusquisque vestrum sabbato non solvit bovem suum, aut asinum a præsepio et ducit adaquare? Hanc autem filiam Abraham, quam alligavit satanas, ecce decem et octo annis, non oportuit solvi a vinculo isto die sabbati? Et cum hæc diceret, erubescerant omnes adversarii ejus: et omnis populus gauderat in universis, quæ gloriose fiebant ab eo.

Offertory. Ps. 87, 2, 3

O Lord, the God of my salvation, I have cried in the day, and in the night before Thee; let my prayer come in before Thee, O Lord.

Domine, Deus salutis meæ, in die clamavi, et nocte coram te: intret oratio mea in conspectu tuo, Domine.

Offertory Prayers, page 767.

Secret

GRANT, we beseech Thee, O almighty God, that the gift offered in the sight of Thy

QUONCEDE, quæsumus omnipotens Deus: ut oculis tuæ majestatis munus oblâ-

tum, et grátiam nobis devo- majesty may obtain for us both
tiónis obtineat, et effectum the grace of devotion and win
beátæ perenitátis acquirat. the effect of a blessed eternity.
Per Dóminum. Through our Lord.

Second Secret, Graciously hear us, page 828; third at choice of the priest, pages 1494-1500.

Preface for Weekdays, page 775.

Communion. Lev. 23, 41, 43

Mense séptimo festa cele- In the seventh month shall
brábitis, cum in tabernáculis you celebrate this feast, as I
habitáre fécerim filios Israël, made the children of Israel to
cum edúcerem eos de terra dwell in tabernacles, when I
Ægypti, ego Dóminus Deus brought them out of the land of
vester. Egypt: I am the Lord your God.

Postcommunion

PERFÍCIANT in nobis, Dó- **L**ET Thy sacrament, O Lord,
mine, quæsumus, tua we beseech Thee, perfect
sacraménta quod contém: in us that which it contains,
ut, quæ nunc specie gérimus, that what we now perform in
rerum veritáte capiámus. Per outward appearance we may
Dóminum. apprehend in inward truth.
Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Eighteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ecclus. 36, 18

DA PACEM, Dómine, susti- **G**IVE peace, O Lord, to them
néntibus te, ut prophé- that patiently wait for
tæ tui fidéles inveniántur: ex- Thee, that Thy prophets may
áudi preces servi tui, et ple- be found faithful: hear the
bis tuæ Israël. Ps. 121, 1. Læ- prayers of Thy servant, and of
tátus sum in his, quæ dicta Thy people Israel. Ps. 121, 1.
sunt mihi: in domum Dómini I rejoiced at the things that
ibimus. V. Glória Patri. were said to me: We shall go
into the house of the Lord. V.
Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DIRIGAT corda nostra, **L**ET the operation of Thy
quæsumus, Dómine, tuæ mercy, we beseech Thee,
miseratiónis operátio: quia O Lord, direct our hearts, for

without Thee we can not please Thee. Through our Lord. *tibi sine te placere non possumus. Per Dóminum.*

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 1, 4-6

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians. *Lectio Epistolæ beati Pauli Apóstoli ad Corínthios.*

BRETHREN, I give thanks to my God always for you, for the grace of God that is given you in Jesus Christ, that in all things you are made rich in Him, in all utterance and in all knowledge, as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation of Our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of Our Lord Jesus Christ.

FRATRES: Grátias ago Deo meo semper pro vobis in grátia Dei, quæ data est vobis in Christo Jesu: quod in ómnibus dívites: facti estis in illo, in omni verbo, et in omni sciénta: sicut testimónium Christi confirmátum est in vobis: ita ut nihil vobis desit in ulla grátia, exspectántibus revelatiónem Dómini nostri Jesu Christi, qui et confirmábit vos usque in finem sine crimine, in die advéntus Dómini nostri Jesu Christi.

Gradual. Ps. 121, 1, 7

I rejoiced at the things that were said to me: We shall go into the house of Our Lord. *V.* Let peace be in thy strength, and abundance in thy towers. Alleluia, alleluia. *V. Ps. 101, 16.* The gentiles shall fear Thy name, O Lord: and all the kings of the earth Thy glory. Alleluia.

Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. *V.* Fiat pax in virtúte tua, et abundántia in túrribus tuis. Allelúja, allelúja. *V. Ps. 101, 16.* Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 1-8

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus entering into a ship, passed over the water and came into His own city. And behold they brought to Him one sick of the palsy lying in a bed; and Jesus

IN ILLO témpore: Ascéndens Jesus in naviculam, transfretávit, et venit in civitátem suam. Et ecce offerébant ei paralyticum jacéntem in lecto. Et videns Jesus fidem

illórum, dixit paralytico: Con-
fide, fili, remittúntur tibi pec-
cáta tua. Et ecce quidam de
scribis dixerunt intra se: Hi
blasphémat. Et cum vidisset
Jesus cogitátiones eórum,
dixit: Ut quid cogitátis mala
in córdibus vestris? Quid est
facilius dicere: Dimittúntur
tibi peccáta tua: an dicere:
Surge, et ámbula? Ut autem
sciátis, quia Filius hóminis
habet potestátem in terra di-
mitténdi peccáta, tunc ait
paralytico: Surge, tolle lec-
tum tuum, et vade in domum
tuam. Et surrexit, et ábiit in
domum suam. Vidéntes autem
turbæ timuérunt, et glorifi-
cavérunt Deum, qui dedit po-
testátem talem hominibus.

seeing their faith, said to the
man sick of the palsy, Be of
good heart, son, thy sins are
forgiven thee. And behold some
of the scribes said within them-
selves, He blasphemeth. And
Jesus seeing their thoughts,
said, Why do you think evil in
your hearts? whether is it easier
to say, Thy sins are forgiven
Thee; or to say, Arise and
walk? But that you may know
that the Son of man hath
power on earth to forgive sins
(then said He to the man sick
of the palsy). Arise, take up
thy bed, and go into thy house.
And he arose, and went into his
house. And the multitude see-
ing it, feared, and glorified God
Who had given such power to
men.

Creed, page 765.

Offertory. Ex. 24, 4, 5

Sanctificábit Móyses altáre
Dómino, ófferens super illud
holocáusta, et immolans vícti-
mas: fecit sacrificium vesper-
tínium in odórem suavitátis
Dómino Deo, in conspéctu fil-
iórum Israël.

Moses consecrated an altar to
the Lord, offering upon it holo-
causts, and sacrificing victims:
he made an evening sacrifice
to the Lord God for an odor of
sweetness, in the sight of the
children of Israel.

Offertory Prayers, page 767.

Secret

DEUS, qui nos per hujus
sacrificii veneránda
commércia, unius summæ di-
vinitátis partícipes éfficis:
præsta, quæsumus; ut, sicut
tuam cognóscimus veritátem,
sic eam dignis móribus asse-
quámur. Per Dóminum.

O god, Who, through the
august communication of
this sacrifice, dost make us par-
takers of the one supreme di-
vinity, grant, we beseech Thee,
that, as we know Thy truth, so
we may ever follow it with
worthy actions. Through our
Lord.

*Second Secret, Graciously hear us, page 828; third at the
choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 95, 8, 9

Bring up sacrifices, and come into His courts: adore ye the Lord in His holy court.

Tóllite hóstias, et introíte in átria ejus: adoráte Dóminum in aula sancta ejus.

Postcommunion

STRENGTHENED by the sacred gift, we render thanks to Thee, O Lord, beseeching Thy mercy that Thou make us entirely worthy to partake thereof. Through our Lord.

GRÁTIAS tibi, referimus, Dómine, sacro múnere vegetáti: tuam misericórdiam deprecántes; ut dignos nos ejus participatióne perficias. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Nineteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit

I AM the salvation of the people, saith the Lord: in whatever tribulation they shall cry to Me I will hear them; and I will be their Lord for ever. *Ps. 77, 1.* Attend, O My people, to My law; incline your ears to the words of My mouth. *V. Glory.*

SALUS pópli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Ps. 77, 1.* Atténdite, póple meus, legem meam: inclináte aurem vestram in verba oris mei. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

ALmighty and merciful God, in Thy loving-kindness do Thou keep us from all things that war against us, that, being unhampered alike in soul and in body, we may with free minds perform the works that are Thine. Through our Lord.

OMNÍPOTENS et miséricors Deus, univérſa nobis adversántia propitiátus excludé: ut mente et corpore páriter expediti, quæ tua sunt, liberis méntibus exsequámur. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Eph. 4, 23-28

Lectio Epistolæ beati Pauli
Apostoli ad Ephésios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Ephesians.

HRATRES: Renovámini spí-
ritu mentis vestræ, et
indúite novum hóminem, qui
secúndum Deum creátus est in
justítia, et sanctitáte veritá-
tis. Propter quod deponéntes
mendácium, loquímmini veri-
tatem unusquisque cum próxi-
mo suo: quóniam sumus in-
vicem membra, Irascímmini, et
nolíte peccáre: sol non occi-
dat super iracúndiam ves-
tram. Nolíte locum dare diáb-
olo: qui furabátur, jam non
furétur; magis autem labóret,
operándo má nibus suis, quod
bonum est, ut hábeat unde
tribuat necessitatem patiénti.

BRETHREN, Be ye renewed in
the spirit of your mind,
and put on the new man, who
according to God is created in
justice and holiness of truth.
Wherefore, putting away lying,
speak ye the truth every man
with his neighbor, for we are
members one of another. Be
angry, and sin not. Let not the
sun go down upon your anger.
Give not place to the devil.
He that stole, let him now steal
no more; but rather let him
labor, working with his hands
the thing which is good, that he
may have something to give to
him that suffereth need.

Gradual. Ps. 140, 2

Dirigátur orátio mea, sicut
incénsum in conspéctu tuo,
Dómine. *V.* Elevátio mánuum
meárum sacrificium vespertí-
num. Allelúja, allelúja. *V. Ps.*
104, 1. Confitémini Dómino, et
invocáte nomen ejus: annun-
tiáte inter gentes ópera ejus.
Allelúja.

Let my prayer be directed as
incense in Thy sight, O Lord.
V. The lifting up of my hands
as evening sacrifice. Alleluia,
alleluia. *V. Ps. 104, 1.* Give
glory to the Lord, and call upon
His name: declare His deeds
among the gentiles. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 22, 2-14

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Loquebá-
tur Jesus princípibus sa-
cerdótum et pharisæis in pa-
rábolis, dicens: Símile factum
est regnum cælórum hómini
regi, qui fecit nuptias filio
suo. Et misit servos suos vo-
cáre invitátos ad nuptias, et
nolébant veníre. Iterum misit
alios servos, dicens: Dícite in-

AT THAT time, Jesus spoke
to the chief priests and
the pharisees in parables, say-
ing, The kingdom of heaven is
likened to a king, who made a
marriage for his son; and he
sent his servants, to call them
that were invited to the mar-
riage, and they would not come.
Again he sent other servants,

saying, Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected: and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment: and he saith to him, Friend, how camest thou in hither, not having on a wedding garment? but he was silent. Then the king said to the waiters, Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Creed, page 765.

Offertory. Ps. 137, 7.

If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord; and Thou wilt stretch forth Thy hand against the wrath of my enemies: and Thy right hand shall save me.

Offertory Prayers, page 767.

vitatis: Ecce prándium meum parávi, tauri mei, et altília occísa sunt, et ómnia paráta: veníte ad núp-tias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad negotiatió-nem suam: réliqui vero tenuérunt servos ejus et contuméliis afféctos occidérunt. Rex autem cum audisset, irátus est: et missis exercí-tibus suis, pér-didit homicí-das illos, et civitátem illó-rum succéndit. Tunc ait servis suis: Núp-tiæ quidem pará-tæ sunt, sed qui invitáti erant, non fúerunt digni. Ite ergo ad éxitus viárum, et quoscúmque invenérítis, vocáte ad núp-tias. Et egréssi servi ejus in vias, congregavérunt omnes, quos invenérunt, malos et bonos: et implétæ sunt núp-tiæ discumbéntium. Intrávit autem rex, ut vidéret discumbéntes, et vidit ibi hóminem non vestítum vesti nuptiáli. Et ait illi: Amíce, quómodo huc intrásti non habens vestem nuptiálem? At ille obmú-tuit. Tunc dixit rex ministris: Ligátis mánibus et pédibus ejus, míttite eum in ténebras exterióres: ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti.

Si ambulávero in médio tribulatió-nis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me faciet délix-tera tua.

Secret

HÆC mûnera, quæsumus, Dómine, quæ óculis tuæ, majestátis offerimus, salutária nobis esse concéde. Per Dóminum.

GRANT, we beseech Thee, O Lord, that these gifts, which we offer up in the sight of Thy majesty, may be salutary unto us. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 118, 4, 5

Tu mandásti mandáta tua custodíri nimis: útinam dirígantur viæ meæ, ad custodiéndas justificatiónes tuas.

Thou hast commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications.

Postcommunion

MUA nos, Dómine, medicinalis operátio, et a nostris perversitatibus cleménter expédiat, et tuis semper fáciat inhærere mandátis. Per Dóminum.

LET Thy healing power, O Lord, in mercy deliver us from our waywardness and cause us ever to cleave to Thy commandments. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twentieth Sunday After Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Dan. 3, 31, 29, 35

O MNIA, quæ fecísti nobis, Dómine, in vero judício fecísti, quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitudínem misericórdiæ tuæ. *Ps. 118, 1.* Beáti immaculati in via: qui ámbulant in lege Dómini. *V. Glória Patri.*

ALL that Thou hast done to us, O Lord, Thou hast done in true judgment; because we have sinned against Thee, and we have not obeyed Thy commandments: but give glory to Thy name, and deal with us according to the multitude of Thy mercy. *Ps. 118, 1.* Blessed are the undefiled in the way; who walk in the law of the Lord. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

BEING appeased, O Lord, grant to Thy faithful in abundance, we beseech Thee, both forgiveness and peace, that they may both be cleansed from all offenses and with a quiet mind give themselves to Thy service. Through our Lord.

LARGIRE, QUÆSUMUS, DÓmine, fidélibus tuis indulgéntiám placátus et pacem: ut páriter ab ómnibus mundéntur offénsis, et secúra tibi mente desérvant. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Eph. 5, 15-21

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Léctio Epístolæ beáti Pauli Apóstoli ad Ephesios.

BRETHREN, See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of Our Lord Jesus Christ, to God and the Father; being subject one to another in the fear of Christ.

FRATRES: Vidéte quómodo caute ambulétis: non quasi insipientes, sed ut sapientes, rediméntes tempus, quóniam dies mali sunt. Propterea nolíte fferi imprudentes, sed intelligentes, quæ sit voluntas Dei. Et nolíte inebriári vino, in quo est luxúria: sed implémini Espíritu Sancto, loquéntes vobismetipsis in psalmis, et hymnis, et cánticis spirituálibus, cantántes, et psalléntes in córdibus vestris Dómino: grátias agéntes semper pro ómnibus in nómine Dómini nostri Jesu Christi, Deo et Patri. Subjécti invicem in timóre Christi.

Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. *V.* Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. *V.* Ps. 107, 2. My heart is ready, O God, my heart is ready: I will sing, and will give praise to Thee, my glory. Alleluia.

Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. *V.* Aperis tu manum tuam: et imples omne ánimál benedictióne. Allelúja, allelúja. *V.* Ps. 107, 2. Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam tibi, glória mea. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 4, 46-53

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Erat quidam régulus, cujus filius infirmabátur Caphárnaum. Hic cum audisset, quia Jesus adveníret a Judæa in Galilæam, abiit ad eum, et rogábat eum ut descénderet, et sanáret filium ejus; incipiébat enim mori. Dixit ergo Jesus ad eum: Nisi signa et prodígia vidéritis, non créditis. Dicit ad eum régulus: Dómine, descénde priúsqvam moriétur filius meus. Dicit ei Jesus: Vade filius tuus vivit. Crédidit homo sermóni, quem dixit ei Jesus et ibat. Jam autem eo descendénte servi occurrérunt ei, et nuntiavérunt dicentes, quia filius ejus viveret. Interrogábat ergo horam ab eis, in qua mélius habúerit. Et Dixérunt ei: Quia heri hora séptima reliquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit ei Jesus: Filius tuus vivit: et crédidit ipse, et domus ejus tota.

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him, Unless you see signs and wonders, you believe not. The ruler saith to Him, Lord, come down before that my son die. Jesus saith to him, Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

Creed, page 765.

Offertory. Ps. 136, 1

Super flúmina Babylónis illic sédimus, et flévimus: dum recordarémur tui, Sion.

Upon the rivers of Babylon, there we sat and wept; when we remembered Thee, O Sion.

Offertory Prayers, page 767.

Secret

QUÆLÉSTEM nobis præbeant hæc mystria, Quæsumus, Dómine, medicínam: et

LET these mysteries, we beseech Thee, O Lord, be our heavenly medicine and

purge the evil from our hearts. *vítia nostri cordis expúrgent.*
Through our Lord. *Per Dóminum.*

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 118, 49, 50

Be thou mindful of Thy word *Meménto verbi tui servo*
to Thy servant, O Lord, in tuo, Dómine, in quo mihí
which Thou hast given me *spem dedísti: hæc me conso-*
hope: this hath comforted me *lata est in humilitate mea.*
in my humiliation.

Postcommunion

WHAT we may be rendered *U*T SACRIS, Dómine, reddá-
worthy of Thy sacred *mur digni munéribus:*
gifts, O Lord, grant us, we be- *fac nos, quæsumus, tuis sem-*
seech Thee, ever to obey Thy *per obedire mandátis. Per Dó-*
commandments. Through our *minum.*
Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twenty-first Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Esther 13, 9, 10, 11

ALL things are in Thy will, *I*N VOLUNTÁTE tua, Dómine,
O Lord, and there is *univérſa sunt pósito,*
none that can resist Thy will: *non est qui possit resistere*
for thou hast made all things, *voluntáti tuæ: tu enim fecísti*
heaven and earth, and all *omnia, cælum et terram, et*
things that are under the cope *univérſa quæ cæli ámbitu con-*
of heaven: Thou art Lord of all. *tinéntur: Dóminus universó-*
Ps. 118, 1. Blessed are the un- *rum tu es. Ps. 118, 1. Beáti im-*
defiled in the way; who walk *maculáti in via: qui ámbu-*
in the law of the Lord. *V. Glory.* *lant in lege Dómini. V. Glória*
Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

KEEP Thy household, we *H*AMÍLIAM tuam, quæsu-
beseech Thee, O Lord, *mus, Dómine, continúa*
with continual loving-kindness, *pietate custódi: ut a cunctis*
that by Thy protection it may *adversitatibus, te protegente,*

sit libera: et in bonus áctibus, be free from all adversities and
tuo nómini sit devóta. Per Dó- devoted to Thy name in well-
minum. doing. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Eph. 6, 10-17

Léctio Epístolæ beáti Pauli
Apóstoli ad Ephésios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Ephesians.

FRATRES: Confortámini in
Dómino, et in poténtia
virtútis ejus. Indúite vos ar-
matúram Dei, ut possitis stare
advérsus insídias diáboli.
Quóniam non est nobis col-
luctátio advérsus carnem et
sanguinem: sed advérsus
príncipes, et potestátes, ad-
vérsus mundi rectóres tene-
brárum harum, contra spiri-
tuália nequitiae, in caléstibus.
Proptérea accípite armatú-
ram Dei, ut possitis resistere
in die malo, et in ómnibus
perfécti stare. State ergo suc-
cincti lumbos vestros in veri-
táte, et indúti lorícam justí-
tiae, et calceáti pedes in præ-
paratióne Evangélii pacis: in
omnibus suméntes scutum fidei,
in quo possitis ómnia tela
nequíssimi ignea exstinguere:
et gáleam salútis assúmite: et
gládium spiritus, quod est ver-
bum Dei.

BRETHREN, be strengthened
in the Lord, and in the
might of His power. Put you on
the armor of God, that you may
be able to stand against the de-
ceits of the devil. For our
wrestling is not against flesh
and blood, but against princi-
palities and powers, against the
rulers of the world of this dark-
ness, against the spirits of wick-
edness in the high places.
Therefore, take unto you the
armor of God, that you may be
able to resist in the evil day,
and to stand in all things per-
fect. Stand therefore having
your loins girt about with truth,
and having on the breast plate
of justice, and your feet shod
with the preparation of the
gospel of peace; in all things
taking the shield of faith,
wherewith you may be able to
extinguish all the fiery darts of
the most wicked one. And take
unto you the helmet of salva-

tion, and the sword of the spirit, which is the word of God.

Gradual. Ps. 89, 1, 2

Dómine, refúgium factus es
nobis, a generatióne et progé-
nie. *V.* Priúsqvam montes
fierent, aut formarétur terra
et orbis: a sæculo, et usque in
sæculum tu es Deus. Allelúja,

Lord, Thou hast been our
refuge, from generation to gen-
eration. *V.* Before the moun-
tains were made, or the earth
and the world was formed;
from eternity and to eternity

Thou art God. Alleluia, alleluia. *allelúja. V. Ps. 113, 1. In éxitu*
V. Ps. 113, 1. When Israel went *Israël de Ægypto, domus Ja-*
 out of Egypt, the house of Ja- *cob de pópulo bárbaro. Alle-*
 cob from a barbarous people. *lúja.*
 Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 23-35

✠ Continuation of the holy ✠ Sequéntia sancti Evan-
 Gospel according to St. Mat- gélii secúndum Matthæum.
 thew.

AT THAT time, Jesus spoke to His disciples this parable: The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence: and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow-servant falling down besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and

IN ILLO témpore: Dixit Jesus discipulis suis parábolam hanc: Assimilátum est regnum cælórum hómini regi, qui vóluit ratiónem pónere cum servis suis. Et cum cœpisset rationem pónere, oblátus est ei unus, qui debébat ei decem millia talénta. Cum autem non habéret unde rédderet, jussit eum dóminus ejus venúmdari, et uxórem ejus, et filios, et ómnia, quæ habébat, et reddi. Prócídens autem servus ille orábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Misértus autem dóminus servi illíus, dimísit eum, et débitum dimísit ei. Egréssus autem servus ille, invénit unum de consérvis suis, qui debébat ei centum denários: et tenens suffocábat eum, dicens: Redde quod debes. Et prócídens consérvus ejus, rogábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Ille autem nóluit: sed ábiit, et misit eum in cárcerem donec rédderet débitum. Vidéntes autem consérvi ejus quæ fiébant, contristáti sunt valde: et venérunt, et narravérunt dómino suo ómnia quæ facta fúerant. Tunc vocávit illum dóminus suus; et ait illi: Serve ne-

quam, omne debitum dimisi tibi, quoniam rogasti me: nonne ergo oportuit et te misereri conservi tui, sicut et ego tui misertus sum? Et iratus dominus ejus tradidit eum tortoribus, quoadusque redderet universum debitum. Sic et Pater meus celestis faciet vobis, si non remisistis unusquisque fratri suo de cordibus vestris.

saith to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

Creed, page 765.

Offertory. Job 1

Vir erat in terra Hus, nomine Job: simplex et rectus, ac timens Deum: quem Satan petiit, ut tentaret: et data est ei potestas a Domino in facultates, et in carnem ejus: perdiditque omnem substantiam ipsius, et filios: carnem quoque ejus gravi ulcere vulneravit.

There was a man in the land of Hus, whose name was Job, simple, and upright, and fearing God: whom Satan besought that he might tempt: and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer.

Offertory Prayers, page 767.

Secret

SUSCIPE, Domine, propitius hostias: quibus et te placari voluisti, et nobis salutem potenti pietate restitui. Per Dominum.

GRACIOUSLY receive, O Lord, the sacrifices with which Thou hast willed that Thou shouldst be appeased and our salvation, by Thy mighty love, restored. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 118, 81, 84, 86

In salutari tuo anima mea, et in verbum tuum speravi: quando facies de persecutoribus me judicium? iniqui persecuti sunt me, adjuva me, Domine Deus meus.

My soul is in Thy salvation, and in Thy word have I hoped: when wilt Thou execute judgment on them that persecute me? the wicked have persecuted me: help me, O Lord my God.

Postcommunion

HAVING obtained the nourishment of immortality, **I**MMORTALITATIS alimóniam consecúti, quæsumus, Dómine: ut, quod ore percépi-mus, pura mente sectémur. Per Dóminum. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twenty-second Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 129, 3, 4

IF THOU shalt observe iniquities, O Lord, Lord, who shall endure it? for with Thee is propitiation, O God of Israel. **S**I INIQUITATES observá-veris, Dómine, Dómine, quis sustinébit? quia apud te propitiatio est, Deus Israël. *Ps. 129, 1, 2. From the depths Ps 129, 1-2. De profúndis clama-vi ad te, Dómine: Dómine, exáudi vocem meam. V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, our refuge and our strength, the very author of piety, be present to the devout supplications of Thy Church, and grant that what we seek in faith we may effectively arrive at. **D**EUS, refúgium nostrum, et virtus: adésto piis Ecclésiæ tuæ précibus, auctor ipse pietátis, et præsta; ut, quod fidéliter pétimus, efficaciter consequámur. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Philip. 1, 6-11

Lesson from the Epistle of blessed Paul the Apostle to the Philippians. *Léctio Epístolæ beati Pauli Apóstoli ad Philippénses.*

BRETHREN, we are confident in the Lord Jesus, that He Who hath begun a good work in you, will perfect it unto the day of Christ Jesus. **C**ONFÍDIMUS in Dómino Jesu, quia qui cæpit in vobis opus bonum, perficiet usque in diem Christi Jesu. Sicut est mihi justum hoc sen-

tire pro ómnibus vobis: eo quod hábeam vos in corde, et in vínculis meis, et in defensione, et confirmatióne Evangelii, sócios gáudii mei omnes vos esse. Testis enim mihi est Deus, quómodo cúpiam omnes vos in viscéribus Jesu Christi. Et hoc oro ut caritas vestra magis ac magis abúndet in sciéntia, et in omni sensu: ut probétis potióra, ut sitis sincéri, et sine offénsa in diem Christi, repléti fructu justitiæ per Jesum Christum, in glóriam et laudem Dei.

meet for me to think this for you all, for that I have you in my bands, and in the defence and confirmation of the gospel you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Gradual. Ps. 132, 1, 2

Ecce quam bonum, et quam jucúndum, habitáre fratres in unum! *V.* Sicut unguéntum in cápite, quod descéndit in barbam, barbam Aaron. Allelúja, allelúja. *V.* Ps. 113, 11. Qui timent Dóminum sperent in eo: adjútor et protéctor eórum est. Allelúja.

Behold how good and how pleasant it is for brethren to dwell together in unity. *V.* It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Alleluia, alleluia. *V.* Ps. 113, 11. They that fear the Lord, let them hope in Him: He is their helper and protector. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 22, 15-21

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Abeúntes pharisæi, consílium iniérunt ut cáperent Jesum in sermóne. Et mittunt ei discipulos suos cum Herodiánis, dicéntes: Magíster, scimus quia verax es, et viam Dei in veritáte doces, et non est tibi cura de áliquo: non enim respicis persónam hóminum: dic ergo nobis quid tibi vidé-

AT THAT time, the pharisees went and consulted among themselves, how to ensnare Jesus in His speech. And they send to Him their disciples, with the Herodians, saying, Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man, for Thou dost not

regard the person of men. Tell us therefore, what dost Thou think? Is it lawful to give tribute to Cæsar, or not? But Jesus knowing their wickedness, said, Why do you tempt me, ye hypocrites? Show Me the coin of the tribute. And they offered Him a penny. And Jesus saith to them, Whose image and superscription is this? They say to Him, Cæsar's. Then He saith to them, Render therefore to Cæsar, the things that are Cæsar's; and to God, the things that are God's.

Creed, page 765.

Offertory. *Esther 14, 12, 13*

Remember me, O Lord, Thou Who rulest above all power; and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

Offertory Prayers, page 767.

Secret

GRANT, O merciful God, that this saving oblation may forever rid us of our own guilt and defend us from all adversities. Through our Lord.

DA, MISÉRICORS DEUS: ut hæc salutâris oblâtio et a propriis nos reâtibus inde sinenter expédât, et ab omnibus tueâtur advêrsis. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion

I have cried, for Thou, O God, hast heard me: O incline Thy ear unto me, and hear my words.

Ego clamâvi, quóniam, ex-audísti me, Deus: inclína aurem tuam, et exâudi verba mea.

Postcommunion

WE HAVE taken the gifts of the sacred mystery, O Lord, humbly imploring that

SÚMPSIMUS, Dómine, sacri dona mystérii, humíliter deprecâtes: ut quæ in tui

commemorationem nos fá- what Thou hast bidden us do
cere præcepisti, in nostræ pro- in commemoration of Thee
ficient infirmitatis auxilium: may avail unto the help of our
Qui vivis. infirmity. Who livest.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twenty-third Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

If there be only twenty-three Sundays after Pentecost the following Mass, appointed for the twenty-third Sunday after Pentecost, is said on Saturday or some other day of the preceding week, according to special rubrics, and the Mass of the twenty-fourth Sunday after Pentecost is said in its stead.

Introit. Jer. 29, 11, 12, 14

DICIT Dóminus: Ego cógi-
to cogitationes pacis, et
non afflictiónis: invocábitis
me, et ego exáudiam vos: et
reducám captivitátem vest-
ram de cunctis locis. Ps. 84, 2.
Benedixísti, Dómine, terram
tuam: advertísi captivita-
tem Jacob. V. Glória Patri.

THE Lord said, I think
thoughts of peace, and
not of affliction: you shall call
upon Me, and I will hear you;
and I will bring back your cap-
tivity from all places. Ps. 84, 2.
Lord, Thou hast blessed Thy
land: Thou hast turned away
the captivity of Jacob. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ABSOLVE, quæsumus, Dó-
mine, tuórum delicta
populórum: ut a peccatórum
néxibus, quæ pro nostra fra-
gilitáte contráximus, tua be-
nignitáte liberémur. Per Dó-
minum.

REMIT, we beseech Thee, O
Lord, the sins of Thy
people, that by Thy kindness
we may be delivered from the
trammels of our sins, in which,
through our frailty, we have
become entangled. Through
our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Philip. 3, 17-21 4, 1-3

Léctio Epistolæ beati Pauli
Apostoli ad Philippenses.

Lesson from the Epistle of
blessed Paul the Apostle to the
Philippians.

FRATRES: Imitatóres mei
estóte, et observáte eos
qui ita ámbulant, sicut habétis
formam nostram. Multi enim

BRETHREN, be ye followers
of me, and observe them
who walk so as you have our
model. For many walk, of

whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved: I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord: and I entreat thee also, my sincere companion, help those women who have labored with me in the gospel with Clement and the rest of my fellow-laborers, whose names are in the book of life.

ambulans, quos sæpe dicebam vobis (nunc autem et flens dico) inimicos crucis Christi: quorum finis interitus: quorum Deus venter est: et gloria in confusione ipsorum, qui terrena sapiunt. Nostra autem conversatio in caelis est: unde etiam Salvatorem expectamus Dominum nostrum Jesum Christum, qui reformabit corpus humilitatis nostrae, configuratum, corpori claritatis suae, secundum operationem, qua etiam possit subicere sibi omnia. Itaque, fratres mei carissimi, et desideratissimi, gaudium meum, et corona mea: sic state in Domino, carissimi: Evodiam rogo, et Syntychem deprecor idipsum sapere in Domino. Etiam rogo et te, germane compar, adjuva illas, quae mecum laboraverunt in Evangelio cum Clemente, et ceteris adiutoribus meis, quorum nomina sunt in libro vitae.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day; and in Thy name we will give praise for ever. Alleluia, alleluia. *V. Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confundisti. *V.* In Deo laudabimur tota die, et in nomine tuo confitebimur in saecula. Alleluia, alleluia. *V. Ps. 129, 1, 2.* De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 18-26

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequentia sancti Evangelii secundum Matthaeum.

IN ILLO témpore: Loquente Jesu ad turbas, ecce princeps unus accessit, et adorabat eum, dicens: Dómine, filia veni, impóne manum tuam mea modo defúcta est: sed veni, impone manum tuam super eam, et vivet. Et surgens Jesus sequebátur eum, et discipuli ejus. Et ecce muller, quæ ságuinis, fluxum patiebátur duódecim annis, accessit retro, et tétigit fimbriam vestiménti ejus. Dicebat enim intra se: Si tetigero tantum vestiméntum ejus, salva ero. At Jesus convérsus, et videns eam, dixit: confide filia, fides tua te salvam fecit. Et salva facta est muller ex illa hora. Et cum venisset Jesus in domum principis, et vidisset tibínes et turbam tumultuántem, dicébat: Recédite: non est enim mórtua puélla, sed dormit. Et deridébant eum. Et cum ejécta esset turba, intrávit, et ténuit manum ejus. Et surréxit puélla. Et éxiit fama hæc in univérsam terram illam.

AT THAT time, As Jesus was speaking to the multitudes, behold a certain ruler came up, and adored Him, saying, Lord, my daughter is even now dead; but come lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him with His disciples. And behold a woman, who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself, If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, He said, Give place; for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

Creed, page 765.

Offertory. Ps. 129, 1, 2

De profúndis clamávi, ad te, Dómine: Dómine, exáudi oratiónem meam: de profúndis clamávi ad te, Dómine.

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Offertory Prayers, page 767.

Secret

PRO nostræ servitútis augménto sacrificium tibi, Dómine, laudis offerimus: ut,

WE OFFER Thee, O Lord, the Sacrifice of praise for the increase of our service,

that Thou mayest graciously complete that which, for no merit of ours, Thou hast granted unto us. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen I say to you, whatsoever, you ask when you pray, believe that you shall receive, and it shall be done to you.

Amen dico vobis, quicquid orantes pétitis, crédite quia accipiétis, et fiet vobis.

Postcommunion

WE PRAY Thee, O almighty God, that Thou wilt not suffer to be overcome by human dangers those to whom Thou grantest participation in things that are divine. Through our Lord.

QUÆSUMUS, omnipotens Deus: ut, quos divina tribuis participatióne gaudére, humanis non sinas subjacére periculis. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twenty-fourth and Last Sunday after Pentecost

(Green)

In case there are more than 24 Sundays after Pentecost see Supplementary Masses for extra Sundays after Pentecost on page 740. The following Mass, however, is always said on the last Sunday after Pentecost, that is, the Sunday preceding the first Sunday of Advent.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

THE Lord saith, I think thoughts of peace, and not of affliction; you shall call upon Me and I will hear you; and I will bring back your captivity from all places. Ps. 84, 2. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob.

DICIT Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et reducám captivitátem vestram de cunctis locis. Ps. 84, 2. Benedixisti, Dómine, terram tuam: avertísti captivitátem Jacob. *V. Glória Patri.*

V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

EXCITA, quæsumus, Dómine, tuórum fidélium voluntates: ut divini óperis fructum propénsius exsequéntes: pietátis tuæ remédia májora percípiant. Per Dóminum.

AROUSE, we beseech Thee, O Lord, the wills of Thy faithful, that, by more earnestly following after the fruit of the divine work, they may the more abundantly partake of Thy mercies. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Col. 1, 9-14

Léctio Epistolæ beáti Pauli Apostoli ad Colossenses.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

FRATRES: Non cessámus pro vobis orántes, et postulántes ut impleámini agnitíone voluntátis Dei, in omni sapiéntia et intelléctu spiritali: ut ambulétis digne Deo per ómnia placéntes: in omni ópere bono fructificántes, et crescéntes in sciéntia Dei: in omni virtúte confortáti secúndum poténtiam claritátis ejus in omni patientia, et longanimitáte cum gaudio, grátias ágéntes Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lúmine: qui erípuít nos de potestáte tenebrárum, et tráns-tulit in regnum Filii dilectíonis suæ, in quo habémus redemptionem per ságuinem ejus, remissíonem peccatórum.

BRETHREN, We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of His glory, in all patience and long-suffering with joy; giving thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in Whom we have redemption through His blood, the remission of sins.

Gradual. Ps. 43, 8, 9

Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. *V.* In Deo laudábimur tota die, et in nómine tuo confitébimur in

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day: and in Thy

name we will give praise for ever. Alleluia, alleluia. *V. Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

sæcula. Alleluia, alleluia. *V. Ps. 129, 1, 2.* De profundis clamavi ad te, Dómine: Dómine, exáudi oratióem meam. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 15-35

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus said to His disciples, When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place; he that readeth, let him understand: then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath: for there shall be then great tribulation, such as has not been found from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you, Lo, here is Christ, or there; do not believe Him: for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold,

IN ILLO témpore: Dixit Jesus discipulis suis: Cum videritis abominatióem desolatiónis, quæ dicta est a Daniéle prophéta, stantem in loco sancto: qui legit, intélligat; tunc qui in Judæa sunt, fúgiant ad montes: et qui in tecto, non descéndat. túllere áliquíd de domo sua: et qui in agro, non revertátur túllere túnica[m] suam. Væ autem prægnántibus, et nutriéntibus in illis diébus. Oráte autem ut non fiat fuga vestra in hieme, vel sábbato. Erit enim tunc tribulátió magna, qualis non fierit salva omnis caro: sed modo, neque fiet. Et nisi breviáti fuissent dies illi, non fierit salva omnis caro: sed propter eléctos breviabúntur dies illi. Tunc si quis vobis dixerit: Ecce hic est Christus, aut illic: nolíte crédere. Surgent enim pseudochristi, et pseudoprophétæ: et dabunt signa magna, et prodigia, ita ut in errórem inducántur (si fieri potest) étiam elécti. Ecce prædíxi vobis. Si ergo dixerint vobis: Ecce in deserto est, nolíte exíre: ecce in penetrálibus nolíte crédere. Sicut enim fulgur exit ab Oriénte, et paret usque in Oc-

cidéntem: ita erit et advéntus Fílii hóminis. Ubicumque fúerit corpus, illic congregabúntur et áquilæ. Statim autem post tribulatiónem díerum illórum sol obscurábitur, et luna non dabit lumen suum, et stellæ cadent de cælo, et virtútes cælórum commovebúntur: et tunc parébit signum Fílii hóminis in cælo: et tunc plangent omnes tribus terræ: et vidébunt Fílium hóminis veniéntem in núbibus cæli cum virtúte multa, et majestáte. Et mittet Angelos suos cum tuba, et voce magna: et congregábunt eléctos ejus a quátuor ventis, a summis cælórum usque ad terminos eórum. Ab árbore autem fíci díscite parábolam: cum jam ramus ejus tener fúerit, et fólía nata, scitis quia prope est æstas: ita et vos cum viderítis hæc ómnia, scitóte quia prope est in jánuis. Amen dico vobis, quia non præteríbit generátio hæc, donec ómnia hæc fiant. Cælum et terra transibunt, verba autem mea non præteribunt.

I have told it to you beforehand: if they therefore shall say to you, Behold, He is in the desert, go ye not out; behold, He is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty: and He shall send His angels with a trumpet and a great voice and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree

learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass away.

Creed, page 765.

Offertory. Ps. 129, 1, 2

De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam: de profúndis clamávi ad te, Dómine.

From the depths I have cried out to Thee, O Lord: Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Offertory Prayers, page 767.

Secret

BE PROPITIOUS, O Lord, to our supplications, and accept the offerings and prayers of Thy people: turn all our hearts unto Thee, that, being delivered from earthly desires, we may pass on to the enjoyments of heaven. Through our Lord.

PROPITIUS esto Dómine supplicatióibus nostris: et pópuli tui oblatiōibus, precibúsque suscēptis, ómnium nostrum ad te corda convérte, ut a terrénis cupiditatibus liberáti, ad cœlestia desidéria transeámus. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen, I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

Amen, dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

Postcommunion

GRANT US, we beseech Thee, O Lord, that, through this sacrament which we have received, whatever is evil in our hearts may be restored by its gift of healing. Through our Lord.

QONCÉDE nobis quæsumus Dómine: ut per hæc sacramenta quæ sumpsimus, quidquid in nostra mente vitiósum est, ipsórum medicatiónis dono curétur. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

*Masses for Extra Sundays after Pentecost**Supplementary Mass No. 1.**Mass of the Sixth Sunday after Epiphany (Green)*

If there are twenty-five Sundays after Pentecost, this is said on the twenty-fourth; if twenty-six, on the twenty-fifth; if twenty-seven, on the twenty-sixth, and if twenty-eight, on the twenty-seventh.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

THE Lord saith, I think thoughts of peace, and not of affliction; you shall call upon Me and I will hear you; and I will bring back your cap-

DICIT Dóminus, ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos; et redúcam captivitátem ves-

tram de cunctis locis. *Ps. 84, 2.* tivity from all places. *Ps. 84, 2.*
 Benedixisti Dómine terram Lord, Thou hast blessed Thy
 tuam: avertisti captivitatem land: Thou hast turned away
 Jacob. *Y. Glória Patri.* the captivity of Jacob. *Y. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA quæsumus omni-
 potens Deus: ut semper
 rationabilia meditantes, quæ
 tibi sunt plácita, et dictis ex-
 sequámur et factis. Per Dó-
 minum.

GRANT, we beseech Thee, al-
 mighty God, that, ever
 fixing our thoughts on reason-
 able things, we may both in
 word and in deed do what is
 pleasing to Thee. Through our
 Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Thess. 1, 2-10

Lectio Epistolæ beáti Pauli
 Apóstoli ad Thessalonicenses.

Lesson from the Epistle of
 blessed Paul the Apostle to the
 Thessalonians.

FRATRES: Grátias ágimus
 Deo semper pro ómni-
 bus vobis, memóriam vestri
 faciéntes in oratióibus nos-
 tris sine intermissiône, mémo-
 res óperis fidei vestræ, et la-
 bóris, et caritátis, et sustinén-
 tiæ spei Dómini nostri Jesu
 Christi, ante Deum et Patrem
 nostrum: sciéntes fratres, di-
 lécti a Deo, electiόνem ves-
 tram: quia Evangélium nos-
 trum non fuit ad vos in ser-
 mone tantum, sed et in virtúte
 et in Spíritu sancto, et
 in plenitúdine sancto, et in
 plenitúdine multa, sicut sci-
 tis quales fuérimus in vobis
 propter vos. Et vos imitatóres
 nostri facti estis, et Dómini,
 excipiéntes verbum in tribu-
 latiône multa, cum gáudio
 Spíritus sancti: ita ut facti
 sitis forma ómnibus credénti-
 bus in Macedónia, et in Achá-
 ja. A vobis enim diffamátus
 est sermo Dómini, non solum

BRETHREN, we give thanks
 to God for you all,
 making a remembrance of you
 in our prayers without ceasing;
 being mindful of the work of
 your faith, and labor, and
 charity, and of the enduring
 of the hope of Our Lord Jesus
 Christ before God and our
 Father: knowing, brethren, be-
 loved of God, your election; for
 our gospel hath not been unto
 you in word only, but in power
 also, and in the Holy Ghost,
 and in much fulness, as you
 know what manner of men we
 have been among you for your
 sakes. And you became fol-
 lowers of us and of the Lord;
 receiving the word in much
 tribulation, with joy of the
 Holy Ghost: so that you were
 made a pattern to all that be-
 lieve, in Macedonia and in
 Achaia. For from you was
 spread abroad the word of the
 Lord, not only in Macedonia

and Achaia, but also in every place, your faith which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate to us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised from the dead), Jesus Who hath delivered us from the wrath to come.

in Macedónia, et in Achája, sed et in omni loco fides vestra, quæ est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annuntiant qualem introitum habuerimus ad vos: et quomodo conversi estis ad Deum a simulacris, servire Deo vivo, et vero, et exspectare Filium ejus de cœlis (quem suscitavit ex mortuis Jesum, qui eripuit nos ab ira ventura.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. *V.* Ps. 129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Aleluia.

Liberasti nos, Domine, ex affligentibus nos: et eos qui nos oderunt, confudisti. *V.* In Deo laudabimur tota die: et in nomine tuo confitebimur in sæcula. *V.* Ps. 129, 1, 2. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 31-35

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequentia sancti Evangelii secundum Matthæum.

AT THAT time, Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and cometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of

IN ILLO tempore: Dixit Jesus turbis parabolam hanc: Simile est regnum cœlorum grano sinapis, quod accipiens homo seminavit in agro suo: quod minimum quidem est omnibus seminibus: cum autem creverit, majus est omnibus oléribus, et fit arbor, ita ut volucres cœli veniant, et habitent in ramis ejus. Aliam parabolam, locutus est eis. Simile est regnum cœlorum fermento, quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est

totum. Hæc omnia locutus est Jesus in parabolis ad turbas: et sine parabolis non loquebatur eis: ut impleretur quod dictum erat per prophetam dicentem: Apériam in parabolis os meum, eructábo abscondita a constitutióne mundi.

meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

Creed, page 765.

Offertory. Ps. 129, 1, 2

De profúndis clamávi ad te Dómine; Dómine exáudi oratióem meam: de profúndis clamávi ad te Dómine.

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Offertory Prayers, page 767.

Secret

Hæc nos oblátio Deus mundet, quæsumus, et rénovet, gubérnet, et protégat. Per Dóminum.

May this oblation, O God, cleanse, renew, govern, and protect us, we beseech Thee. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Mark 11, 34

Amen dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you.

Postcommunion

QÆLÉSTIBUS Dómine pasti deliciis: quæsumus; ut semper éadem, per quæ veraciter vivimus, appetámus. Per Dóminum.

BEING fed with celestial delights, we beseech Thee, O Lord, that we may ever hunger after those things by which we truly live. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Supplementary Mass No. 2.

Mass of the Fifth Sunday after Epiphany, (Green)

If there are twenty-six Sundays after Pentecost, this is said on the twenty-fourth; if twenty-seven, on the twenty-fifth; if twenty-eight, on the twenty-sixth.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

THE Lord saith, I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. Ps. 84, 2. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. V. Glory.

DICIT Dóminus, ego cógito cogitationes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos; et redúcam captivitátem vestram de cunctis locis. Ps. 84, 2. Benedixísti Dómine terram tuam: avertísti captivitátem Jacob. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

KEEP Thy family, we beseech Thee, O Lord, with Thy continual mercy, that, leaning only upon the hope of Thy heavenly grace, it may ever be defended by Thy protection. Through our Lord.

FAMÍLIAM tuam quæsumus Dómine continua pietáte custódi: ut quæ in sola spe grátiae cælestis innítitur, tua semper protectióne muniátur. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Col. 3, 12-17

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

Lectio Epistolæ beati Pauli Apóstoli ad Colossénses.

BRETHREN, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another, even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection: and let the peace of

FRATRES: Indúite vos sicut elécti Dei, sancti, et dilecti, viscera misericórdiæ, benignitátem, humilitátem, modestiam, patiéntiam: supportántes invicem, et donántes vobismetipsis si quis advérsus áliquem habet querelam: sicut et Dóminus donavit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est vínculum perfectiónis: et pax Christi exsúltet in córdi-

bus vestris, in qua et vocati estis in uno corpore: et grati estote. Verbum Christi habitet in vobis abundanter in omni sapientia, docentes, et communes, vosmetipsos, psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne, quodcumque facitis in verbo aut in opere, omnia in nomine Domini Jesu Christi, gratias agentes Deo et Patri per Jesum Christum Dominum nostrum.

Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ Our Lord.

Gradual. Ps. 43, 8, 9

Liberasti nos, Domine, ex affligentibus nos: et eos qui nos oderunt, confudisti. *V.* In Deo laudabimur tota die: et in nomine tuo confitebimur in secula. Alleluia, alleluia. *V. Ps. 129, 1, 2.* De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluja.

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. *V. Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 24-30

✠ Sequentia sancti Evangelii secundum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Dixit Jesus turbis parabolam hanc: Simile factum est regnum celorum homini, qui seminavit bonum semen in agro suo. Cum autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et abiit. Cum autem crevissit herba, et fructum fecisset, tunc apparuerunt et zizania. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in

AT THAT time, Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him, Sir, didst thou not sow good

seed in thy field? whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No: lest perhaps gathering up the cockle you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest, I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

agro tuo? Unde ergo habet zizânia? Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et colligimus ea? et ait: Non: ne forte colligentes zizânia, eradicetis simul cum eis et triticum. Sinite útraque crescere usque ad messem, et in tempore messis dicam messóribus: Colligite primum zizânia, et alligáte ea in fascículos ad comburéndum, tríticum autem congregáte in hórreum meum.

Creed, page 765.

Offertory. Ps. 129, 1, 2

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

De profundis clamávi ad te Dómine: Dómine exáudi oratiómem meam: de profundis clamávi ad te Dómine.

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, the sacrifice of reconciliation, that Thou mayest mercifully forgive our sins and direct our wavering hearts. Through our Lord.

HÓSTIAS tibi Dómine platiónis offérimus: ut et delicta nostra miserátus absolvas, et nutántia corda tu dirigas. Per Dóminum.

Preface for Sundays, page 773.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Communion. Mark 11, 24

Amen, I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

Amen dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

Postcommunion

WE PRAY Thee, O almighty God, that we may receive the effect of that salva-

QUÆSUMUS omnipotens Deus: ut illius salutáris caplámus effectum, cujus

per hæc mystéria pignus accé-
pimus. Per Dóminum.

tion of which we have re-
ceived the pledge. Through our
Lord.

*Second Postcommunion, May the gift, page 828; third at
the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Supplementary Mass No. 3.

Mass of the Fourth Sunday after Epiphany (Green)

*If there are twenty-seven Sundays after Pentecost, this is
said on the twenty-fourth; if twenty-eight, on the twenty-
fifth.*

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

DICIT Dóminus, ego cógito
cogitatiónes pacis, et
non afflictiónis: invocábitis
me, et ego exáudiam vos; et
reducám captivitátem ves-
tram de cunctis locis. Ps. 84, 2.
Benedixísti Dómine terram
tuam: avertísti captivitátem
Jacob. V. Glória Patri.

THE Lord saith, I think
thoughts of peace, and
not of affliction; you shall call
upon Me and I will hear you;
and I will bring back your
captivity from all places. Ps.
84, 2. Lord, Thou hast blessed
Thy land: Thou hast turned
away the captivity of Jacob. V.
Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos in tantis
periculis constitutos
pro humana scis fragilitate
non posse subsistere: da no-
bis salutem mentis et corpo-
ris; ut ea, quæ pro peccatis
nostris patimur, te adjuvante
vincamus. Per Dóminum.

O god, Who knowest that
we are surrounded by
perils so great as to be unen-
durable because of our human
frailty, grant us health of mind
and body, so that by Thine
assistance we may conquer the
things with which we are
afflicted because of our sins.
Through our Lord.

*Second Prayer, A cunctis, page 827; third at the choice of
the priest, pages 1494-1500.*

Epistle. Rom. 13, 8, 10

Lectio Epistolæ beati Pauli
Apóstoli ad Romános.

Lesson from the Epistle of
blessed Paul the Apostle to the
Romans.

FRATRES: Némini quid-
quam debeátis: nisi ut
invicem diligátis, qui enim

BRETHREN, owe no man any
thing, but to love one
another; for he that loveth his

neighbor hath fulfilled the law. For thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is comprised in this word, thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law.

diligit proximum, legem implevit. Nam: Non adulterabis: Non occides: Non furaberis: Non falsum testimonium dices: Non concupisces: et si quod est aliud mandatum, in hoc verbo instauratur: Diliges proximum tuum sicut teipsum. Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. *V. Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Liberasti nos, Domine, ex affligentibus nos: et eos qui nos oderunt, confundisti. *V.* In Deo laudabimur tota die: et in nomine tuo confitebimur in saecula. Alleluia, alleluia. *V. Ps. 129, 1, 2.* De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 23-27

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequentia sancti Evangelii secundum Matthaeum.

AT THAT time, when Jesus entered into the ship, His disciples followed Him. And behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep. And they came to Him and awaked Him, saying, Lord, save us, we perish. And Jesus saith to them, Why are ye fearful, O ye of little faith? Then rising up, He commanded the winds and the sea, and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey Him?

IN ILLO tempore: Ascendente Jesu in naviculam, secuti sunt eum discipuli ejus: et ecce motus magnus factus est in mari ita ut navicula operiretur fluctibus, ipse vero dormiebat. Et accesserunt ad eum discipuli ejus, et suscitaverunt eum, dicentes; Domine, salva nos, perimus. Et dicit eis Jesus: Quid timidi estis, modicae fidei? Tunc surgens, imperavit ventis, et mari, et facta est tranquillitas magna. Porro homines mirati sunt, dicentes: Qualis est hic, quia venti et mare obediunt ei?

Creed, page 765.

Offertory. Ps. 129, 1, 2

De profundis clamávi ad te
Dómine; Dómine exáudi ora-
tiónem meam: de profundis
clamávi ad te Dómine.

From the depths I have cried
out to Thee, O Lord; Lord, hear
my prayer: from the depths I
have cried out to Thee, O Lord.

Offertory Prayers, page 767.

Secret

QUONCEDE quæsumus omni-
potens Deus: ut hujus
sacrificiî munus oblátum,
fragilitátem nostram ob omni
malo purget semper, et mú-
niat. Per Dóminum.

GRANT, we beseech Thee, O
almighty God, that the
offering of this sacrifice pre-
sented to Thee may ever purge
our frailty of all evil and may
fortify it. Through our Lord.

Second Secret. Graciously hear us, page 828; third at the
choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen dico vobis, quidquid
orántes pétitis, créдите quia
accipiétis, et fiet vobis.

Amen I say to you, whatso-
ever, you ask when you pray,
believe that you shall receive,
and it shall be done to you.

Postcommunion

MÚNERA tua nos Deus a
delectatiónibus terré-
nis expédiant: et celéstibus
semper instáurent aliméntis.
Per Dóminum.

MAY Thy gifts, O God, free
us from the allurements
of earthly things, and ever re-
store us with heavenly nour-
ishment. Through our Lord.

Second Postcommunion. May the gift, page 828; third at the
choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Supplementary Mass No. 4.**Mass of the Third Sunday after Epiphany (Green)**

*If there are twenty-eight Sundays after Pentecost this is
said on the twenty-fourth.*

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

DICIT Dóminus, ego cógito
cogitatiónes pacis, et
non afflictiónis: invocábis
me, et ego exáudiam vos; et
redúcam captivitátem ves-
tram de cunctis locis. Ps. 84,

THE Lord said, I think
thoughts of peace, and
not of affliction: you shall call
upon Me, and I will hear you;
and I will bring back your cap-
tivity from all places. Ps. 84, 2.

Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. *V.* Glory. 2. Benedixísti Dómine terram tuam: avertísti captivitatem Jacob. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALmighty, eternal God, **O**MNÍPOTENS sempitérne look with mercy upon Deus: infirmitatem nostram propitius respice; atque ad protegendum nos dexteram tuam maiestatis extendende. Through our Lord. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Rom. 12, 16-21

Lesson from the Epistle of blessed Paul the Apostle to the Romans. Lécitio Epístolæ beáti Pauli Apóstoli ad Romános.

BRETHREN, be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of men: If it be possible, as much as it is in you, having peace with all men. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written, Revenge is Mine; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink, for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

FRATRES: Nolite esse prudentes apud vosmetipsos: Nulli malum pro malo reddentes: providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus. Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: non vosmetipsos defendentes carissimi, sed date locum iræ. Scriptum est enim: Mihi vindicta: ego retribuam, dicit Dóminus. Sed si esurierit inimicus tuus, ciba illum: si sitit, potum da illi: hoc enim faciens carbones ignis congeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. *V.* Ps. Liberásti nos, Dómine, ex affigéntibus nos: et eos qui nos odérunt, confudísti. *V.* In Deo laudábimur tota die: et in nómine tuo confitébimur in sæcula. Allelúja, allelúja. *V.* Ps. 129, 1, 2. De profúndis

clamávi ad te, Dómine: Dómine, exáudi oratióem meam. Allelúia. 129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 1-13

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Cum descendisset Iesus de monte, secútæ sunt eum turbæ multæ: et ecce leprósus véniens, adorábat eum, dicens: Dómine, si vis, potes me mundáre. Et exténdens Iesus manum, tétigit eum, dicens: Volo. Mundáre. Et confestim mundáta est lepra ejus. Et ait illi Iesus: Vide, némini díxeris: sed vade, osténde te sacerdoti, et offer munus, quod præcépit Móyses, in testimonium illis. Cum autem introisset Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus jacet in domo paralyticus, et male torquétur. Et ait illi Iesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus ut intres sub testum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me milites, et dico huic: Vade, et vadit: et alii: Veni, et venit: et servo meo: Fac hoc, et facit. Audiens autem Iesus mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israël. Dico autem vobis, quod multi ab oriénte et occidente vénient, et recumbent cum Abraham, et Isaac, et

AT THAT time, when Jesus was come down from the mountain, great multitudes followed Him; and behold a leper came and adored Him, saying, Lord, if Thou wilt Thou canst make me clean. And Jesus stretching forth His hand, touched him, saying, I will, be thou made clean: and forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when He had entered into Capharnaum, there came to Him a centurion beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will come and heal him. And the centurion making answer, said, Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it. And Jesus hearing this, marvelled; and said to them that followed him, Amen

I say to you, I have not found Jacob in regno cælórum: filii so great faith in Israel. And I autem regni ejiciéntur in say to you, that many shall ténebras exterióres: ibi erit come from the east and the fletus, et stridor déntium. Et west, and shall sit down with dixit Jesus centurióni: Vade, Abraham, Isaac, and Jacob in et sicut credidisti, fiat tibi. the kingdom of heaven; but Et sanátus est puer in illa the children of the kingdom hora. shall be cast into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee; and the servant was healed at the same hour.

Creed, page 765.

Offertory. Ps. 129, 1, 2

From the depths I have cried De profúndis clamávi ad out to Thee, O Lord; Lord, te Dómine; Dómine exáudi hear my prayer: from the oratiónem meam; de profúndis I have cried out to Thee, dis clamávi ad te Dómine. O Lord.

Offertory Prayers, page 767.

Secret

MAY this offering, we beseech Thee, O Lord, wipe sumus emúndet nostra out our sins, and sanctify the delicta: et ad sacrificium bodies and minds of Thy servants for the celebration of the celebrándum, subditórum tibi sacrifice. Through our Lord. cörpera mentésque sanctificet. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen I say to you, whatsoever you ask when you pray, Amen dico vobis, quidquid orántes pétitis, créдите quia believe that you shall receive, accipiétis, et fiet vobis. and it shall be done to you.

Postcommunion

WE BESEECH Thee, O Lord, that Thou wouldst quos tantis Dómine largiris uti mystériis; vouchsafe to fit us to receive quæsumus; ut efféctibus nos the benefits of these august eórum veráciter aptáre digneris. Per Dóminum. mysteries as Thou dost of Thy bounty grant us to perform them. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.



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The Asperges

or

Solemn Sprinkling with Holy Water

The *Aspérge*s or sprinkling with holy water may be performed every Sunday immediately before High Mass. This water is blessed before the ceremony.

The priest who is about to celebrate High Mass enters the sanctuary vested in alb and stole (and sometimes in a cope also) of the color of the Mass, accompanied on his left by an acolyte bearing the vessel of holy water. Arriving at the foot of the altar the priest, while intoning the following anthem sprinkles the altar three times, then himself, and afterward his assistants. Then he sprinkles the congregation. On Passion Sunday and on Palm Sunday the *Glória Patri* after the psalm-verse is omitted. In Paschal-time the *Asperges* is replaced by *Vidi Aquam*.

Antiphon

A SPÉRGES me Dó- **M** HOU shalt sprinkle me
mine, hyssópo, et with hyssop, O Lord,
mundábor; lavábis and I shall be cleansed;
me et super nivem deal- Thou shalt wash me, and I
bábor. shall be made whiter than
snow.

Psalm 50

M ISERÉRE mei Deus, **H** AVE mercy on me, O
secúndum magnam God, according to
misericórdiam tuam. Thy great mercy.
V. *Glória Patri, et Fílio,* **V.** *Glory be to the*
et Spiritui Sancto. *Father, and to the Son, and*
to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Antiphon

THOU shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

ASPÉRGES me Dómine, hyssópo et mundábor: lavábis me, et super nivem dealbábor.

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi orationem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

Let us pray

GRACIOUSLY hear us, O Holy Lord, Father Almighty, Eternal God; and vouchsafe to send down from heaven Thy holy angel, that he may watch over, foster, safeguard, abide with and defend all who dwell in this house. Through Christ Our Lord.

R. Amen.

Orémus

EXÁUDI nos Dómine sancte, Pater omnipotens, ætérne Deus: et mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, protégat, visitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.

R. Amen.

Sit while the celebrant vests for Mass.

In Paschal Time

Antiphon

I SAW water coming forth from the temple on the right side, alleluia: and all those to whom this water came were saved, and shall say, alleluia.

VIDI aquam egrediéntem de templo, a látere dextro, allelúia: et omnes ad quos pervénit aqua ista, salvi facti sunt, et dicent, allelúia.

Ps. 117. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

Ps. 117. Give praise to the Lord, for He is good: for His mercy endureth forever.

V. Glória Patri, et Filio, et Spirítui Sancto.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

ANTIPHON Vidi aquam egredientem de templo, a látere dextro allelúia: et omnes ad quos pervénit aqua ista, salvi facti sunt, et dicent, allelúia.

ANTIPHON I saw water coming forth from the temple on the right side, alleluia: and all those to whom this water came, were saved, and shall say, alleluia.

V. Osténde nobis, Dómine, misericórdiam tuam. Allelúia.

V. Show us, O Lord, thy mercy, alleluia.

R. Et salutáre tuum da nobis. Allelúia.

R. And grant us thy salvation. Alleluia.

V. Dómine, exáudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te véniat.

R. And let my cry come unto thee.

V. Dóminus vobíscum.

V. The Lord be with you.

R. Et cum spírítu tuo.

R. And with thy spirit.

Orémus

Let us pray

EXÁUDI nos, Dómine sancte, Pater omnipotens, ætérne Deus: et mittere dignéris sanctum Ángelum tuum de cælis, qui custódiat, fóveat, prótegat, visítet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.

R. Amen.

GRACIOUSLY hear us, O Holy Lord, Father Almighty, E t e r n a l God; and vouchsafe to send down from heaven Thy holy angel, that he may watch over, foster, safeguard, abide with and defend all who dwell in this house. Through Christ Our Lord.

R. Amen.

The Ordinary of the Mass¹

When the priest enters the Sanctuary, stand until he begins the prayers at the foot of the altar. Then kneel.²

Bowing before the altar, the priest makes the sign of the cross, saying:

IN THE name of the **I**N nómine Patris, ✠ et
 Father, ✠ and of the Fílii, et Spiritus San-
 Son, and of the Holy Ghost. cti. Amen.
 Amen.

P. I will go in to the altar
 of God.

P. Introibo ad altáre
 Dei.

R. To God, Who giveth
 joy to my youth.

R. Ad Deum qui lætifi-
 cat juventútem meam.

The priest and server say alternately:

Psalm 42

In Passion-tide and in Masses for the Dead, this Psalm is omitted as far as Adjutórium at★

P. **J**UDGE me, O God, *P.* **J**UDICA me Deus, et
 and distinguish my discérne causam
 cause from the nation that meam de gente non sanc-
 is not holy; deliver me from ta: ab hómine iníquo et
 the unjust and deceitful dolóso érue me.
 man.

R. For Thou art, God,
 my strength: why hast
 Thou cast me off? and why
 do I go sorrowful whilst the
 enemy afflicteth me?

R. Quia tu es Deus
 fortitúdo mea: quare me
 repulisti, et quare tristis
 incédo, dum affligit me
 inimícus?

P. Send forth Thy light
 and Thy truth: they have
 conducted me and brought
 me unto Thy holy hill, and
 into Thy tabernacles.

P. Emitte lucem tuam,
 et veritátem tuam: ipsa
 me deduxérunt, et addux-
 érunť in montem sanc-
 tum tuum, et in taber-
 nacula tua.

R. And I will go in to the
 altar of God: to God Who
 giveth joy to my youth.

R. Et introibo ad altáre
 Dei; ad Deum qui lætifi-
 cat juventútem meam.

¹The Ordinary of the Mass here given is that for Low Mass. The variations for Solemn High Mass or Requiem Mass are given at the foot of their respective pages.

²The directions given throughout this Ordinary of the Mass when to kneel, stand or sit are the general custom for Low Mass. Consult the "Ceremonies for the Laity," page 68. However, frequently it is the rule to kneel all through Low Mass and stand at the two Gospels.

P. Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Glória Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

✠ P. Adjutorium nostrum ✠ in nomine Domini.

R. Qui fecit cælum et terram.

P. To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

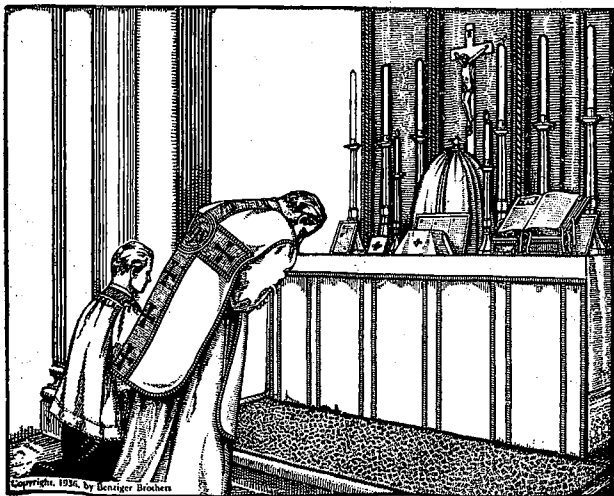
R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go in to the altar of God.

R. To God, Who giveth joy to my youth.

✠ P. Our help ✠ is in the name of the Lord.

R. Who made heaven and earth.



THE PREPARATORY PRAYERS AT THE FOOT OF THE ALTAR.
THE PRIEST SAYS THE "CONFITEOR."

Bowing down low, the priest says:

I CONFESS to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed; *(The priest strikes his breast three times, saying:)* through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

R. May almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

P. Amen.

I CONFESS to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: *(Now strike your breast three times, saying:)* through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael

CONFITEOR Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaéli archangelo, beato Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, omnibus Sanctis et vobis fratres, quia peccávi nimis cogitatione, verbo, et opere: *(Percútít sibi pectus ter, dicens:)* mea culpa, mea culpa, mea máxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaélem archangelum, beatum Joán-nem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos fratres, oráre pro me ad Dóminum Deum nostrum.

R. Misereátur tui omnipotens Deus, et dimíssis peccátiis tuis, perdúcat te ad vitam ætérnam.

P. Amen.

CONFITEOR Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaéli archangelo, beato Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccávi nimis cogitatione, verbo, et opere: *(Percúte tibi pectus ter, dicens:)* mea culpa, mea culpa, mea máxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaélem archangelum, beatum Joán-

nem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord our God for me.

P. Misereátur vestri omnipotens Deus, et dimissis peccátis vestris, perdúcat vos ad vitam aetérnam.

R. Amen.

P. May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

R. Amen.

The priest signs himself, saying:

P. Indulgentiam, & absolutionem et remissionem peccatorum nostrorum, tríbuat nobis omnipotens et miséricors Dóminus.

R. Amen.

P. May the almighty and merciful Lord grant us pardon, & absolution, and remission of our sins.

R. Amen.

Again bowing slightly, the priest goes on:

P. Deus tu convérsus vivificábis nos.

R. Et plebs tua lætábitur in te.

P. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

P. Dómine exáudi orationem meam.

R. Et clamor meus ad te véniat.

P. Dóminus vobíscum.

R. Et cum spíritu tuo.

P. Orémus.

P. Thou wilt turn again, O God, and quicken us.

R. And Thy people will rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

Going up to the altar, the priest prays silently:

AUFER a nobis, quæsumus Dómine, iniquitátes nostras: ut ad Sancta Sanctorum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

MAKE away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart we may be worthy to enter into the Holy of Holies. Through Christ our Lord. Amen.

He bows down over the altar, which he kisses, saying:

WE BESEECH Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to pardon me all my sins. Amen.¹

O RAMUS te, Dómine, per mérita sanctórum tuórum, quorum reliquæ hic sunt et ómnium sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.¹



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The Introit



Standing at the Epistle side of the altar, he reads the *Introit*, which varies according to the Mass being celebrated, and which will be found in its proper place in each Mass.

In Masses for the Season, pages 102 to 752, or in Masses of the Saints, pages 830 to 1298, or in Masses for the dead, pages 1501 to 1534.

¹At Solemn High Mass the priest before reading the *Introit*, blesses incense, saying:

Mayest thou be blessed ☩ Ab illo bene ☩ dicáris, in
by Him in Whose honor thou cujus honóre cremáberis.
art to be burnt. Amen. Amen.

He then incenses the altar and is himself incensed by his deacon. After this the celebrant reads the *Introit*.

The priest returns to the middle of the altar and says, alternately with the server:

Kyrie Eleison

P KYRIE eléison.

R. Kyrie eléison.

P. Kyrie eléison.

R. Christe eléison.

P. Christe eléison.

R. Christe eléison.

P. Kyrie eléison.

R. Kyrie eléison.

P. Kyrie eléison.

P. LORD, have mercy on us.

R. Lord, have mercy on us.

P. Lord, have mercy on us.

R. Christ, have mercy on us.

P. Christ, have mercy on us.

R. Christ, have mercy on us.

P. Lord, have mercy on us.

R. Lord, have mercy on us.

P. Lord, have mercy on us.

When the Gloria is to be said or sung the priest standing at the middle of the altar, extends and joins his hands, making a slight bow.



THE "GLORIA IN EXCELSIS."

Gloria in Excelsis¹

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly king, God the Father almighty, O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone art the Lord; Thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

GLÓRIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudámus te, benedicimus te, adorámus te, glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus rex cælestis, Deus Pater omnipotens. Dómine Fili Unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus sanctus, tu solus Dóminus, tu solus altíssimus, Jesu Christe, cum Sancto Spíritu, in glória Dei Patris. Amen.

Turning to the people, the priest says:

P. The Lord be with you.

R. And with thy spirit.

P. Dóminus vobiscum.

R. Et cum spiritu tuo.



The Prayer

Here follow the Prayers appointed for the day, which will be found in their proper places in each Mass. Masses for the Season, pages 102 to 752, or in Masses of the Saints, pages 830 to 1298, or in Masses for the Dead, pages 1501 to 1534. See page 819 for various prayer endings.

¹At Solemn High Mass the celebrant sings the first words of the *Gloria in excelsis Deo*, which is then taken up by the choir; the celebrant and ministers being seated until it is finished.



The Epistle¹

The priest next reads the *Epistle*, or *Lesson*, from the Mass he is celebrating, after which the server says: *Deo gratias* (Thanks be to God). Then follows the *Gradual*, or *Tract* or *Sequence*.

The priest, returning to the middle of the altar, bows down, his hands joined, and says the Prayer before the Gospel.

QUANDA cor meum, ac
lábia mea, omnípo-
tens Deus, qui lábia Isaíæ
prophétæ cálculo mun-
dásti ignito: ita me tua
grata miseratióne dignáre
mundáre, ut sanctum
Evangélíum tuum digne
váleam nuntiáre. Per
Christum Dóminum nos-
trum. Amen.

Jube Dómine bene-
dicere.

Dóminus sit in corde

CLEANSE my heart and
my lips, O almighty
God, Who didst cleanse
with a burning coal the lips
of the prophet Isaías; and
vouchsafe in Thy loving
kindness so to purify me
that I may be enabled
worthily to announce Thy
holy Gospel. Through
Christ our Lord. Amen.

Vouchsafe, O Lord, to
bless me.

The Lord be in my heart

¹At Solemn High Mass the Epistle is sung by the sub-deacon, the choir afterwards singing the Gradual.

and on my lips, that I may meo, et in lábiis meis; ut
worthily and becomingly digne et competénte-
announce His gospel. Amen. nuntiám Evangélium su-
um. Amen.

The priest goes to the Gospel side of the altar and reads the Gospel. See the Mass of the day.



Stand ★

The Gospel

P. The Lord be with you.

P. Dóminus vobíscum.

R. And with thy spirit.

R. Et cum spírítu tuo.

At Solemn High Mass, after the celebrant has read the Gospel in a low tone, the deacon, taking the book of the Holy Gospels from the altar, kneels before the celebrant and asks his blessing:

Pray, sir, a blessing.

Jube, domne, benedícere.

The Lord be in thy heart and on thy lips, that worthily and becomingly thou mayest announce His Gospel: In the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competénte annúnties Evangélium suum: In nómine Patris, et Fílii, et Spíritus sancti.

Amen.

Then the deacon goes to the place appointed, and sings the Gospel to the end. The celebrant kisses the Sacred Text as above, and is then incensed by the deacon.

*P. ✠ Sequētia (vel. Inī-
tium) Sancti Evangēlii
secūndum N.*

*P. ✠ The following (or
the beginning) is taken
from the Holy Gospel ac-
cording to St. N.*

R. Glória tibi Dómine.

*R. Glory be to Thee, O
Lord.*

At end of Gospel the server says:

R. Laus tibi, Christe.

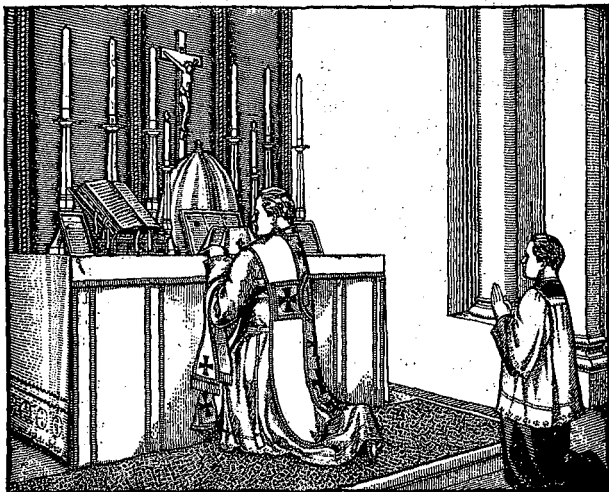
*R. Praise be to Thee, O
Christ.*

The priest kisses the book, saying:

*P. Per evangélica dicta
deleántur nostra delicta.*

*P. May our sins be blotted
out by the words of the
Gospel.*

The priest returns to the middle of the altar and recites the Creed, if it is to be said.



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The Nicene Creed

AREDO in unum **I**BELIEVE in one God,
Deum, Patrem om- the Father almighty,
nipoténtem, factórem celi maker of heaven and earth,
et terræ, visibílium ómni- and of all things visible and

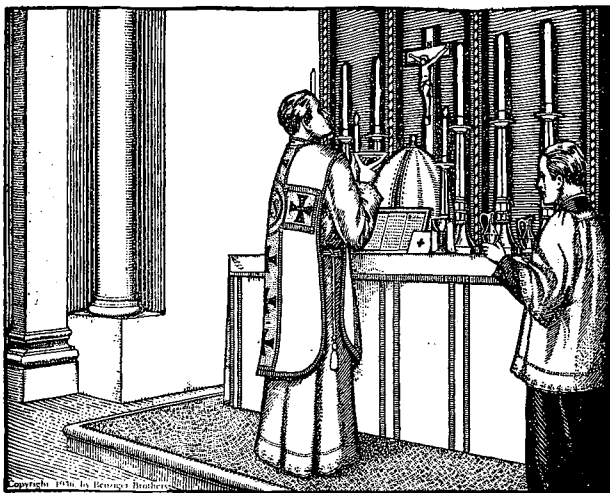
invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. (*Here genuflect*) He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose again, according to the Scriptures, and ascended into heaven. He sitteth at the right hand of the Father: and He shall come again with glory, to judge the living and the dead: and His kingdom shall have no end. And in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who, together with the Father and the Son, is adored and glorified: Who spoke by the prophets. And one holy, catholic, and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

um et invisibile. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia secula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST (*Hic genuflectitur*) Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum; sedet ad dexteram Patris. Et iterum venturus est cum gloria, iudicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam, sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi seculi. Amen.

The priest kisses the altar and turning to the people, says:

P. The Lord be with you.
R. And with thy spirit.
P. Let us pray.

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Orémus.



OBLATION OF THE HOST.

[Sit] ★

The Offertory

He now says the Offertory, which will be found in its proper place in each Mass. Then the priest uncovers the chalice.¹

Offering of the Host

SUSCIPE sancte Pater omnipotens ætérne Deus, hanc immaculatam hóstiám, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis et offénsiónibus et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus Christiánis vivis atque

RECEIVE, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail

¹Here at Solemn High Mass the subdeacon proceeds to the credence table and putting on the Humeral Veil he takes the covered chalice to the altar, giving it to the deacon who hands the paten with the host to the celebrant.

both me and them to salvation, unto life everlasting. Amen. defúnetis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

The priest goes to the Epistle side and pours wine and water into the chalice.¹

O GOD, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew: by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God; world without end. Amen.

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus; per omnia sæcula sæculorum. Amen.

Offering of the Chalice

At the middle of the altar the priest says:

WE OFFER unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.²

OFFERIMUS tibi Domine, cálicem salutaris, tuam deprecantes cleméntiam: ut in conspéctu divinæ majestátis tuæ, pro nostra et totius mundi salutē cum odóre suavitátis ascéndat. Amen.²

¹Here at Solemn High Mass the deacon pours the wine into the chalice, the subdeacon afterwards adding a few drops of the water which the celebrant has blessed.

²Here at Solemn High Mass the subdeacon receives from the deacon the paten, which he covers with the extremity of the veil worn over his shoulders; he then proceeds to the foot of the altar-steps, and takes his stand behind the priest. He holds the paten before his eyes until the conclusion of the *Pater Noster*.

In Masses for the dead the paten is not removed from the altar nor is the humeral veil worn by the subdeacon.

IN spíritu humilitátis,
et in ánimo contríto
suscipiámur a te Dómine:
et sic fiat sacrificium no-
strum in conspéctu tuo
hódie, ut pláceat tibi Dó-
mine Deus.

VENI sanctificátor
omnípotens ætérne
Deus, et béne~~x~~dic hoc sac-
rificium tuo sancto nóm-
ini præparátum.¹

HUMBLÉD in mind,
and contrite of heart,
may we find favor with
Thee, O Lord; and may the
sacrifice we this day offer
up be well pleasing to Thee,
Who art our Lord and our
God.

COME, Thou, the Sanc-
tifier, God, almighty
and everlasting: bless ~~x~~
this sacrifice which is pre-
pared for the glory of Thy
holy name.¹

¹*At Solemn High Mass incense is then blessed, the celebrant saying:*

Per intercessiónem beáti
Michaélis archángeli stantis
a dextris altáris incénsi, et
ómnium electórum suórum,
incénsum istud dignétur
Dóminus bene~~x~~dicere, et in
odórem suavitátis accipere.
Per Christum Dóminum
nostrum. Amen.

By the intercession of bless-
ed Michael the archangel, who
standeth at the right hand of
the altar of incense, and of all
His elect, may the Lord vouch-
safe to bless ~~x~~ this incense,
and to receive it for an odor
of sweetness. Through Christ
our Lord. Amen.

Receiving the thurible from the deacon he incenses the bread and wine on the altar with the words:

Incénsum istud a te bene-
dictum, ascéndat ad te, Dó-
mine: et descéndat super
nos misericórdia tua.

May this incense, blessed
by Thee, ascend before Thee,
O Lord, and may Thy mercy
descend upon us.

He then incenses the altar itself, reciting from Ps. 140.

Dirigátur, Dómine, orátio
mea, sicut incénsum, in con-
spéctu tuo: elevátio mánu-
um meárum sacrificium ves-
pertinum. Pone, Domine,
custódiam ori meo, et ósti-
um circumstántiæ lábiis
meis: ut non declinet cor
meum in verba malitiæ, ad
excusándas excusatiónes in
peccátis.

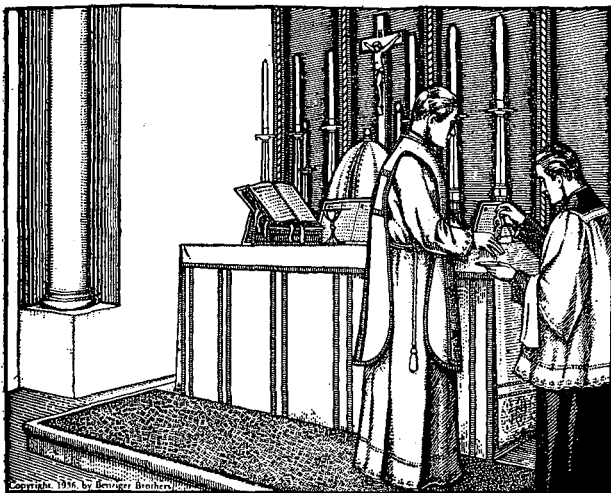
Let my prayer be directed,
O Lord, as incense in Thy
sight, the lifting up of my
hands as an evening sacrifice.
Set a watch, O Lord, before
my mouth: and a door round
about my lips: that my heart
may not incline to evil words:
to make excuses in sins.

The celebrant returns the thurible to the deacon saying:

Accéndat in nobis Dó-
minus ignem sui amóris, et
flamman ætérnæ caritátis.
Amen.

May the Lord enkindle in
us the fire of His love and the
flame of everlasting charity.
Amen.

Afterward, the celebrant himself, the clergy, and the people are incensed.



THE WASHING OF THE HANDS.

The Lavabo

Going to the Epistle side the priest washes his fingers and says:

I WILL wash my hands among the innocent, and will compass Thine altar, O Lord.

That I may hear the voice of praise, and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

LAVABO inter innocentes manus meas: et circumdabo altare tuum Dómine.

Ut áudiam vocem laudis: et enárrem universa mirabilia tua.

Dómine diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

Ne perdas cum impiis Deus ánimam meam: et cum viris sánguinem vitam meam.

In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te Domine.

Glória, etc.

But as for me, I have walked in my innocence; redeem me, and have mercy on me.

My foot hath stood in the right way; in the churches I will bless Thee, O Lord.

Glory, etc.

The Gloria Patri, etc., is omitted in Masses for the dead and in Passion-tide.

The priest returns to the middle of the altar and bowing slightly says:

SUSCIPE sancta Trinitas hanc oblationem, quam tibi offerimus ob memoriam passionis resurrectionis et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in celis, quoniam tuam memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

RECEIVE, O holy Trinity, this oblation offered up by us to Thee in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints, that it may be available to their honor and to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

The priest kisses the altar and turning to the people, says:

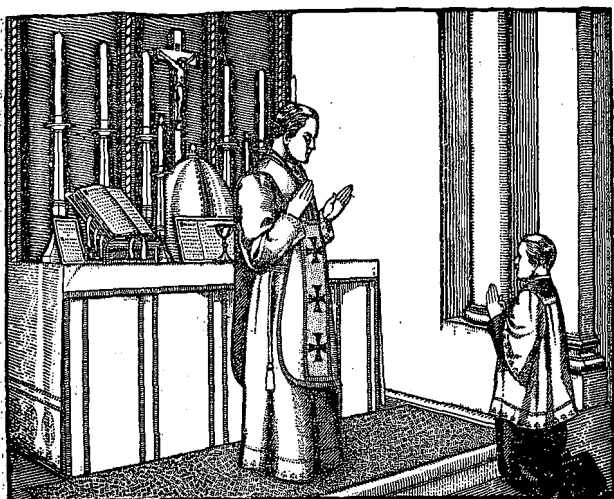
The Orate Fratres

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. SUSCIPIAT Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad

BRETHREN, pray that my sacrifice and yours may be well pleasing to God the Father almighty.

R. **M**AY the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to



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THE "ORATE FRATRES."

our own benefit, and to that utilitatem quoque nos-
of all His Holy Church. tram, totiúsque Ecclesiæ
sue sanctæ.



The Secret Prayer

Then with hands extended, the priest says the Secret prayers. Their order and number are the same as the Prayers said after the *Gloria* and will be found in the proper place in each Mass.

The Preface

The priest now says in a louder voice, or sings:

P. World without end.

P. Per ómnia sæcula
sæculórum.

R. Amen.

R. Amen.

P. The Lord be with you.

P. Dóminus vobíscum.

R. And with thy spirit.

R. Et cum spíritu tuo.

P. Lift up your hearts.

P. Sursum corda.

R. We have them lifted
up unto the Lord.

R. Habémus ad Dó-
minum.

P. Let us give thanks to
the Lord our God.

P. Grátias agámus Do-
mino Deo nostro.

R. It is meet and just.

R. Dignum et justum
est.



THE "PREFACE."

The Preface for Sundays

The following Preface is appointed for Trinity Sunday and all Sundays to which no special one is assigned.

VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitaté persónæ, sed in uníus Trinitáté substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu sancto, sine différentia discretiónis sentímus. Ut in confessióne veræ, sempiternæque Deitátis, et in persónis pro-

IT IS truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, according to Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the con-



THE "PREFACE."

The Preface for Sundays

The following Preface is appointed for Trinity Sunday and all Sundays to which no special one is assigned.

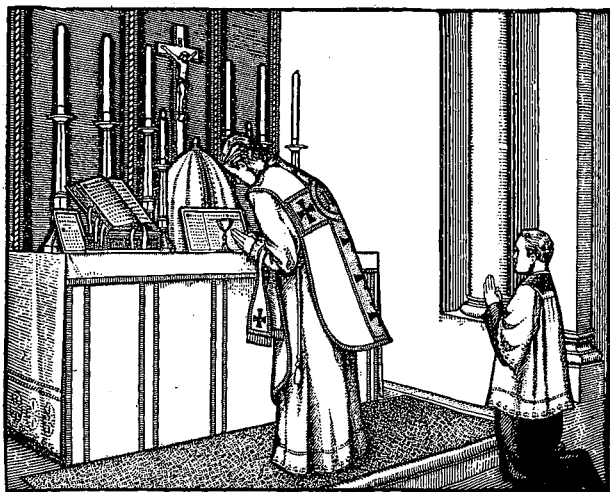
VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónæ, sed in unius Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu sancto, sine différentia discretiónis sentimus. Ut in confessióne véræ, sempiternæque Deitátis, et in persónis pro-

IT IS truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, according to Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the con-

fession of one true and eternal Godhead we adore distinctness in persons, oneness in essence, and equality in majesty: Which the angels praise, and the archangels, the cherubim also and the seraphim, who cease not, day by day crying out with one voice, to repeat:

prietas, et in essentia unitas, et in maiestate adoratur æqualitas. Quam laudant Angeli, atque Archangeli, Chérubim quoque ac Séraphim: qui non cessant clamare quotidie, una voce dicentes:

The bell now is rung three times.



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Kneel *

The Sanctus

HOLY, holy, holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

SANCTUS, Sanctus, Sanctus, Dominus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

*Remain kneeling until after Communion.

The Preface for Weekdays

The following Preface is said throughout the year on all week-days and feasts that have no proper Preface.

VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dómine sancte, Pater omnipotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominationes, tremunt Potestates. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatione concélebrant. Cum quibus et nostras voces, ut admitti jubeas deprecámur, súpplici confessione dicéntes:

IT IS truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty: which the heavens, and the forces of heaven, together with the blessed seraphim, joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

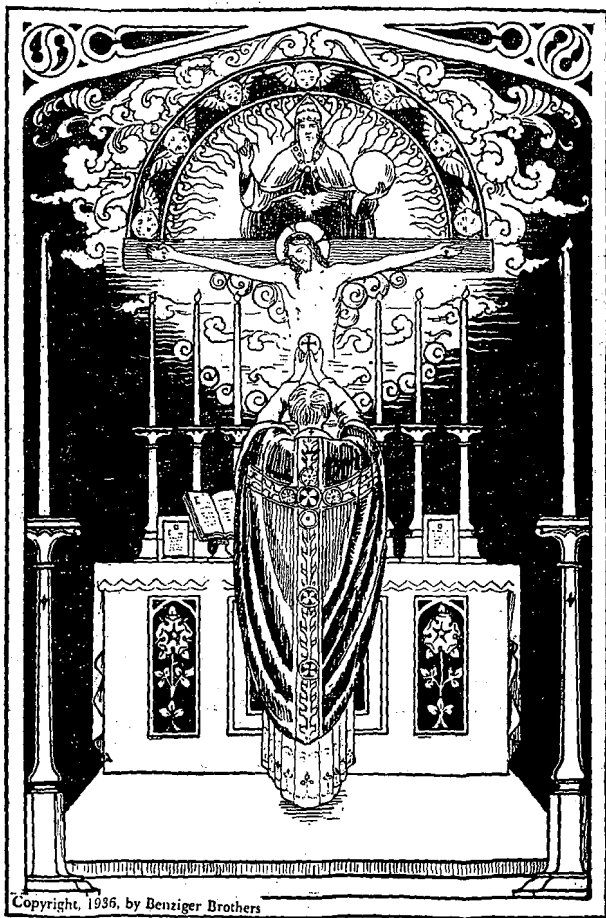
Kneel *

The Sanctus

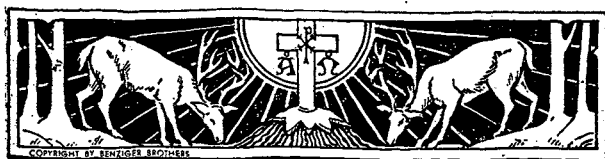
SANCTUS, Sanctus, **H**OLY, holy, holy, Lord Sanctus, Dóminus God of hosts. The Deus Sábaoth. Pleni sunt heavens and the earth are cæli, et terra glória tua. full of Thy glory. Hosanna Hosánna in excélsis. Ben- in the highest. Blessed is edictus qui venit in nó- He that cometh in the name mine Dómini. Hosánna in of the Lord. Hosanna in excélsis. the highest.

*Remain kneeling until after Communion.





FOR FROM THE RISING OF THE SUN EVEN TO THE GOING DOWN,
MY NAME IS GREAT AMONG THE GENTILES, AND IN EVERY PLACE
THERE IS SACRIFICE, AND THERE IS OFFERED TO MY NAME A CLEAN
OBLATION. (*Malachias, 1, 11.*)



The Canon of the Mass

The priest now prays silently. The ✠ indicates that he makes the sign of the cross over the offerings.

WE igitur clementissime Pater, per Jesum Christum Filium tuum Dóminum nostrum, súpplīces rogámus ac pétimus, uti accépta hábeas, et benedicas hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, in primis quæ tibi offérimus pro Ecclésia tua sancta Cathólica; quam pacificáre, custodire, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodoxis, atque Cathólicæ et Apostólicæ fidei cultóribus.

WHEREFORE, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

Commemoration of the Living

MEMENTO Dómine famulórum, famulárumque tuárum *N.* et *N.* et ómnium circumstántium, quorum tibi fides cónita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis pro se,

BE MINDFUL, O Lord, of Thy servants, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their

friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo vivo et vero.

The Communicantes

HAVING communion with and venerating the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord.

Amen.

COMMUNICANTES, et memoriam venerantes, in primis gloriosae semper virginis Mariae genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornélii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiáni, et omnium sanctorum tuorum: quorum méritis precibusque concédas, ut in omnibus protectionis tuæ muniámur auxilio. Per eúndem Christum Dóminum nostrum.

Amen.

The priest extends his hands over the oblation.

The "Hanc Igitur"

WHEREFORE, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Dómine, ut placatus accipias: disesque nostros in tua pace dispónas, atque ab aeterna damnatione nos éripi, et



THE "HANC IGITUR."

in electórum tuórum
júbeas grege numerári.
Per Christum Dóminum
nostrum. Amen.

we be saved from eternal
damnation and numbered
among the flock of Thine
elect. Through Christ our
Lord. Amen.

Here the bell is rung once.

Quam Oblationem

QUAM oblationem tu,
Deus, in ómnibus,
quæsumus bene & dictam,
adscrip & tam, ra & tam,
rationabilem, accepta-
bilémque fácere dignéris:
ut nobis Cor&pus, et San-
& guis fiat dilectíssimi
Fili tui Dómini nostri
Jesu Christi.

AND do Thou, O God,
vouchsafe in all re-
spects to bless &, consecrate
&, and approve & this our
oblation, to perfect it and
to render it well-pleasing to
Thyself, so that it may be-
come for us the body & and
blood & of Thy most be-
loved Son, Jesus Christ our
Lord.

WHO, the day before He suffered, took bread into His holy and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, blessed it, broke it, and gave it to His disciples, saying:

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem, tibi grátias agens, benedixit, fregit, deditque discipulis suis, dicens:

Take ye and eat ye all of this:

Accípite et manducáte ex hoc omnes:

The Consecration of the Host.

The priest bends over the Host and says:

**For this is
My Body**

**Hoc est enim
Corpus Meum**

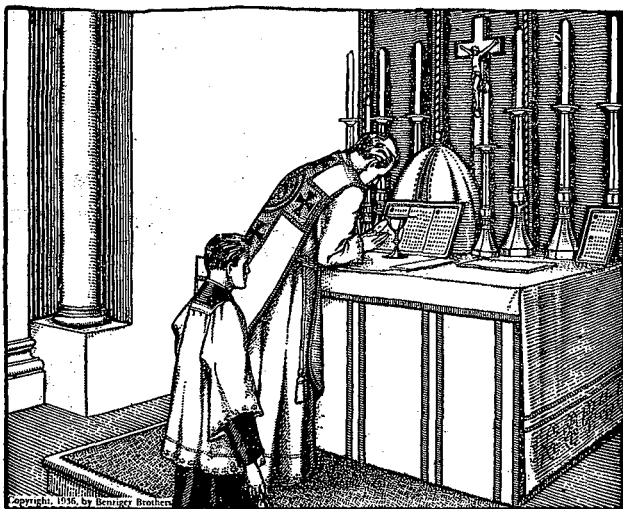
Then the priest adores and elevates the Sacred Host.

The bell is rung.

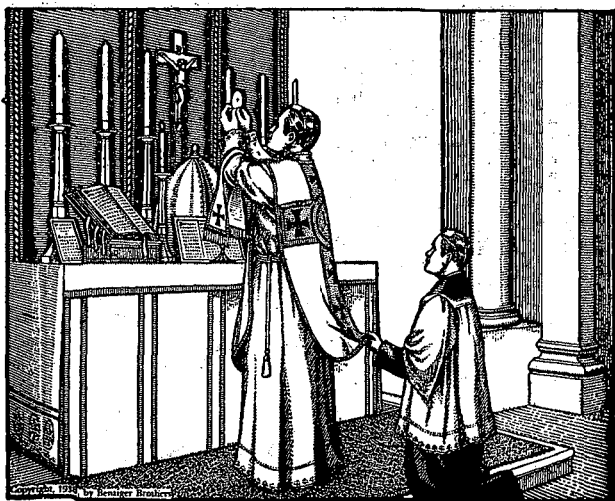
When the priest elevates the Sacred Host, look at it and say devoutly:

"My Lord and My God"

Indulgence of seven years, and seven quarantines, Pope Pius X, May 18, 1907.



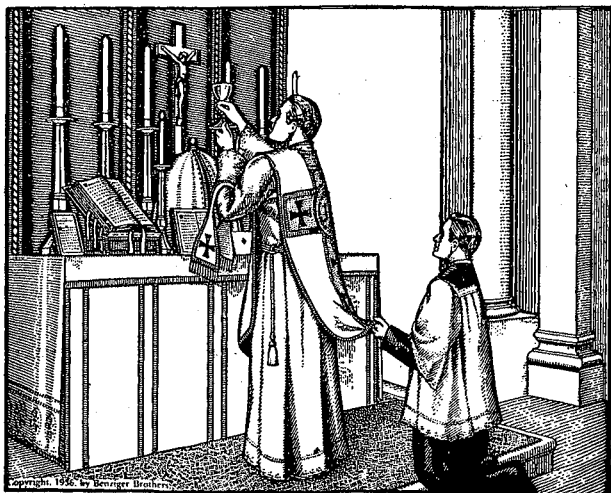
THE "CONSECRATION OF THE HOST."



THE "ELEVATION OF THE HOST."



THE "CONSECRATION OF THE WINE."
"THIS IS THE CHALICE OF MY BLOOD."



THE "ELEVATION OF THE CHALICE."

The priest uncovers the chalice and says:

SÍMILI modo post- **I**N LIKE manner, after
quàm cœnátum est, He had supped, taking
accípiens et hunc præ- also into His holy and ven-
lárurum Cálicem in sanctas erable hands this goodly
ac venerábiles manus chalice again giving thanks
suas: item tibi grátias to Thee, He blessed it ✠,
agens, bene✠dixit, dedit- and gave it to His disciples,
que discíplis suis, dicens: saying:

Accípíte et bíbite ex eo
omnes:

Take ye, and drink ye all
of this:

The Consecration of the Wine.

The priest bends over the chalice and says:

Hic est enim Calix **F**or this is the Chalice
Sanguinis mei, nobi et of My Blood, of the new
æterni testamenti: mys- and everlasting testament,
terium fidei, qui pro the mystery of faith, which
vobis et pro multis ef- for you and for many shall
fundetur in remissionem be shed unto the remission
peccatorum. of sins.

Hæc quotiescúmque **A**s often as ye shall do
fecéritis in mei memóriam these things, ye shall do
faciétis. them in memory of Me.

The priest adores and elevates the chalice. The bell is rung.

He then continues:

WHEREFORE, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim ✠ which is pure, a victim ✠ which is holy, a victim ✠ which is stainless, the holy bread ✠ of life everlasting, and the chalice ✠ of eternal salvation.

ANDE et mémoires Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Filii tui Dómini nostri tam beátæ passiónis, nec non et ab ínferis resurrectionis, sed et in cælos gloriósæ ascensionis: offerimus præcláræ majestáti tuæ de tuis donis ac datis, hóstiám ✠ puram, hóstiám ✠ sanctam, hóstiám ✠ immaculatam, Panem ✠ sanctum vitæ atérnæ, et Cálícem ✠ salutis perpétuæ.

VOUCHSAFE to look upon them with a gracious and tranquil countenance, and to accept them, even as Thou wast pleased to accept the offerings of Thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

SUPRA quæ propítio ac seréno vultu respicere dignéris: et accepta habére, sicuti accepta habére dignátus es múnera púeri tui justí Abel, et sacrificium patriarchæ nostri Ábrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hóstiám.

WE HUMBLY beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel to Thine altar on high in the presence of Thy divine Majesty; that as many of us as shall receive the most sacred ✠ Body and ✠ Blood of Thy Son by partaking thereof from this altar may be filled with every heav-

SÚPLICES te rogámus, omnípotens Deus; jube hæc perférri per manus sancti Ángeli tui in sublíme altáretuum, in conspéctu divinæ majestátis tuæ: ut quotquot ex hac altáris participatióne, sacrosánctum Filii tui Cor ✠ pus et Sán-guinem sumpsérimus omni benedictióne cælésti et grátia repleámur. Per

eúndem Christum Dó- only blessing and grace:
minum nostrum. Amen. Through the same Christ
our Lord. Amen.

Commemoration of the Dead

MEMENTO étiam, Dó-
mine, famulórum
famularúmque tuárum N.
et N. qui nos præcessérunt
cum signo fidei, et dórm-
iunt in somno pacis.

BE MINDFUL also, O
Lord, of Thy servants
N. and N., who have gone
before us with the sign of
faith and who sleep the
sleep of peace.

IPSIS Dómine, et ómni-
bus in Christo quies-
céntibus, locum refrigerii,
lucis et pacis, ut indúl-
geas, deprecámur, per
eúndem Christum Dó-
minum nostrum. Amen.

IN THESE, O Lord, and
to all who rest in
Christ, grant, we beseech
Thee, a place of refresh-
ment, light, and peace.
Through the same Christ
our Lord. Amen.

Striking his breast the priest says:

NOBIS quoque pecca-
tóribus fámulis tuis,
de multitudíne miseratió-
num tuárum sperántibus,
partem áliquam et so-
cietátem donáre dignéris,
cum tuis sanctis Apóstolis
et Martýribus: cum Jo-
ánnē, Stéphanō, Matthíā,
Bárnabā, Ignátio, Alexán-
dro, Marcellíno, Petro,
Felicítate, Perpétua,
Ágatha, Lúcia, Agnéte,
Cécilia, Anastásia, et óm-
nibus sanctis tuis: intra
quorum nos consórtium,
non æstimátor mériti, sed
véniæ, quæsumus, largitor
admitte. Per Christum
Dóminum nostrum.

IN US sinners, also, Thy
servants, who put our
trust in the multitude of
Thy mercies, vouchsafe to
grant some part and fellow-
ship with Thy holy apostles
and martyrs; with John,
Stephen, Matthias, Barna-
bas, Ignatius, Alexander,
Marcellinus, Peter, Felici-
tas, Perpetua, Agatha,
Lucy, Agnes, Cecilia, Anas-
tasia, and with all Thy
saints. Into their company
do Thou, we beseech Thee,
admit us, not weighing our
merits, but freely pardon-
ing our offenses: through
Christ our Lord.

PER quem hæc ómnia,
Dómine, semper bona
creas, sanctificas, viví-
ficas, benedícis et
præstas nobis.

BY WHOM, O Lord,
Thou dost always cre-
ate, sanctify ☩, quicken ☩,
bless ☩, and bestow upon
us all these good things.

THROUGH him ✠, and with Him ✠, and in Him ✠, is to Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

PER ip̄sum, et cum ip̄so, et in ip̄so, est tibi Deo Patri ✠ omnipotenti, in unitate Sp̄itus ✠ Sancti, omnis honor et glória.

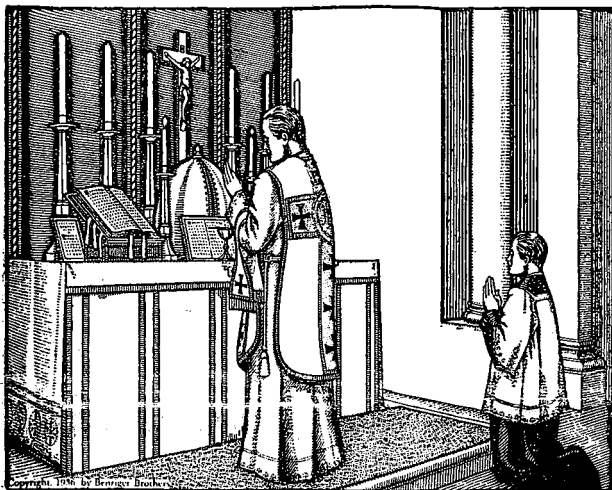
Raising his voice the priest says or sings:

World without end.

Per ómnia sæcula sæculórum.

R. Amen.

R. Amen.



The Pater Noster

Let us pray

Orémus

ADMONISHED by salutary precepts, and following divine directions, we presume to say:

PRÆCEPTIS salutáribus móniti, et divína institutióne formáti, audémus dicere:

OUR Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on

PATER noster, qui es in celis: sanctificetur nomen tuum: advéniat regnum tuum: fiat volún-

tas tua sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.¹ Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

P. Amen.

R. But deliver us from evil.

P. Amen.

LIBERA nos, quæsumus Dómine, ab omnibus malis præteritis, præsentibus, et futuris: et intercedente beáta et gloriósa semper Virgine Dei Genitrice María, cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et omnibus sanctis, da propítius pacem in diébus nostris: ut ope miserericórdiæ tuæ adjúti, et a peccáto simus semper liberi, et ab omni perturbatióne secúri.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever a virgin, Mother of God, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin and secure from all disturbance.

The priest breaks the Sacred Host, saying:

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum,

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

Per ómnia sæcula sæculórum.

R. Amen.

P. Pax ☩ Dómini sit ☩ semper vobis ☩ cum.

R. Et cum spíritu tuo.

Through the same Jesus Christ, Thy Son, our Lord,

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

World without end.

R. Amen.

P. May the peace ☩ of the Lord ☩ be always with ☩ you.

R. And with Thy spirit.

¹Here at Solemn High Mass the subdeacon goes up to the altar and gives the paten to the deacon. The subdeacon then divests himself of the humeral veil.

The priest drops a particle of the Sacred Host into the Chalice.

MAY this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

HÆC commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi nunc accipientibus nobis in vitam æternam. Amen.

Bowing down the priest says:

The Agnus Dei

In Masses for the dead the following supplications are slightly changed; see second form below.

LAMB of God, Who takest away the sins of the world: have mercy on us.

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, Who takest away the sins of the world: have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, Who takest away the sins of the world: grant us peace.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

In Masses for the dead only.

LAMB of God, Who takest away the sins of the world: give unto them rest.

AGNUS Dei, qui tollis peccata mundi: dona eis requiem.

Lamb of God, Who takest away the sins of the world: give unto them rest.

Agnus Dei, qui tollis peccata mundi: dona eis requiem.

Lamb of God, Who takest away the sins of the world: give unto them rest forevermore.

Agnus Dei, qui tollis peccata mundi: dona eis requiem sempiternam.

Except in Masses for the dead, the priest, bowing and with joined hands, says:

O LORD Jesus Christ Who didst say to Thine apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church, and vouchsafe to grant her peace and unity

DOMINE Jesu Christe, qui dixisti Apóstolis tuis: pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacifi-

cáre et coadunáre dig- according to Thy will: Who
 nérís. Qui vivís et regnas livest and reignest God,
 Deus, per ómnia sæcula world without end. Amen.¹
 sæculórum. Amen.¹

In Masses for the dead, the *kiss of peace*, ordinarily given here, is omitted; the priest continues as follows:

DÓMINE Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosáncctum Corpus et Sánguinem tuum ab ómnibus iniquitatibus meis et univérssis malis: et fac me tuis semper inhærére mandátis: et a te nunquam separári permittas: qui cum eódem Deo Patre et Spíritu Sancto vivís et regnas Deus in sæcula sæculórum.

Amen.

O LORD Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most Sacred Body and Blood from all my iniquities, and from every evil; make me always cleave to Thy commandments, and never suffer me to be separated from Thee, Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

PERCÉPTIO Córporis tui, Dómine Jesu Christe, quod ego indignus súmeré præsumo, non mihi provéniat in iudicium et condemnatióem: sed pro tua pietáte prosit

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy loving kind-

¹Here at Solemn High Mass the Kiss of Peace is given. During the previous prayer the deacon has been kneeling at the right of the priest: he now rises, and both he and the priest kiss the altar. Formerly the priest kissed the Blessed Sacrament itself. The deacon by an inclination salutes the priest, who places his hands upon the shoulders of the deacon, bends forward over his right shoulder, and says, "Pax tecum"—"peace be to thee." The deacon replies, "Et cum spiritu tuo" and after having again saluted the priest by an inclination, which is acknowledged in like manner, he imparts the kiss of peace to the subdeacon in the manner in which he himself received it.

ness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

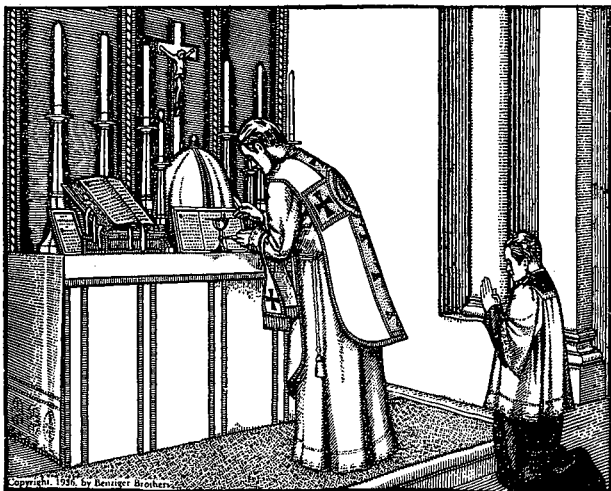
At the Communion

The priest genuflects, rises and says:

I WILL take the bread of heaven, and will call upon the name of the Lord. **P**ANEM cœléstem accipiam et nomen Dómini invocábo.

Taking the Sacred Host with his left hand the priest strikes his breast three times, saying (here the bell is rung):

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. **D**ÓMINE, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.



THE "PRIEST'S COMMUNION."

Holding the Sacred Host in his right hand the priest makes the sign of the cross with it and says:

CORPUS Dómini nostri Jesu Christi custódíat ánimam meam in vitam ætérnam. Amen. **M**AY the Body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The priest receives Holy Communion and after a brief meditation continues:

QUID retribuam Dómino pro ómnibus quæ retribuit mihi? Cálícem salutáris accípíam, et nomen Dómini invocábo. **L**audans invocábo Dóminum, et ab inimícis meis salvus ero. **W**HAT shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies.

The priest takes the chalice in his right hand and makes the sign of the cross, saying:

SANGUIS Dómini nostri Jesu Christi custódíat ánimam meam in vitam ætérnam. Amen. **M**AY the Blood of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

Here Holy Communion is administered to those of the faithful who desire to receive It. In the name of the communicants who kneel at the sanctuary rails the acolytes recite the *Confiteor* as found on page 758, the priest responding with the *Misereator* and the *Indulgentiam*. Facing the people with the Ciborium and holding up one of the Sacred Particles before the communicants the priest says:

ECCE Agnus Dei, ecce **B**EHOLD the Lamb of God, Qui tollit peccata mundi. **B**ehold Him who taketh away the sins of the world.

Then he says three times:

DOMINE, non sum **L**ORD, I am not worthy that dignus, ut intres sub **L**Thou shouldst enter under tectum meum: sed tantum my roof, but only say the word dic verbo, et sanabitur and my soul shall be healed. anima mea.

He then goes to the communion rails and gives Holy Communion to each communicant saying:

QUAY the Body of Our Lord Jesus Christ keep your soul unto life everlasting. Amen. **Q**UORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.

When all have communicated he returns to the altar and replaces the ciborium in the tabernacle. The priest receives wine in the chalice and says:

INTO a pure heart, O Lord, I may we receive the heavenly food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity. **Q**UOD ore sumpsimus Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

The priest goes to the Epistle side and while the server pours wine and water over his fingers, he says:

QUAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed: Who livest and reignest world without end. Amen.¹ **Q**UORPUS tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.¹

The Communion

The priest at the Epistle side recites the Communion, which will be found in its proper place in each Mass, then returning to the middle of the altar, he faces the people, saying:

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

¹At Solemn High Mass the subdeacon takes the chalice from the celebrant for cleansing. Then he arranges the coverings and removes the chalice to the credence table.



The Postcommunion

Going to the Epistle side he says the prayers called *Post-communions*. They correspond to the Prayers and Secrets already read, and are to be found in their proper places in the Missal.

Then the priest going back to the middle kisses the altar, and turning toward the people says:

P. Dóminus vobiscum. P. The Lord be with you.
R. Et cum spiritu tuo. R. And with thy spirit.

Should the Mass be one in which the *Gloria in excelsis* is omitted, then, in place of *Ite, missa est*, the priest says or sings *Benedicamus Domino* (Let us bless the Lord). But in Masses for the dead is substituted the prayer, *Requiescant in pace* (May they rest in peace), to which is answered, *Amen*.

Kneel

P. Ite, missa est.¹ P. Go, the Mass is ended.¹
R. Deo grátias. R. Thanks be to God.

Bowing down over the altar, the priest prays:

PLACEAT tibi sancta **M**AY the lowly homage
 Trínitas, obséquium of my service be
 servitútis meæ; et præsta, pleasing to Thee, O most
 ut sacrificium, quod óculis holy Trinity: and do Thou
 tuæ majestátis indignus grant that the sacrifice
 obtuli, tibi sit acceptáble, which I, all unworthy, have
 mihique et ómnibus, pro offered up in the sight of
 quibus illud obtuli, sit, te Thy majesty, may be ac-
 miseránte, propitiáble. ceptable to Thee, and, be-
 Per Christum Dóminum cause of Thy loving-kind-
 nostrum. Amen. ness, may avail to atone to
 Thee for myself and for all
 those for whom I have offered it up. Through Christ
 our Lord. Amen.

The Blessing

In Masses for the dead the blessing is not given.

The priest kisses the altar, and at the word "*Pater*" turns toward the people, and blesses them, saying:

BENEDÍCÁT vos om- **M**AY almighty God, the
 nípotens Deus, Father, and the Son,

¹At Solemn High Mass the *Ite, missa est* or *Benedicamus Domino* is chanted by the deacon.



THE "BLESSING."

✠ and the Holy Ghost, bless you. Pater, et Fílius, ✠ et Spíritus Sanctus.

R. Amen.

R. Amen.

The priest now goes to the Gospel side of the altar; he makes the sign of the cross, first upon the altar, and then upon his forehead, lips, and heart, and reads a passage from the Gospel—as a rule, the first verses of that according to St. John, as below. But if because of the occurrence of a festival day, the Gospel proper to a Sunday has not been read in its proper place, it must be read here. In this case he signs the book, not the altar.

Stand

P. The Lord be with you.

R. And with thy spirit.

P. The beginning of the holy Gospel, according to St. John.

R. Glory be to Thee, O Lord.

P. Dóminus vobiscum.

R. Et cum spíritu tuo.

P. Inítium sancti Evangelíi secúndum Joánnem.

R. Glória tibi Dómine.

The Last Gospel

IN PRINCÍPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his qui credunt in nómine ejus. Qui non ex sanguinibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Here all genuflect.

Et Verbum caro factum est, et habitávit in nobis et vidimus glóriam ejus, glóriam quasi unigéniti a Patre, plenum grátiae et veritátis.

R. Deo grátias.

And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

Kneel**Prayers after Low Mass**

After Low Mass the priest kneeling at the altar steps, says with the people the prayers which follow.

"Hail Mary," three times. Then,

Salve Regina

HAIL, holy Queen, **S**ALVE Regina Mater
Mother of mercy, misericórdiæ, vita,
hail, our life, our sweetness, dulcédo, et spes nostra
and our hope! To thee do we cry, poor banished chil-
dren of Eve, to thee do we exsules, filii Hevæ. Ad te
send up our sighs, mourn- suspirámus geméntes, et
ing and weeping in this flentes in hac lacrymárum
valley of tears. Turn then, nostra, illos tuos miseri-
most gracious advocate, córdes óculos ad nos con-
thine eyes of mercy towards vértē. Et Jesum bene-
us; and after this our exile dictum fructum ventris
show unto us the blessed tui, nobis post hoc exsi-
fruit of thy womb, Jesus. lium osténde. O clemens,
O clement, O loving, O pia, O dulcis Virgo
sweet virgin Mary. María.

V. Pray for us, O holy Mother of God. **V.** Ora pro nobis sancta Dei Génitrix.

R. That we may be worthy of the promises of Christ. **R.** Ut digni efficiámur promissionibus Christi.

Let us pray**Orémus**

O GOD, our refuge and **D**EUS refúgium nos-
our strength, look trum et virtus, póp-
down with favor upon Thy ulum ad te clamántem
people who cry to Thee; propítius respice; et in-
and through the interces- tercedénte gloriósa et im-
sion of the glorious and im- maculáta Virgine Dei
maculate Virgin Mary, Genitrice María, cum
Mother of God, of her beáto Josépho ejus Spon-
spouse, blessed Joseph, of so, ac beátis Apóstolis tuis
Thy holy apostles, Peter Petro et Paulo, et ómni-
and Paul, and all the saints, bus Sanctis, quas pro con-
mercifully and graciously versióne peccatórum, pro
hear the prayers which we libertáte et exaltatióne
pour forth to Thee for the sanctæ Matris Ecclesiæ,
conversion of sinners and preces effúndimus, misé-
for the liberty and exalta- ricors et benígnus exáudi.
tion of holy mother Church. Per eúndem Christum
Through the same Christ Dóminum nostrum.
our Lord. Amen. Amen.

Sancte Michael Arch-	St. Michael, the arch-
ángelo, defénde nos in	angel, defend us in battle,
prælio; contra nequitiam	be our protection against
et insídias diaboli esto	the malice and snares of
præsídium. Imperet illi	the devil. We humbly be-
Deus; súpplices deprecá-	seech God to command
mur: tuque, Princeps mili-	him, and do thou, O prince
tiae cælestis, Sátanam ali-	of the heavenly host, by the
ósque spíritus malignos,	divine power thrust into
qui ad perditionem ani-	hell Satan and the other
márum pervagántur in	evil spirits who roam
mundo, divina virtúte in	through the world seeking
inférnum detrúde. Amen.	the ruin of souls. Amen.

Indulgence of 10 years.—S. C. Penit., May 30, 1934.

Ejaculation after Mass

Cor Jesu sacratissimum,	Most sacred Heart of
miserére nobis.	Jesus, have mercy on us!

(Three times, alternately with the priest.)

Indulgence of seven years and seven quarantines.—Pius X, June 17, 1904.

Stand and remain in the pew until priest has entered the sacristy.



The Prefaces and the Proper Communicantes for Certain Feasts and Times

In this section the Sanctus is included after each Preface, and the reference then is to the beginning of the Canon in the Ordinary of the Mass, page 777. However, when the Communicantes is different, this part of the Canon also is included and at its conclusion the reference is then to the continuation of the Canon as per page indicated.

1. Preface and Proper Communicantes of the Nativity

On Christmas and throughout its Octave the following Preface with Communicantes is said. After the Octave and until Epiphany, as well as on the feasts of the Holy Name, the Purification of our Blessed Lady, Corpus Christi and its Octave and the Transfiguration of Our Lord, the following Preface without the Communicantes is said:

<p><i>V.</i> The Lord be with you. <i>R.</i> And with thy spirit. <i>V.</i> Lift up your hearts. <i>R.</i> We have them lifted up unto the Lord. <i>V.</i> Let us give thanks to the Lord our God. <i>R.</i> It is meet and just.</p>	<p><i>V.</i> Dóminus vobíscum. <i>R.</i> Et cum spírítu tuo. <i>V.</i> Sursum corda. <i>R.</i> Habémus ad Dóminum. <i>V.</i> Grátias agámus Dómino Deo nostro. <i>R.</i> Dignum et justum est.</p>
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It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God, because by the mystery of the Word made flesh, from Thy brightness a new light hath risen to shine on the eyes of our souls, in order that, God becoming visible to us, we may be borne upward to the love of things invisible. And therefore with the angels and archangels, with the dominions and powers, with all the hosts of the heavenly army, we sing of Thy glory without end saying:

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Quia per incarnatá verbi mystérium, nova mentis nostræ óculis lux tuæ claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amórem rapiámur. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatióibus, cumque omni milítia cæléstis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua, Hosánna in excélsis. Benedictus qui venit in nómine Dómini, Hosánna in excélsis.

Holy, holy, holy Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

The Beginning of the Canon

Te igitur, clementíssime Pater, per Jesum Christum Filium tuum Dóminum nostrum súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta. In primis, quæ tibi offérimus pro Ecclesiá sancta tua cathólica: quam pacificáre, custodire, adunáre, et régere dignéris, toto orbe terrárum: una cum fámulo tuo Papa nostro *N.*, et Antistite nostro *N.*, et ómnibus orthodoxis atque cathólicæ, et apostólicæ fidel cultóribus.

Meménto Dómine, famulórum famularúmque tuárum *N.* et *N.* et ómnium circumstántium quorum tibi fides cogníta est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptione animárum suárum, pro spe salútis, et incolumitátis suæ: tibi que reddunt vota sua aetérno Deo, vivo et vero.

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspeckled sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Be mindful, O Lord, of Thy servants *N.* and *N.* And of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls, and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

After the Octave of Christmas this special Communicantes is not said. Continue the Canon at page 778.

The Communicantes

Communicantes, et diem (noctem) sacratíssimum celebrántes, quo beátæ Mariæ

Having communion in and celebrating the most sacred day (at the Christmas mid-

night Mass only, night) on which the stainless virginity of blessed Mary brought forth the Saviour of the world; venerating the memory in the first place of the same glorious Mary, ever a virgin, mother of the same Jesus Christ, our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddæus; of Linus, Cle-tus, Clement, Xystus, Cornel-ius, Cyprian, Lawrence, Chry-sogonus, John and Paul, Cos-mas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis ejusdem gloriosæ semper Virginis Mariæ, geni-tricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andréæ, Jacobi, Joán-nis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simó-nis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cy-priáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiani et omnium Sanctó-rum tuorum: quorum méritis precibusque concédis ut in ómnibus protectionis tuæ mu-niámur auxilio. Per eúmdem Christum Dóminum nostrum. Amen.

Continuation of the Canon, at the Hanc igitur, page 778.

2. Preface and Proper Communicantes of the Epiphany

On Epiphany and during its Octave

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

IT is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God: because Thine only-begotten Son appearing

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Quia, cum Unigénitus tuus in substántia nostræ

mortalitátis apparuit, nova nos immortalitátis suæ luce reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominatiónibus, cumque omni militía caléstis exercitus, hymnum glóriæ tuæ cānimus, sine fine dicentes:

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra, glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

in our mortal nature hath restored it by the shedding upon us of that new and immortal light which is His very own. And therefore with the angels and archangels, with the thrones and dominations and with all the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.

The Beginning of the Canon

Te igitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplīces rogāmus, ac pétimus, uti accépta hábeas, et benedícas, hæc & dona, hæc & múnera, hæc & sancta sacrificia illibáta. In primis, quæ tibi offerimus pro Ecclesiá sancta tua cathólica: quam pacificáre, custodire, adunáre, et régere dignéris toto orbe terrárum; una cum famulo tuo Papa nostro N., et Antistite nostro N., et ómnibus orthodoxis atque cathólicæ, et apostólicæ fidei cultóribus.

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, to receive and to bless these & gifts, these & presents, these & holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant N., our Pope, and N., our Bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Meménto, Dómine, famulórum famularúmque tuárum N. et N. et ómnium circumstántium, quorum tibi fides cogníta est, et nota devótio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómni-

Be mindful, O Lord, of Thy servants, N. and N., and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for

the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

bus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

The Communicantes

Having communion in and celebrating the most sacred day on which Thine only-begotten Son, co-eternal with Thee in Thy glory, in very truth visibly appeared in our bodily flesh; venerating the memory in the first place of the glorious Mary, ever a virgin, mother of the same Jesus Christ our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddæus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Communicantes, et diem sacratissimum celebrantes, quo Unigenitus tuus in tua tecum gloria coaeternus, in veritate carnis nostrae visibiliter corporalis apparuit: sed et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornélii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiâni: et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Continuation of the Canon, at Hanc igitur, page 778.

3. Preface of Lent

On Sundays and week-days from Ash Wednesday till the Saturday before Passion Sunday.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

VERE dignum et justum est, æquum et salutäre, nos tibi semper et ubique grätias ägere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui corporáli jejúnio vítia cómprimis mentem élevas, virtútem largiris et præmia: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominationés, tremunt Potestátes, Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súpplici confessióne dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt celi et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excelsis.

IT is truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who on those who chastise their bodies by fasting dost bestow the restraining of evil passions, uplifting of heart, and the enjoying of virtue with its reward. Through Christ our Lord. Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty: which the heavens, and the forces of heaven, together with the blessed seraphim, joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.

Beginning of the Canon, Te igitur, page 777.

4. Preface of the Holy Cross

From Passion Sunday to Maundy Thursday and also on the feasts of the Holy Cross, of the Passion, and of the Precious Blood.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

IT is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God: Who didst establish the salvation of mankind in the wood of the cross, that from whence death came into the world, thence a new life might spring, and that he who by a tree overcame, by a tree might be overthrown. Through Christ our Lord: Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty, which the heavens, and the forces of heaven, together with the blessed seraphim joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnipotens ætérne Deus: Qui salutem humáni géneris in ligno Crucis constituisti: ut unde mors oriebä-tur, inde vita resürgeret: et qui in ligno quoque vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potes-tátes. Cæli, cælórúmque Vir-tútes, ac beáta Seráphim, só-cia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecá-mur, súpplici confessióne dicéntes:

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedic-tus qui venit in nómine Dó-mini. Hosánna in excélsis.

Beginning of the Canon, Te igitur, page 777.

5. Preface and Proper Communicantes for Easter

From Holy Saturday to the Ascension. On Easter Sunday and till following Saturday, inclusive: (on this day), but on Holy Saturday, for the word die (day) substitute nocte (night).

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grätias agámus Dómino Deo nostro.

R. Dignum et justum est.

VERE dignum et justum est, æquum et salutäre: Te quidem, Dómine, omni tēpore, sed in hac potíssimum die (*vel.* in hoc potíssimum) gloriósius prædicäre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriēdo destruxit, et vitam resurgēdo reparávit. Et ideo cum Angelis et Archángelis, cum Thronis, et Dominatió nibus, cumque omni militiá cæléstis exércitus, hymnum glóriæ tuæ cānimus, sine fine dicētes:

Sanctus, Sanctus, Sanctus, Dómine Deus Sábaoth. Pleni sunt celi et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

IT is truly meet and just, right and profitable, to extol Thee indeed at all times, O Lord, but chiefly with highest praise to magnify Thee on this day (in these days) on which for us was sacrificed Christ, our pasch. For He is the true Lamb Who hath taken away the sins of the world; Who by dying Himself hath destroyed our death; and by rising again hath bestowed a new life on us. And therefore with the angels and archangels, with the thrones and dominations, and with all the array of the heavenly host we sing a hymn to Thy glory and unceasingly repeat:

Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

The Beginning of the Canon

Te igitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplīces rogámus, ac pétimus, uti accépta hábeas, et benedícas, hæc ✠ dona, hæc ✠ múnēra, hæc ✠ sancta sacrificiá illibáta, in primis quæ tibi offérimus pro Ecclesiá tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro *N* et Antistite nostro *N* et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

Memento, Dómine, famulórum, famularúmque tuárum,

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N*, our Pope, and *N*, our Bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Be mindful, O Lord, of Thy servants, *N* and *N*, and of all

here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

N. et N. et omnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offerimus: vel qui tibi offerunt, hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptione animárum suárum, pro spe salutis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.

After the Octave of Easter, this special Communicantes is not said. Continue the Canon at page 778.

The Communicantes

Having communion in and celebrating the most sacred day of the resurrection of Our Lord Jesus Christ according to the flesh; venerating also the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

Communicantes et diem sacratissimum celebrántes Resurrectionis Dómini nostri Jesu Christi secúndum carnem: sed et memóriam venerántes, in primis gloriósa semper Vírginis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: Sed et beatórum Apostolorum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis, et Thaddæi; Lini, Cleti, Cleméntis, Xysti, Cornélii Cypriáni, Lauréntii, Chrysógoni, Joánnis, et Pauli, Cosmæ et Damiáni, et ómnium Sanctórum tuórum: quorum méritas precibúsq; concédas, ut in ómnibus protectionis tuæ muniámur auxílio. Per eúndem Christum Dóminum nostrum. Amen.

Continuation of the Canon at the Hanc igitur, page 778, except during Easter week the Hanc igitur is as follows:

Wherefore, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, make to Thee,

Hanc igitur oblationem servitútis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignátus es ex

aqua, et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus, Dómine, ut placatus accipias: diésque nostros in tua pace dispónas, atque ab ætérna damnatione nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

offering it up in like manner for those also whom Thou hast been pleased to make to be born again of water and the Holy Ghost. Grant to them the forgiveness of all their sins; do Thou establish our days in Thy peace; nor suffer that we be condemned forever, but rather command that we be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

Continuation of the Canon at the Quam oblationem, page 779.

6. Preface for the Ascension

From Ascension Day to the Vigil of Pentecost exclusive.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernéntibus est elevátus in cælum, ut nos divinitátis suæ tribúeret esse partícipes. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationíbus, cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

IT is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God: Through Christ our Lord; Who after His resurrection very openly showed Himself to all His disciples, and in their sight was raised up to heaven, in order to give to us to be partakers of His Godhead. And therefore with the angels and archangels, with the thrones and dominations and with all the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

Sanctus, Sanctus, Sanctus, Dóminus Deus Sáboath. Pleni sunt coeli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

The Beginning of the Canon

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Be mindful, O Lord, of Thy servants, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

Te igitur clementissime Pater, per Jesum Christum Fílium, tuum Dóminum nostrum, supplices rogámus ac pétimus, uti accépta hábeas, et benedícas hæc ✠ dona, hæc ✠ múnera, hæc sancta ✠ sacrificia illibáta, in primis quæ tibi offerimus pro Ecclesiá tua sancta cathólica; quam pacificáre, custodíre, adunáre, et régere digneris toto orbe terrárum: una cum famulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodoxis, atque Cathólicæ et Apostólicæ fidei cultóribus.

Meménto Dómine famulórum, famularúmque tuárum *N.* et *N.* et ómnium circumstántium, quorum tibi fides cónita est, et nota devótio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque ómnibus: pro redemptióne animárum suárum, pro spe salutis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo vivo et vero.

On Ascension Day and during Octave of Ascension only, the following special Communicantes is said. Otherwise continue the Canon, at the Hanc igitur, page 778.

The Communicantes

Having communion in and celebrating the most sacred day on which Our Lord, Thine only-begotten Son, established

Communicántes et diem sacratíssimum celebrántes, quo Dóminus noster unigénitus Fílius, tuus unitam

sibi fragilitatis nostræ substantiam in gloriæ tuæ dextera collocavit: sed et memoriam venerantes, in primis gloriôsæ semper virginis Mariæ, Genitricis Dei et Dómini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi; Lini, Cleti, Clementis, Xysti, Cornélii, Cypriáni, Laurentii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni, et ómnium sanctorum tuorum: quorum méritis precibusque concédas, ut in ómnibus protectiónis tuæ muniámur auxilio. Per eúndem Christum Dóminum nostrum. Amen.

at Thy right hand in glory that frail nature of ours which He had assumed: venerating the memory in the first place of the glorious Mary, ever a virgin, mother of the same Jesus Christ, our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Continuation of the Canon, at the Hanc igitur, page 778.

7. Preface and Communicantes for Pentecost

From the Vigil of Pentecost, till the following Saturday inclusive, and in votive Masses of the Holy Ghost (when the words hodierna die (this day) are omitted).

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up, unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne, Deus: per Christum Dóminum nostrum. Qui ascéndens super omnes cælos, sedénsque

IT is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God: Through Christ our Lord: Who, ascending over all the heavens and

sitting at Thy right hand, did (this day), according to His word, send down the Holy Ghost upon the children of His adoption. Wherefore all peoples upon this earth rejoice with exceeding great joy; the heavenly virtues likewise and the angelic powers sing a hymn to Thy glory and unceasingly repeat:

Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

ad dexteram tuam, promissum Spiritum sanctum (hodierna die) in filios adoptionis effudit. Quapropter profusis gaudiis, totus in orbe terrarum mundus exultat. Sed et supernæ Virtutes, atque angelicæ Potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cæli, et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

The Beginning of the Canon

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Be mindful, O Lord, of Thy servants, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they

Te igitur clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogâmus ac pétimus, uti accépta hábeas, et benedicas hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibâta, in primis quæ tibi offerimus pro Ecclesiâ tua sancta Catholica; quam pacificâre, custodire, adunâre, et régere digneris toto orbe terrarum: una cum famulo tuo Papa nostro *N.* et Antistite nostro *N.* et omnibus orthodoxis, atque Catholicæ et Apostolicæ fidei cultoribus.

Meménto Dómine famulorum, famularúmque tuárum *N.* et *N.* Et omnium circumstantium, quorum tibi fides cónita est, et nota devótio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus: pro redemptione animárum suárum, pro spe

salútis et incolumitátis suæ: hope for, and who now pay
tibi que reddunt vota sua ætér- their vows to Thee, God
no Deo vivo et vero. eternal, living, and true.

After the Octave of Pentecost, the following Communicantes is not said. Continue the Canon at page 778.

The Communicantes

Communicántes, et diem
sacratíssimū Pentecóstes
celebrántes, quo Spíritus
sanctus Apóstolis, innúmeris
linguis appáruit: sed et me-
móriam venerántes, in primis
gloriósæ semper Vírginis Ma-
ríæ, Genitrícis Dei et Dómini
nostri Jesu Christi: sed et be-
atórum Apostolórum et Már-
tyrum tuórum, Petri et Pauli,
Andréæ, Jacóbi, Joánnis,
Thomæ, Jacóbi, Philippi, Bar-
tholomæi, Matthæi, Simónis et
Thaddæi; Lini, Cleti, Cle-
méntis, Xysti, Cornélii, Cypri-
áni, Laurentii, Chrysógoni,
Joánnis et Pauli, Cosmæ et
Damiáni, et ómnium sanctó-
rum tuórum: quorum méritis
precibúsq; concédas, ut in
ómnibus protectiónis tuæ mu-
niámur auxilio. Per eúmdem
Christum Dóminum nostrum.
Amen.

Having communion in and
celebrating the sacred day of
Pentecost on which the Holy
Ghost appeared to the apostles,
betokened by numberless
tongues; venerating the mem-
ory in the first place of the
glorious Mary, ever a virgin,
mother of the same Jesus
Christ our God and Lord, like-
wise of Thy blessed apostles
and martyrs, Peter and Paul,
Andrew, James, John, Thomas,
James, Philip, Bartholomew,
Matthew, Simon and Thad-
deus; of Linus, Cletus, Clement,
Sixtus, Cornelius, Cyprian,
Lawrence, Chrysogonus, John
and Paul, Cosmas and Damian,
and of all Thy saints: for the
sake of whose merits and
prayers do Thou grant that in
all things we may be defended
by the help of Thy protection.
Through the same Christ, our
Lord. Amen.

*Continuation of the Canon at the Hanc igitur, page 778.
However, during Pentecost week the Hanc igitur is as follows:*

Hanc igitur oblationem ser-
vitútis nostræ, sed et cunctæ
familiæ tuæ, quam tibi offéri-
mus pro his quoque, quos re-
generáre dignátus es ex aqua
et Spíritu sancto, tribuens eis
remissionem ómnium pecca-
tórum, quæsumus Dómine, ut
placátus accipias: diésque
nostros in tua pace dispónas,
atque ab ætérna damnatióne
nos éripi, et in electórum tuó-

Wherefore, we beseech Thee,
O Lord, graciously to receive
this oblation which we Thy
servants and with us Thy
whole family, make to Thee,
offering it up in like manner
for those also whom Thou
hast been pleased to make to
be born again of water and the
Holy Ghost. Grant to them the
forgiveness of all their sins; do
Thou establish our days in

Thy peace; nor suffer that we rum júbeas grege numerári.
 be condemned forever, but Per Christum Dóminum nos-
 rather command that we be trum. Amen.
 numbered in the flock of Thine
 elect. Through Christ our Lord.
 Amen.

*Continuation of the Canon at the Quam oblationem,
 page 779.*

8. Preface of the Most Holy Trinity, or for Sundays

*This preface is found in The Ordinary of the Mass, page 773.
 It is said or sung on all Sundays unless another one is
 assigned.*

9. Preface of the Sacred Heart

V. The Lord be with you.	V. Dóminus vobiscum.
R. And with thy spirit.	R. Et cum spíritu tuo.
V. Lift up your hearts.	V. Sursum corda.
R. We have them lifted up unto the Lord.	R. Habémus ad Dóminum.
V. Let us give thanks unto the Lord our God.	V. Grátias agámus Dómino. Deo nostro.
R. It is meet and just.	R. Dignum et justum est.

IT is truly meet and just,
 right and availing unto
 salvation, that we should at
 all times and in all places give
 thanks unto thee, O holy Lord,
 Father almighty, everlasting
 God; who hast willed that
 thine only-begotten Son hang-
 ing on the cross should be
 transfixed with a soldier's
 lance, so that the opened
 Heart, treasure-place of di-
 vine bounty, might flood us
 with the torrents of compas-
 sion and grace, and that that
 which never ceased to burn
 with love for us, should be re-
 pose for the devout and to the
 penitent should open the shel-

VERE dignum et justum
 est, æquum et salutáre,
 nos tibi semper, et ubique grá-
 tias ágere: Dómine sancte,
 Pater omnípotens, ætérne
 Deus: Qui Unigénitum tuum
 in cruce pendéntem lancea
 militis transfigi voluísti, ut
 apértum Cor, divínæ largitátis
 sacrárium, torréntes nobis
 fúnderet misératiónis et grá-
 tiæ, et quod amóre nostri fla-
 gráre nunquam déstitit, piis
 esset réquies et peniténtibus
 patéret salutis refúgium. Et
 ideo cum Angelis et Archán-
 gelis, cum Thronis et Domi-
 natió nibus, cumque omni mi-
 litia, cæléstis exércitus, hym-

num glóriæ tuæ cānimus, sine ter of salvation. And there-
fine dicētes: fore with the angels and arch-

dominations, and with all the array of the heavenly host, we
sing a hymn to Thy glory and unceasingly repeat:

Sanctus, Sanctus, Sanctus Holy, Holy, Holy, Lord God of
Dóminus Deus Sábaoth. Pleni hosts. Heaven and earth are
sunt cæli, et terrâ glória tua. full of Thy glory. Hosanna in
Hosanna in excelsis. Bene- the highest. Blessed is He Who
dictus qui venit in nómine cometh in the name of the
Dómini. Hosanna in excelsis. Lord. Hosanna in the highest.

Beginning of the Canon, Te igitur, page 777.

10. Preface of Jesus Christ, King

V. Dóminus vobiscum.

R. Et cum spiritu tuo,

V. Sursum corda..

R. Habémus ad Dóminum.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up
unto the Lord.

V. Grátias agámus Dómino
Deo nostro.

V. Let us give thanks to the
Lord our God.

R. Dignum et justus est.

R. It is meet and just.

VERE dignum et justum
est, æquum et salutäre,
nos tibi semper, et ubique
grátias ágere: Dómine sancte,
Pater omnipotens, ætérne De-
us: Qui unigénitum Fíllum
tuum Dóminum nostrum Je-
sum Christum, Sacerdótem
ætérnum et universórum Re-
gem, óleo exsultatiónis unxi-
sti: ut seípsum in ara crucis,
hóstiam immaculatam et pa-
cíficam, offerens, redempti-
onis humánæ sacraménta perá-
geret: et suo subjéctis império
ómnibus creatúris, ætérnum et
universále regnum imménsæ
tuæ tráderet Majestáti: reg-
num veritátis et vitæ; regnum
sanctitátis et grátiae; regnum
justitiæ, amóris et pacis. Et
ideo cum Angelis et Archán-
gelis, cum Thronis et Domi-
natió nibus, cumque omni mi-
litiá cæléstis exercitus, hym-

IT is truly meet and just,
right and profitable, for us,
at all times, and in all places,
to give thanks to Thee, O Lord,
the holy One, the Father al-
mighty, the everlasting God:
Who didst anoint with the oil
of gladness Thine only-begot-
ten Son, our Lord Jesus Christ,
eternal Priest and King of the
universe: that, offering Him-
self as a stainless peace-offer-
ing on the altar of the cross,
He might fulfill the pledges of
man's redemption; and, having
all creatures subject to His
power, might deliver to Thy
sublime majesty an eternal and
universal kingdom, a kingdom
of truth and life; a kingdom of
holiness and grace, a kingdom
of justice, love and peace. And
therefore with the angels and
archangels, with the thrones
and dominations, and with all

the array of the heavenly host, num glóriæ tuæ cānimus, sine
we sing a hymn to Thy glory fine dicētes.
and unceasingly repeat:

Holy, Holy, Holy, Lord God	Sanctus, Sanctus, Sanctus
of hosts. Heaven and earth are	Dóminus Deus Sábaoth. Pleni
full of Thy glory. Hosanna in	sunt cæli et terra glória tua.
the highest. Blessed is He Who	Hosánna in excélsis. Benedíc-
cometh in the name of the	tus qui venit in nómine Dó-
Lord. Hosanna in the highest.	mini. Hosánna in excélsis.

Beginning of the Canon, Te igitur, page 777.

11. Preface of the Blessed Virgin

On all feasts of our Blessed Lady except Purification. In this Preface the title of the occurring festival of our Blessed Lady is inserted in the place indicated. In Masses of the Blessed Virgin Mary said on other than her feast-days, the insertion is Et te in veneratione ("Likewise . . . in the veneration").

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up
unto the Lord.

V. Let us give thanks to the
Lord our God.

R. It is meet and just.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino
Deo nostro.

R. Dignum et justum est.

IT is truly meet and just,
right and availing unto
salvation, that we should at
all times and in all places give
thanks to thee, O holy Lord,
Father almighty, everlasting
God: and on the . . . of the
blessed Mary, ever a virgin,
should praise and bless and
proclaim Thee. For she con-
ceived Thine only-begotten Son
by the overshadowing of the
Holy Ghost; and losing not the
glory of her virginity, gave to
the world the everlasting light,
Jesus Christ our Lord. Through
whom the angels praise thy
majesty, the dominions wor-
ship it, and the powers are in
awe. The heavens and the
heavenly hosts, and the blessed

VERE dignum et justum
est, æquum et salutäre,
nos tibi semper et ubique grá-
tias ágere: Dómine sancte,
Pater omnipotens, ætérne De-
us: Et te in . . . beátæ Ma-
ríæ semper Virgínis collau-
dáre, benedícere et prædicäre.
Quæ et Unigénitum tuum
Sancti Spiritus obumbratióne
concépit: et virginitátis glória
permanénte, lumen ætérnum
mundo effúdit, Jesum Chri-
stum Dóminum nostrum. Per
quem majestátem tuam lau-
dant Angeli, adórant Domina-
tiónes, tremunt Potestátes.
Cæli calorúmque Virtútes, ac
beáta Séráphim, sócia exsul-
tatióne concélebrant. Cum
quibus et nostras voces ut ad-

mítti júbeas deprecámur, seraphim join together in celebrating their joy. With these
súpplíci confessióne dicéntes: we pray Thee join our own
voices also, while we say with
lowly praise:

Sanctus, Sanctus, Sanctus Holy, Holy, Holy, Lord God
Dóminus Deus Sábaoth. Pleni of hosts. The heavens and the
sunt cæli, et terra glória tua. earth are full of Thy glory.
Hosánna in excélsis. Benedic Hosanna in the highest.
tus qui venit in nómine Dó- Blessed is He Who cometh in
mini. Hosánna in excélsis. the name of the Lord. Hosanna
in the highest.

Beginning of the Canon, Te igitur, page 777.

12. Preface of St. Joseph

In all the Masses of St. Joseph and in those not of Our Lord in which he is commemorated, unless another Preface is prescribed.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino
Deo nostro.

R. Dignum et justum est.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up
unto the Lord.

V. Let us give thanks to the
Lord our God.

R. It is meet and just.

VERE dignum et justum
est, æquum et salutáre,
nos tibi semper, et ubique
grátias ágere: Dómine sancte,
Pater omnípotens, atérne
Deus. Et te in Festivitate
(Veneratione) beati Joseph
débitis magnificáre præcóniis,
benedicere et prædicáre. Qui
et vir justus, a Te Deíparæ
Vírugini Sponsus est datus: et
fidelis servus ac prudens, su-
per Familiam tuam est consti-
tútus: ut Unigénitum tuum
Sancti Spíritus obumbratióne
concéptum, patérna vice cus-
todíret, Jesum Christum, Dó-
minum nostrum. Per quem
majestátem tuam laudant An-

IT is truly meet and just,
right and profitable for us,
at all times, and in all places,
to give thanks to Thee, O holy
Lord, Father almighty, eternal
God, and on the festivity (ven-
eration) of St. Joseph to mag-
nify Thee with due praise, to
bless and proclaim Thee. The
just man who was given by
Thee as a spouse to the Virgin
Mother of God, and was
placed over Thy Family as a
faithful and prudent servant;
so that taking the place of the
eternal Father, he might guard
the only-begotten Son con-
ceived by the shadow of the
Holy Ghost, Jesus Christ, Our

Lord, through Whom the angels praise Thy majesty, the dominions worship it, the powers are in awe, the heavens and the heavenly hosts and the blessed seraphim join together in celebrating their joy. With these, we pray Thee, join our own voices also, while we sing with lowly praise:

Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

geli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Séraphim, sócia exsultatione concélebrant. Cum quibus et nostras voces, ut admitti jubeas deprecámur, supplicí confessionalone dicéntes.

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

Beginning of the Canon Te igitur, page 777.

13. Preface of the Apostles

On the festivals of the Apostles and Evangelists (except that of St. John, Apostle and Evangelist, Dec. 27), and during their octaves.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

IT is truly meet and just, right and profitable, humbly to beseech Thee, O Lord, to forsake not the flock of which Thou art the eternal shepherd, but through Thy holy apostles ever to guard and keep it, so that it be governed by those rulers whom Thou didst set over it to be its pastors under Thee. And therefore with the angels and archangels, with the thrones and dominations, and with all the array of the

VERE dignum et justum est, æquum et salutäre: Te, Dómine, suppliciter exorare, ut gregem tuum pastor æterne non déseras: sed per beátos Apóstolos tuos continúa protectióne custódias. Ut íisdem rectóribus gubernétur, quos óperis tui vicários eidem contulisti præesse pastóres. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militía cæléstis exércitus,

hymnum glóriæ tuæ cānimus,
sine fine dicētes.

Sanctus, Sanctus, Sanctus,
Dóminus Deus Sábaoth. Pleni
sunt celi et terra glória tua.
Hosánna in excélsis. Benedíc-
tus qui venit in nómine Dó-
mini. Hosánna in excélsis.

heavenly host we sing a hymn
to Thy glory and unceasingly
repeat:

Holy, Holy, Holy, Lord God
of hosts. The heavens and the
earth are full of Thy glory.
Hosanna in the highest.
Blessed is He Who cometh in
the name of the Lord. Hosanna
in the highest.

Beginning of the Canon, Te igitur, page 777.

14. Preface for Weekdays

Also called Common or Daily Preface.

This Preface is found in the Ordinary of the Mass, page 775.

15. Preface for the Dead

In all Masses for the Dead.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino
Deo nostro.

R. Dignum et justum est.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up
unto the Lord.

V. Let us give thanks to the
Lord our God.

R. It is meet and just.

VERE dignum et justum
est æquum et salutäre,
nos tibi semper et ubique,
grátias ágere; Dómine Sancte,
Pater omnípotens, ætérne De-
us: per Christum Dóminum
nostrum. In quo nobis spes
beátæ resurrectiónis effúlsit,
ut quos contrístat certa mori-
éndi conditio, eósdem conso-
létur futúre immortalitátis
promissio. Tuis enim fidéli-
bus, Dómine, vita mutá-
tur, non tóllitur, et dissolúta ter-
réstris hujus incolátus domo,
ætérna in cælis habitátio com-
parátur. Et ideo cum Angelis
et Archángelis, cum Thronis
et Dominatió nibus cumque

IT is truly meet and just,
right and profitable for us,
at all times, and in all places,
to give thanks to Thee, O holy
Lord, Father almighty, eternal
God: through Christ, our Lord,
in Whom the hope of a happy
resurrection has shone on us,
so that those whom the cer-
tain fate of dying renders sad,
may be consoled by the prom-
ise of future immortality. For
with regard to Thy faithful, O
Lord, life is changed, not taken
away; and the house of their
earthly dwelling being de-
stroyed, an eternal dwelling in
heaven is obtained. So with the
angels and archangels, with

the dominions and powers, with all the hosts of the heavenly army, we sing of Thy glory without end, saying:

Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

omni militia cœlestis exercitus, hymnum glóriæ tuæ cānimus, sine fine dicentes.

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

Beginning of the Canon, Te igitur, page 777.

O PRAISE THE LORD
ALL YE NATIONS



Prayer Conclusions

The endings of the *Prayers (also named Collects), Secrets and Postcommunions* vary according to the nature of the prayer.

Because of their frequent repetition they are not given in full, but are referred to under abbreviated designations as follows:

Through our Lord. This is used in prayers addressed to God the Father, and its complete form is: *Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. R. Amen.*

(Latin: *Per Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R. Amen.*)

Through the same. This is used in prayers making mention of our Blessed Lord. The complete form is: *Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. R. Amen.* (Latin: *Per eúndem Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in imitáte Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R. Amen.*)

Through . . . in the unity of the same. This is used when the prayer makes mention of the Holy Ghost. The complete form is: *Through Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. R. Amen.* (Latin: *Per Jesum Christum filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R. Amen.*)

Who with Thee. This is used when the final clause in the prayer refers to our Blessed Lord. The complete form is: *Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. R. Amen.* (Latin: *Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R. Amen.*)

Who livest. This is used when the prayer is addressed directly to God the Son. The complete form is: *Who livest and reignest, with God the Father, in the unity of the Holy Ghost, God, world without end. R. Amen.* (Latin: *Qui vivis et regnas, cum Deo Patre in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R. Amen.*)

Additional Prayers

Prayers, Secrets and Postcommunions

On all days on which no festival marked in the calendar as of double rite occurs, the number of *Prayers* (sometimes known as *Collects*), and of corresponding *Secrets* and *Post-communions* said at Mass, may not be less than three. If more are used, the whole number must be odd, (five or seven). The exceptions to this rule are stated in their proper places in this Missal, and are to be found noted each year in the *diocesan directory* or *Ordo*.

Of the three Prayers, the first is the one proper to the Mass then being celebrated. For the second and third are counted such commemorations as may have to be made of saints' days, octaves, vigils, or ferias. For days on which such commemorations are lacking, two Prayers, varying according to the seasons of the liturgical year, are appointed, one or both to be said as may be required.

When a *semi-double* or *simple* feast occurs on a Sunday, the second prayer is of the feast, the third of our Blessed Lady, and the prayer for the Church or Pope is omitted. When two *semi-double* or *simple* feasts, or one *semi-double* and one *simple* feast occur on a Sunday, they are commemorated and the commemoration of our Blessed Lady and the prayer for the Pope are omitted. When a *double* feast or a *double* and a *simple* feast occur on a Sunday they are commemorated, and the commemoration of our Blessed Lady and the prayer for the Pope are omitted.

They are called Common Commemorations and are six in number, as follows:

1. Of Our Blessed Lady.
2. For God's Holy Church, or for the Pope.
3. For the Intercession of the Saints.
4. For the Living and the Dead.
5. Of the Holy Ghost.
6. Prayer at the Choice of the Celebrant.

The following table indicates how these Common Commemorations are to be employed throughout the ecclesiastical year:

1. *From the first Sunday of Advent to the vigil of the Nativity of Our Lord exclusive:*

IN MASSES OF THE SEASON: ¹

Second Prayer, of Our Blessed Lady.

Third Prayer, for God's Holy Church, or for the Pope.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.

Third Prayer, of Our Blessed Lady.

2. *From the Octave of the Epiphany to the Purification:*

Second Prayer, of Our Blessed Lady.

Third Prayer, for God's Holy Church, or for the Pope.

3. *From the Purification to Ash Wednesday:*

Second Prayer, for the Intercession of the Saints.

Third Prayer, at the choice of the Celebrant.

4. *From Ash Wednesday to Passion Sunday:*

IN MASSES OF THE SEASON:

Second Prayer, for the Intercession of the Saints.

Third Prayer, for the Living and the Dead.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.

Third Prayer, for the Intercession of the Saints.

5. *From Passion Sunday to Holy Thursday:*

IN MASSES OF THE SEASON:

Second Prayer, for God's Holy Church, or for the Pope.

Third Prayer is not said.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.

Third Prayer, for God's Holy Church, or for the Pope.

¹The term *Prayer* here includes also the corresponding Secret and Postcommunion.

6. *Within the Octave of Easter:*

Second Prayer, for God's Holy Church, or for the Pope.

Third Prayer is not said.

7. *From the Octave of Easter to the Feast of the Ascension:*

Second Prayer, of Our Blessed Lady.

Third Prayer, for God's Holy Church, or for the Pope.

8. *Within the Octave of Pentecost:*

Second Prayer, for the Church, or for the Pope.

Third Prayer is not said.

9. *From the Octave of Pentecost to Advent:*

Second Prayer, for the Intercession of the Saints.

Third Prayer, at the Choice of the Celebrant.

10. *Within the Octaves of the Blessed Virgin and of All Saints; likewise on Saturdays when the Office of the Blessed Virgin is recited:*

Second Prayer, of the Holy Ghost.

Third Prayer, for the Church, or for the Pope.

11. *Within the Octaves of Corpus Christi and of All Saints:***IN THE MASSES OF THE OCTAVE:**

Second Prayer, of Our Blessed Lady.

Third Prayer, for the Church, or for the Pope.

ON SEMI-DOUBLE FEASTS OCCURRING WITHIN OCTAVES:

Second Prayer, of the Octave.

Third, that Prayer which would be said in the second place if the Mass of the Octave were celebrated.

12. *On Vigils (except the Vigils of Christmas, Pentecost, and All Saints):*

Second Prayer, of Our Blessed Lady.

Third Prayer, for the Church, or for the Pope.

13. On Vigil of All Saints:

Second Prayer, of the Holy Ghost.

Third Prayer, for the Church, or for the Pope.

14. For the Votive Mass of the Immaculate Conception of the Blessed Virgin Mary:

Second Prayer, of the Holy Ghost.

Third Prayer, for the Church, or for the Pope.

Note.—When on a Sunday a commemoration is made of any double, or of an octave-day, or of a day within an octave, the third prayer in Mass is omitted.

Of Our Blessed Lady

(From the first Sunday of Advent to Christmas Eve)

Prayer. Deus qui de beatæ

DEUS, qui de beatæ Mariæ Virginis útero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvémur. Per eundem Dóminum.

O God, Who didst will that at the message of an angel Thy word should take flesh in the womb of the Blessed Virgin Mary: grant that we, Thy suppliants, who believe her to be truly the mother of God, may be helped by her intercession with Thee. Through the same.

Secret

IN MÉNTIBUS nostris quæsumus Dómine veræ fidei sacraménta confirma: ut qui concéptum de Virgine Deum verum et hóminem confitémur; per ejus salutíferæ resurrectionis poténtiam, ad ætérnam mereámur pervenire lætítiam. Per eúmdem Dóminum.

STRENGTHEN in our minds, we beseech Thee, O Lord, the mysteries of the true faith: that we, who profess Him Who was conceived of the Virgin to be true God and man, may, by the power of His saving resurrection, deserve to attain unto everlasting joy. Through the same.

Postcommunion

GRÁTIAM tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts: that we, to

whom the incarnation of nuntiāte, Christi Fīlii tui in-
 Christ, Thy Son, was made carnatiōnem cognōvimus, per
 known by the message of an passiōnem ejus et crucem ad
 angel, may by His passion and resurrectiōnis glōriam perdu-
 cross be brought to the glory cāmur. Per eūdem Dōmi-
 of His resurrection. Through num,
 the same.

(From Christmas Day to the feast of the Purification)

Prayer. Deus, qui salutis

O GOD, Who, through the **D**EUS, qui salutis æternæ,
 fruitful virginity of beātæ Mariæ virginitate
 blessed Mary, hast bestowed fecūda, humano generi præ-
 upon mankind the rewards of mia præstitisti: tribue, quæ-
 eternal salvation, grant, we sumus; ut ipsam pro nobis
 beseech Thee, that we may ex- intercédere sentiāmus, per
 perience the intercession in quam meruimus auctōrem
 our behalf of her through vitæ suscipere, Dōminum nos-
 whom we have been made trum Jesum Christum Fīlium
 worthy to receive the author of tuum. Qui tecum.
 life, Our Lord Jesus Christ,
 Thy Son. Who with Thee.

Secret

BY THY clemency, O Lord, **M**UA, Dōmine, propitia-
 and by the intercession tione, et beātæ Mariæ
 of blessed Mary, ever Virgin, semper Virginis intercessiōne:
 may this offering avail us for ad perpétuam atque præsen-
 prosperity and peace, now and tem hæc oblātiō nobis profi-
 forevermore. Through our Lord. ciat prosperitatem et pacem.
 Per Dōminum.

Postcommunion

MAY this communion, O **H**ÆC nos commūnio, Dō-
 Lord, cleanse us from mine, purget a crimine,
 sin and, by the intercession et, intercedēte beāta Virgine,
 of the Blessed Virgin Mary, Dei Genitricis, Mariæ, cœlestis
 mother of God, make us par- remēdii faciāt esse consortes.
 takers of the heavenly remedy. Per Dōminum.
 Through our Lord.

(From the feast of the Purification to Advent Sunday)

Prayer. Concede nos

GRANT US, Thy servants, we **C**ONCÈDE nos fámulos tuos,
 beseech Thee, O Lord quæsumus, Dōmine Deus
 God, to enjoy continual health perpétua mentis et cōrporis

sanitate gaudere: et gloriósa
beátæ Mariæ semper Virginis
intercessióne, a præsentí li-
berári tristítia, et æténa pér-
frui lætítia. Per Dóminum.

of soul and body; and by the
glorious intercession of blessed
Mary, ever Virgin, to be deliv-
ered from present sorrow, and
to attain everlasting joy.
Through our Lord.

Secret

QUA Dómine propitiatióne,
et beátæ Mariæ semper
Virginis intercessióne, ad per-
pétuam atque præsentem
hæc oblátio nobis proficiat
prosperitátem et pacem. Per
Dóminum.

BY THY mercy, O Lord, and
through the intercession
of blessed Mary, ever Virgin,
may this offering avail us unto
our welfare and peace, both
now and forever. Through our
Lord.

Postcommunion

SUMPTIS Dómine salútis
nostræ subsidiis: da
quæsumus beátæ Mariæ sem-
per Virginis patrocíniis nos
ubique prótegi; in cujus ven-
eratióne hæc tuæ obtúlimus
majestáti. Per Dóminum.

GRANT, O Lord, that we who
have received these helps
to salvation may be everywhere
defended by the patronage of
blessed Mary, ever Virgin, in
whose honor we have offered
this sacrifice to Thy majesty.
Through our Lord.

For God's Holy Church

Prayer. Ecclesiae tuæ

ECCLESIAE tuæ, quæsumus,
Dómine, preces placátus
admitte: ut, destrúctis adver-
sitátibus et erróribus univérsis,
secura tibi sérviat liber-
táte. Per Dóminum.

GRACIOUSLY hear, O Lord,
the prayers of Thy
Church that, having overcome
all adversity and every error,
she may serve Thee in security
and freedom. Through our
Lord.

Secret

PRÓTEGE NOS, Dómine, tuis
mystériis serviéntes: ut
divinis rebus inhæréntes, et
córpoze tibi famulémur et
mente. Per Dóminum.

PROTECT US, O Lord, who
assist at Thy mysteries,
that, cleaving to things divine,
we may serve Thee both in
body and in mind. Through our
Lord.

Postcommunion

QUÆSUMUS, Dómine Deus
noster, ut quos divína

O LORD our God, we pray
Thee that Thou suffer

not to succumb to human hazards those whom Thou hast been pleased to make sharers of divine mysteries. Through our Lord.

tribuis participatióne gaude, humanis non sinas subiacere periculis. Per Dóminum.

For the Pope

Prayer. Deus, omnium fidelium

O GOD, the shepherd and ruler of all the faithful, look with favor upon Thy servant N., whom Thou hast been pleased to appoint pastor over Thy Church: grant him, we beseech Thee, that by word and example he may be of profit to those over whom he has been placed, and, together with the flock committed to his care, attain unto life everlasting. Through our Lord.

DEUS ómnium fidélium pastor et rector, fámulum tuum N. quem pastórem Ecclésiæ tuæ præesse voluisti, propitiús respice: da ei quæsumus verbo et exémplo, quibus præest, proficere; ut ad vitam, una cum grege sibi crédito, perveniat sempiternam. Per Dóminum.

Secret

BE APPEASED, we beseech Thee, O Lord, by the gifts we offer; and govern by Thy continuous protection Thy servant N., whom Thou hast been pleased to appoint chief shepherd over Thy Church. Through our Lord.

OBLATIS quæsumus Dómine placare munéribus: et fámulum tuum N. quem pastórem Ecclésiæ tuæ præesse voluisti, assídua protectione gubérna. Per Dóminum.

Postcommunion

MAY the reception of this divine sacrament be our protection, O Lord; and may it ever save and defend Thy servant N., whom Thou hast been pleased to set up as pastor over Thy Church, and also the flock Thou hast entrusted to his care. Through our Lord.

HÆC nos quæsumus Dómine divíni sacraménti percéptio protégat: et fámulum tuum N. quem pastórem Ecclésiæ tuæ præesse voluisti, una cum commísso sibi grege, salvet semper et múníat. Per Dóminum.

In Masses in which a Collect in honor of the Blessed Virgin has been said either as the prayer proper to the Mass, or as an obligatory commemoration, in place of those just given, the Collect or Prayer of the Holy Ghost is said before that for the Church or for the Pope.

Of the Holy Ghost

Prayer. *Deus, qui corda*

DEUS, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere, et de ejus semper consolatíone gaudére. Per Dóminum . . . in unitáte.

O GOD, Who hast instructed the hearts of the faithful by the light of the Holy Spirit: grant us by the same spirit to relish what is right and ever rejoice in His consolation. Through . . . in the unity of the same . . .

Secret

DÚNERA, quæsumus, Dómine, oblata sanctifica: et corda nostra sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte.

SANCTIFY, we beseech Thee, O Lord, the gifts we offer, and cleanse our hearts by the light of the Holy Ghost. Through . . . in the unity of the same . . .

Postcommunion

SANCTI Spíritus, Dómine, corda nostra mundet infúso: et sui roris íntima aspersione fecúndet. Per Dóminum . . . in unitate.

MAY our hearts be cleansed, O Lord, by the inpouring of the Holy Spirit; may He render them fruitful by watering them with His heavenly dew. Through . . . in the unity of the same.

By exception, from Passion Sunday to Low Sunday, and within the octave of Pentecost, only two prayers are obligatory at Mass: the one proper to the Mass itself, and another which, when no commemoration has to be made, must be one of those given above for the Church or for the Pope.

At other seasons of the year, that is, from the feast of the Purification to Lent, and from Trinity Sunday to Advent, the two additional prayers are: the first, for the intercession of the saints, and the second, any one of those in the Missal that the priest may choose. This third prayer is usually selected from those which appear toward the end of this volume, under the title Occasional Prayers, page 1494. But in Lent it is appointed that the celebrant say in this place the Prayer for the living and the dead.

For the Intercession of the Saints

Prayer. *A cunctis*

ACUNCTIS NOS quæsumus Dómine mentis et corporis defénde periculis: et in-

DEFEND US, we beseech Thee, O Lord, from all dangers of mind and body: and

through the intercession of the blessed and glorious Mary, ever Virgin, mother of God, of St. Joseph, of Thy holy apostles Peter and Paul, of blessed N. (*the patron saint*) and of all the saints, in Thy loving-kindness grant us safety and peace; that, all adversities and errors being overcome, Thy Church may serve Thee in security and freedom. Through our Lord.

tercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beato Joseph, beatis Apóstolis tuis Petro et Paulo, atque beato N. et omnibus Sanctis, salutem nobis tribue benignus et pacem; ut destrúctis adversitatibus et erróribus univérsis, Ecclésia tua secúra tibi sérviat libertate. Per Dóminum,

Secret

GRACIOUSLY hear us, O God our Saviour, and, by virtue of this Sacrament, defend us from all enemies of soul and body, bestowing upon us Thy grace here and Thy glory hereafter. Through our Lord.

EXAUDI nos Deus salutáris noster: ut per hujus sacraménti virtútem, a cunctis nos mentis et corpóris hóstibus tueáris, grátiam tribuens in præsénti, et glóriam in futuro. Per Dóminum.

Postcommunion

MAY the gift of this Divine Sacrament which we have offered, cleanse us and defend us, we beseech Thee, O Lord; and through the intercession of the Blessed Virgin Mary, mother of God, of St. Joseph, of Thy holy apostles Peter and Paul, of blessed N. (*the patron saint of the Church*) and of all the saints, free us from all iniquity and deliver us from all adversity Through the same.

MUNDET et múniat nos quæsumus Dómine divíni sacraménti munus oblátum: et intercedente beata Virgine Dei Genitrice Maria, cum beato Joseph, beatis Apóstolis tuis Petro et Paulo, atque beato N. et omnibus Sanctis; a cunctis nos reddat et perversitatibus expiátos, et advérsitatibus expeditos. Per eundem Dóminum.

For the Living and the Dead

Prayer. Omnipotens sempiterne Deus

ALmighty and eternal God, Who hast dominion over the living and the dead, and art merciful to all of whom Thou foreknowest that they

OMNIPOTENS sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse

prænoſcis: te ſupplices exoramus: ut pro quibus effundere preces decrévimus, quosque vel præſens ſæculum adhuc in carne rétinet, vel futurum jam exutos corpore ſuſcépit, intercedéntibus omnibus Sanctis tuis, pietátis tuæ cleméntia omnium delictórum ſuórum véniam conſequántur. Per Dóminum.

will be Thine by faith and good works, we humbly beſeech Thee, that they for whom we have reſolved to pour forth our prayers, whether this world ſtill retaineth them in the fleſh, or the other world hath already received them freed from the body, may by the grace of Thy loving-kindneſs, and through the interceſſion of all Thy ſaints, obtain the forgiveness of all their ſins. Through our Lord.

Secret

Deus, cui ſoli cógnitus eſt númerus electórum in ſupérna felicitáte locandus: tribue quæſumus; ut intercedéntibus omnibus Sanctis tuis, univerſórum, quos in oratíone commendátos ſuſcépimus, et omnium fidélium nómina, beatæ prædeſtinatiónis liber adſcripta retíneat. Per Dóminum.

O God, to Whom alone is known the number of the elect who ſhall attain the happineſs of heaven, grant, we beſeech Thee, that by the interceſſion of all Thy ſaints, the names of thoſe who have been commended to our prayers and of all the faithful, may be written in the book of bleſſed predeſtination. Through our Lord.

Postcommunion

PURÍFICENT NOS quæſumus Omnípotens et miſericors Deus sacraménta quæ ſúmpſimus: et intercedéntibus omnibus Sanctis tuis, præſta; ut hoc tuum sacraméntum non ſit nobis réatus ad pœnam, ſed interceſſio ſalutáris ad véniam: ſit ablútio ſcélerum, ſit fortitúdo fragílum, ſit contra ómnia mundi perícula firmamentum; ſit vivórum atque mortuórum fidélium remiſſio omnium delictórum. Per Dóminum.

ALMIGHTY and merciful God, let the ſacred mysteries we have received purify us, we beſeech Thee, and grant, by the interceſſion of all Thy ſaints, that this Thy ſacrament may be unto us not an occaſion of guilt and puniſhment, but a means of pardon and ſalvation: may it waſh away our offences; may it be our ſtrength in weakneſs; may it be our defence in all dangers; and to every one of the faithful, whether living or dead, may it avail to the remiſſion of all their ſins. Through our Lord.

For other Prayers, ſee page 1494.

The Proper of Saints

As the ecclesiastical year begins on the first Sunday of Advent, that is, on the Sunday next before or after the feast of St. Andrew the Apostle (Nov. 30), it is customary to begin this part of the Missal with the Mass of the vigil of the same Apostle, or with that of the feast if any appointed to be celebrated on St. Andrew's-eve (Nov. 29).

Nov. 29—Vigil of St. Andrew, Apostle (Purple)

If the feast of St. Andrew falls on a Monday and as no vigil may be kept on a Sunday, the Mass of this vigil is celebrated on the preceding Saturday.

The Beginning of Mass, page 756.

Introit. Matt. 4, 18, 19

WHE Lord saw two brothers, Peter and Andrew, by the seaside of Galilee, and He called them; Come ye after Me, I will make you to be fishers of men. *Ps. 18, 2.* The heavens show forth the glory of God, and the firmament declareth the works of His hands. *V. Gloria Patri.*

DÓMINUS secus mare Galilææ vidit duos fratres, Petrum et Andréam, et vocavit eos: Venite post me: faciam vos fieri piscatores hominum. *Ps. 18, 2.* Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

WE BESEECH Thee, O almighty God, that blessed Andrew, Thine apostle, for whose feast we are preparing, may implore for us Thine aid, that, our offenses being pardoned, we may also be saved from all dangers. Per Dóminum. Through our Lord.

QUÆSUMUS, omnipotens Deus: ut beátus Andréas Apóstolus, cujus prævenimus festivitátem, tuum pro nobis implóret auxílium; ut, a nostris reátibus absolúti, a cunctis étiam perículis eruámur. Per Dóminum.

IN ADVENT: *The Second Prayer is that of the Feria (Prayer 1st Sunday of Advent, page 103); the third of St. Saturninus as below.*

BEFORE ADVENT: *The Second Prayer is that of St. Saturninus as below; the third, Concede nos, page 824.*

If this vigil is celebrated on the preceding Saturday: The Second Prayer is Deus qui de beatæ, page 823; the third, Ecclesiæ tuæ, page 825, or Deus omnium fidelium, page 826. In that case the Prayer of St. Saturninus is said on Sunday.

Commemoration of St. Saturninus.

Prayer

DEUS, qui nos beáti Saturnini Mátyris tui concedis natalitio pérfrui: ejus nos tribue méritis adjuvári. Per Dóminum.

O God, Who dost permit us to enjoy the feast-day of blessed Saturninus, Thy martyr, grant us to be assisted by his merits. Through our Lord.

Lesson. Eccclus. 44, 25-27; 45, 2-4; 6-9

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

BENEDICTIO Dómini super caput justi. Ideo dedit illi Dóminus hæreditátem, et divísit illi partem in tribubus duódecim: et invénit grátiam in conspéctu omnis carnis. Et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide, et lenitáte ipsíus, sanctum fecit illum, et elégit eum ex omni carne. Et dedit illi coram præcépta, et legem vitæ, et disciplinæ, et excélsum fecit illum. Státuit ei testamentum atérnum, et circumcínxit eum zona justitiæ: et induit eum Dóminus corónam glóriæ.

THE blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes: and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his words He made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And He gave him commandments before His face, and a law of life and instruction: and He exalted him. He made an everlasting covenant with him, and girded him about with a girdle

of justice: and the Lord crowned him with a crown of glory.

Gradual. Ps. 138, 17, 18

Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *V.* Dinumerábo eos: et super arénam multiplicabúntur.

Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *V.* I will number them, and they shall be multiplied above the sand.

Munda Cor Meum, page 763.

Gospel. John 1, 35-51

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, John stood, and two of his disciples: and beholding Jesus walking, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following Him, He saith to them, What seek you? Who said to Him, Rabbi (which is to say, being interpreted, Master), where dwellest Thou? He saith to them, Come, and see. They came, and saw where He abode, and they stayed with Him that day: now it was about the tenth hour. And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him, We have found the Messias (which is, being interpreted, the Christ). And he brought him to Jesus; and Jesus, looking upon him, said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is interpreted, Peter. On the following day, He would go forth into Galilee: and He findeth Philip. And Jesus saith to him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanaël, and saith to him, We have found Him of Whom Moses in the law and the prophets did write, Jesus, the son of Joseph of Nazareth. And Nathanaël saith to him, Can anything of good come from Nazareth? Philip saith to him, Come, and see.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Stabat Joáannes, et ex discipulis ejus duo. Et respiciens Jesum ambulántem, dicit: Ecce Agnus Dei. Et audiérunt eum duo discipuli loquéntem, et secúti sunt Jesum. Convérsus autem Jesus, et videns eos sequéntes se, dicit eis: Quid quæritis? Qui dixerunt ei: Rabbi (quod dicitur interpretatum Magíster) ubi hábitas? Dicit eis: Veníte, et vidéte. Venérunt, et vidérunt ubi manéret, et apud eum mansérunt die illo: hora autem erat quasi décima. Erat autem Andréas frater Simónis Petri unus ex duóbus, qui audierant a Joáanne, et secúti fúerant eum. Invénit hic primum fratrem suum Simónem, et dicit ei: Invénimus Messíam (quod est interpretátum Christus). Et addúxit eum ad Jesum. Intúitus autem eum Jesus, dixit: Tu es Simon filius Jona: tu vocáberis Cephas, quod interpretátur Petrus. In crástinum vóluit exíre in Galilæam, et invénit Philippum. Et dicit ei Jesus: Séquere me. Erat autem Philippus a Bethsálda, civitaté Andréæ et Petri. Invénit Philippus Nathánaël, et dicit ei: Quem scripsit Móyses in lege, et prophétæ, invénimus Jesum filium Joseph a Názareth. Et dixit ei Nathánaël: A Názareth potest áliquíd boni esse? Dicit ei Philippus: Veni, et vide. Vidit Jesus Nathánaël veniéntem ad se, et dicit de eo: Ecce vere Israélita, in quo dolus

non est. Dicit ei Nathanaël: Unde me nosti? Respondit Jesus, et dixit ei: Priusquam te Philíppus vocáret, cum esses sub ficu, vidi te. Respondit ei Nathanaël, et ait: Rabbi tu es Fílius Dei, tu es Rex Israël. Respondit Jesus, et dixit ei: Quia dixi tibi: Vidi te sub ficu, credis: majus his vidébis. Et dicit ei: Amen, amen dico vobis, et vidébitis cælum apértum, et Angelos Dei ascendéntes, et descendéntes supra Fílium hóminis. Jesus saw Nathanaël coming to Him: and He said to him, Behold an Israelite indeed, in whom there is no guile. Nathanaël saith to Him, Whence knowest Thou me? Jesus answered, and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanaël answered Him, and said, Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered, and said to him, Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And He saith to him, Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum, et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor; and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

SACRÁNDUM tibi, Dómine, munus offerimus: quo beáti Andréæ Apóstoli solémnia recoléntes, purificatióne quoque nostris méntibus implorámus. Per Dóminum.

WE OFFER Thee, O Lord, the gift to be consecrated, whereby, commemorating the solemnity of blessed Andrew, the apostle, we at the same time implore that our souls may be made clean. Through our Lord.

IN ADVENT: *The second Secret is that of the Feria (Secret 1st Sunday of Advent, page 105); the third Secret of St. Saturninus as below.*

BEFORE ADVENT: *The second Secret is that of St. Saturninus as below; the third Secret, By Thy mercy, page 825.*

IF THIS VIGIL IS CELEBRATED ON THE PRECEDING SATURDAY: *The second Secret is Strengthen in our minds, page 825; the third, Protect us, page 825, or, Be appeased, page 826. In that case the Secret of St. Saturninus is said on Sunday.*

Commemoration of St. Saturninus.

Secret

SANCTIFY, O Lord, the sacrifices dedicated to Thee, and, being appeased by means thereof, by the intercession of blessed Saturninus, Thy martyr, look favorably upon us. Through our Lord.

DÚNERA, Dómine, tibi dicata sanctifica: et, intercedente beato Saturnino Mártire tuo, per hæc eadem nos placátus inténde. Per Dóminum.

Preface for Weekdays, page 775.

Communion. John 1, 41, 42

Andrew saith to Simon his brother: We have found the Messiah, Who is called Christ; and he brought him to Jesus.

Dicit Andréas Simóni fratri suo: Invenimus Messíam, qui dicitur Christus: et adduxit eum ad Jesum.

Postcommunion

HAVING received Thy sacraments, O Lord, we humbly beseech Thee, that, by the intercession of blessed Andrew, Thy apostle, that which we perform in honor of his venerable passion may profit unto our healing. Through our Lord.

PERCÉPTIS, Dómine, sacramentis suppliciter exoramus: ut, intercedente beato Andréa Apóstolo tuo, quæ pro illius veneranda gérimus passióne, nobis proficiant ad médiam. Per Dóminum.

IN ADVENT: The second Postcommunion is that of the Feria (Postcommunion 1st Sunday of Advent, page 106); the third Postcommunion of St. Saturninus as below.

BEFORE ADVENT: The second Postcommunion is that of St. Saturninus as below; the third Postcommunion, Grant O Lord, page 825.

IF THIS VIGIL IS CELEBRATED ON THE PRECEDING SATURDAY: The second Postcommunion is Four forth, page 823; the third, O Lord our God, page 825, or, May the reception, page 826. In that case the Postcommunion of St. Saturninus is said on Sunday.

Commemoration of St. Saturninus.

Postcommunion

MAY the partaking of Thy divine sacrament, sanctify us, we beseech Thee, O Lord, and by the intercession of Thy saints render us acceptable. Through our Lord.

SANCTIFICET nos, quæsumus, Dómine, tui perceptio sacraménti: et intercessióne Sanctórum tuórum tibi reddat acceptos. Per Dóminum.

Concluding Prayers, page 793.

Nov. 30—*St. Andrew, Apostle (Red)**Double of the Second Class*

If this feast occurs on the first Sunday of Advent, it is celebrated on the Monday following.

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUASI autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps. 138, 1, 2.* Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *V. Gloria Patri.*

THOU ME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

MAJESTATEM tuam, Domine, suppliciter exoramus: ut, sicut Ecclesiae tuae beatus Andreas Apostolus existit praedicator et rector; ita apud te sit pro nobis perpetuus intercessor. Per Dominum.

WE SUPPLICATE Thy majesty, O Lord, that as blessed Andrew was in this world a preacher and ruler of Thy Church, so he may be our constant intercessor before Thee. Through our Lord.

In Advent commemoration of the feria (Prayer, 1st Sunday of Advent, page 103).

Epistle. Rom. 10, 10-18

Lectio Epistolae beati Pauli ad Romanos.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Corde enim creditur ad justitiam: ore autem confessio fit ad salutem. Dicit enim Scriptura: Omnis, qui credit in illum, non confundetur. Non enim est distinctio Judaei, et Graeci: nam idem Dominus omnium, dives in omnes, qui invocant illum. Omnis enim, quicum-

BRETHREN, With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth in Him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call

upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? or how shall they believe Him of Whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, unless they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! But all do not obey the gospel. For Isaias saith, Lord, who hath believed our report? Faith, then, cometh by hearing; and hearing by the word of Christ. But I say, Have they not heard? Yea, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

que invocáverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non credidérunt? Aut quómodo credent ei, quem non audiérunt? Quómodo autem áudent sine prædicánte? Quómodo vero prædicábunt, nisi mittántur? sicut scriptum est: Quam speciósi pedes evangelizántium pacem, evangelizántium bona! Sed non omnes obédiunt Evangélio. Isaias enim dicit: Dómine, quis creddidit auditui nostro? Ergo fides ex auditu, auditus autem per verbum Christi. Sed dico: Numquid non audiérunt? Et quidem in omnem terram exívit sonus eórum, et in fines orbis terræ verba eórum.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *V.* Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. *V.* The Lord loved Andrew for an odor of sweetness. Alleluia.

Constitues eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine. *V.* Pro pátribus tuis nati sunt tibi filii: propterea pópuli confitebúntur tibi.

Allelúja, allelúja. *V.* Diléxit Andréam Dóminus in odórem suavitátis. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 4, 18-22

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net

IN ILLO témpore: Ambulans Jesús juxta mare Galilææ, vidit duos fratres, Simónem, qui vocátur Petrus, et Andréam fratrem ejus, mitténtes

rete in mare (erant enim piscatores), et ait illis: Venite post me, et faciam vos fieri piscatores hominum. At illi continuo, relictis retibus, secuti sunt eum. Et procedens inde, vidit alios duos fratres, Jacobum Zebedæi, et Joannem fratrem ejus in navi cum Zebedæo patre eorum, reficientes retia sua: et vocavit eos. Illi autem statim, relictis retibus et patre, secuti sunt eum.

into the sea (for they were fishers). And He saith to them, Come ye after Me, and I will make you to be fishers of men: and they immediately leaving their nets followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father mending their nets; and He called them: and they forthwith left their nets and father, and followed Him.

Creed, page 765.

Offertory. Ps. 138, 17

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Offertory Prayers, page 767.

Secret

SACRIFICIUM nostrum tibi, Domine, quæsumus, beati Andréæ Apóstoli precatio sancta conciliet: ut, in cujus honore sollemniter exhibetur, ejus méritis efficiatur accéptum. Per Dóminum.

QUAY the holy prayer of the blessed apostle Andrew commend our sacrifice to Thee, O Lord, we beseech, that it may be made acceptable by His merits in whose honor it is solemnly offered. Through our Lord.

In Advent commemoration of the feria (Secret, 1st Sunday of Advent, page 105).

Preface No. 13, page 816.

Communion. Matt. 4, 19, 20

Venite post me; faciam vos fieri piscatores hominum: at illi continuo, relictis retibus secuti sunt Dóminum.

Come ye after Me: I will make you to be fishers of men. But they immediately leaving their nets, followed the Lord.

Postcommunion

SÚMPSIMUS, Domine, divina mystéria, beati Andréæ festivitáte lætantes: quæ,

REJOICING, O Lord, on the feast-day of blessed Andrew, we have taken part in

Thy divine mysteries, and may- sicut tuis Sanctis ad glóriam,
est Thou make them, we be- ita nobis, quæsumus, advé-
seech Thee, redound to our for- niam prodèsse perficias. Per
giveness as they do to the glory Dóminum.
of Thy saints. Through our
Lord.

In Advent the commemoration of the feria (Postcommunion, 1st Sunday of Advent, page 106).

Concluding Prayers, page 793.

Dec. 2—**St. Bibiana**, Virgin, Martyr (*Red*)

Semi-double

Mass, Me expectaverunt, page 1363, except:

Prayer

O GOD, the giver of all good gifts, Who in Thy hand- **D**EUS, ómnium largitor
maid Bibiana didst join the bonórum, qui in fámula
palm of martyrdom to the tua Bibiána cum virginitátis
flower of virginity, by her flore martyrii palmam con-
intercession, unite our hearts in junxisti: mentes nostras ejus
charity to Thee, that our per- intercessióne tibi caritáte con-
ils may be removed, and we junge; ut, amótiis perículis,
may obtain the rewards of præmia consequámur æterna.
eternity. Through our Lord. Per Dóminum.

In Advent a commemoration of the feria (the Prayer, Secret and Postcommunion) of the preceding Sunday or those of an Ember-day is made, and similarly on all other festival-days until Christmas.

Dec. 3—**St. Francis Xavier**, Confessor (*White*)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

I SPOKE of Thy testimonies **L**OQUÉBAR de testimoniis
before kings, and I was not tuis in conspéctu re-
ashamed: I meditated also on gum, et non confundébar: et
Thy commandments, which I meditábar in mandátis tuis,
loved exceedingly. Ps. 116, 1, 2. quæ diléxi nimis. Ps. 116, 1, 2.
Praise the Lord, all ye nations, Laudáte Dóminum, omnes
and praise Him, all ye people: gentes, laudáte eum, omnes
because His mercy is confirmed pópuli: quóniam confirmáta
upon us, and the truth of the est super nos misericórdia

ejus, et veritas Dómini manet Lord remaineth forever. *V.*
in ætérnum. *V.* Glória Patri. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui Indiárum gentes
beáti Francisci prædi-
caciónē et miráculis Ecclésiæ
tuæ aggregáre voluisti: con-
céde propítius; ut, cujus glori-
ósa mérita venerámur, virtú-
tum quoque imitémur exém-
pla. Per Dóminum.

O gon, Who wast pleased to
gather into Thy Church
the nations of the Indies by
the preaching and miracles of
blessed Francis, mercifully
grant that we, who venerate his
glorious merits, may also imi-
tate the example of his virtues.
Through our Lord.

Commemoration of the feria.

Epistle as on the feast of St. Andrew, page 835.

Gradual. Ps. 91, 13, 14

Justus ut palma florébit:
sicut cedrus Líbani multipli-
cábitur in domo Dómini. *V.*
91, 3. Ad annuntiándum mane
misericórdiam tuam, et veri-
tatem tuam per noctem.

Allelúja, allelúja. *V.* Jac.
1, 12. Beátus vir, qui suffert
tentationem: quóniam cum
probátus fúerit, accipiet corón-
am vitæ. Allelúja.

The just man shall flourish
like the palm-tree: he shall
grow up like the cedar of Li-
banus. *V.* 91, 3. To show forth
Thy mercy in the morning, and
Thy truth in the night.

Alleluia, alleluia. *V.* James 1,
12. Blessed is the man that en-
dureth temptation: for, when
he hath been proved, he shall
receive the crown of life. Alle-
luia.

Munda Cor Meum, page 763.

Gospel. Mark 16, 15-17

✠ Sequéntia sancti Evan-
gélii secúndum Marcum.

IN ILLO témpore: Dixit Je-
sus discípulis suis: Eún-
tes in mundum univérsum,
prædicáte Evangélium omni
creatúra. Qui crediderit, et
baptizátus fuerit, salvus
erit: qui vero non crediderit,
condemnábatur. Signa autem
eos, qui crediderint, hæc se-
quéntur: In nómine meo dæ-
mónia ejficient: linguis lo-

✠ Continuation of the holy
Gospel according to St. Mark.

AT THAT time, Jesus said to
His disciples, Go ye into
the whole world, and preach
the gospel to every creature.
He that believeth and is bap-
tized, shall be saved; but he
that believeth not, shall be
condemned. And these signs
shall follow them that believe:
In My name they shall cast out
devils; they shall speak with

new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

quéntur novis: serpéntes tollent: et si mortíferum quid biberint, non eis nocébit: super ægros manus impónent, et bene habébunt.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

GRANT, we beseech Thee, O almighty God, that the offering of our lowliness may be both pleasing to Thee for the honor of Thy saints and may likewise purify us in body and soul. Through our Lord.

PRÆSTA nobis, quæsumus, omnipotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos corpore páriter et mente purificet. Per Dóminum.

Commemoration of the feria.

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is that servant, whom when the Lord shall come, He shall find watching: Amen I say to you, He shall set him over all His goods.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum.

Postcommunion

WE BESEECH Thee, O almighty God, that we, who have partaken of heavenly nourishment, may, by the intercession of blessed Francis, Thy confessor, be fortified by the same against all adverse influences. Through our Lord.

QUÆSUMUS, omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Francisco Confessóre tuo, per hæc contra ómnia adversa muniámur. Per Dóminum.

Commemoration of the feria.

Concluding Prayers, page 793.

Dec. 4—**St. Peter Chrysologus**, Bishop, Confessor,
Doctor of the Church (*White*)

Double

St. Barbara, Virgin, Martyr

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

IN MÉDIO Ecclesiæ aperuit os ejus: et implevit eum Dominus spiritu sapientiae et intellectus: stolam gloriæ induit eum. (*T. P. Allelúja, allelúja.*) *Ps. 91, 2.* Bonum est confiteri Domino: et psallere nómini tuo, Altissime. *V. Glória Patri.*

IN THE midst of the Church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. (*P. T. Alleluia, alleluia.*) *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui beátum Petrum Chrysologum Doctórem egrégium, divínitus præmonstrátum, ad regéndam et instruéndam Ecclesiám tuam éligi voluísti: præsta, quæsumus; ut, quem Doctórem vitæ habuimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

O god, Who didst will that blessed Peter Chrysologus, divinely foreshown to be a great doctor, should be elected to rule and instruct Thy Church, grant, we beseech Thee, that we may be worthy to have him as our intercessor in heaven, whom we have had as a teacher of holy living on earth. Through our Lord.

Commemoration of the feria. Third Prayer of St. Barbara from the Mass, Loquebar, page 1359.

Epistle, from the Mass In medio, page 1345.

Gradual. Ecclus. 44, 16

Ecce sacérdos magnus, qui in diébus suis placuit Deo. *V. Ecclus. 44, 20.* Non est inventus similis illi, qui conservaret legem Excélsi.

Allelúja, allelúja. *V. Ps. 109, 4.* Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúja.

Behold a great priest, who in his days pleased God. *V. Ecclus. 20.* There was not any found like to him, who kept the law of the Most High.

Alleluia, alleluia. *V. Ps. 109, 4.* Thou art a priest forever according to the order of Melchisedech. Alleluia.

Munda Cor Meum, page 763.

Gospel from the Mass In medio, page 1346.

Creed, page 765.

Offertory from the Mass In medio, page 1347.

Offertory Prayers, page 767.

Secret from the Mass, In medio, page 1347. *Commemoration of the feria. Third Secret of St. Barbara from the Mass*, Loquebar, page 1362.

Preface for Weekdays, page 775.

Communion. Matt. 25, 20

Lord, Thou didst deliver to me five talents: behold I have gained other five over and above. Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord.

Postcommunion from the Mass, In medio, page 1348. *Commemoration of the feria. Third Postcommunion of St. Barbara from the Mass*, Loquebar, page 1363.

Concluding Prayers, page 793.

Dec. 5—St. Sabbas, Abbot (White)

Simple

Mass of the feria. Commemoration of St. Sabbas, from the Mass Os justi, page 1349.

Dec. 6—St. Nicholas, Bishop, Confessor (White)

Double

The Beginning of Mass, page 756.

Introit. Eccus. 45, 30

THE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. Ps. 131, 1. O Lord, remember David, and all his meekness. *V. Gloria.*

STATUIT ei Dóminus testamentum pacis, et principem fecit eum: ut sit illi sacerdótii dignitas in æternum. Ps. 131, 1. Meménto, Dómine, David: et omnis mansuetúdinis ejus. *V. Glória Patri.*

Kyrie, page 761; *Gloria*, page 762.

Prayer

DEUS, qui beátum Nicolás Pontíficem innúmeris decorásti miráculis: tribue quæsumus; ut ejus méritis et précibus, a gehénnæ incéndiis liberémur. Per Dóminum.

O GOD, Who didst adorn blessed Nicholas, the bishop, with miracles unnumbered, grant, we beseech Thee, that by his merits and prayers we may be delivered from the fires of hell. Through our Lord.

Commemoration of the feria.

Epistle. Heb. 13, 7-17

Léctio Epístolæ beáti Pauli Apostoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

FRATRES: Mementóte præpositórum vestrórum, qui vobis locúti sunt verbum Dei: quorum intuéntes éxitum conversatiónis, imitámini fidem. Jesus Christus heri, et hódie: ipse et in sæcula. Doctrínis váriis et peregrínis nolíte abúci. Optimum est enim grátia stabilíre cor, non escis, quæ non profuérunt ambulántibus in eis. Habémus altáre, de quo édere non habent potestátem, qui tabernáculo deserviunt. Quorum enim animálium infértur sanguis pro peccáto in Sancta per pontíficem, horum corpóra cremántur extra castra. Propter quod et Jesus, ut sanctificáret per suum sanguinem pópulum, extra portam passus est. Exeámus igitur ad eum extra castra, impropérium ejus portántes. Non enim habémus hic manéntem civitátem, sed futúram inquírimus. Per ipsum ergo offerámus hóstiám laudis semper Deo, id est, fructum labiórum confiténtium nómini ejus. Beneficéntiæ autem, et communiónis nolíte oblivisci: talibus enim hóstiis promeré-

BRETHREN, remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation. Jesus Christ yesterday, and to-day, and the same forever. Be not led away with various and strange doctrines: for it is best that the heart be established with grace; not with meats, which have not profited those that walk in them. We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people by His own blood, suffered without the gate. Let us go forth therefore to Him without the camp, bearing His reproach: for we have not here a lasting city, but we seek one that is to come. By Him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His name. And do not forget to do good

and to impart: for by such sacrifices God's favor is obtained. Obey your prelates, and be subject to them; for they watch, as being to render an account for your souls.

tur Deus. Obedite præpõsitis vestris, et subjacete eis. Ipsi enim pervigilant, quasi rationem pro animabus vestris reddituri.

Gradual. Ps. 88, 21-23

I have found David, My servant: with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him. *V.* The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. *V.* Nihil proficiet inimicus in eo, et filius iniquitatis non nocēbit ei.

Alleluia, alleluia. *V.* Ps. 91, 13. The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. Alleluia.

Allelúja, allelúja. *V.* Ps. 91, 13. Justus ut palma florēbit: sicut cedrus Libani multiplicabitur. Allelúja.

Munda Cor Meum, page 763.

Gospel from the Mass Statuit, page 1304.

Offertory. Ps. 88, 25

My truth and mercy shall be with him: and in My name shall his horn be exalted.

Vérité mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord God, these gifts, which we offer on the solemnity of Thy holy bishop, Nicholas, that through them our lives, whether in adversity or in prosperity, may everywhere be guided aright. Through our Lord.

SANCTIFICA, quæsumus, Domine Deus, hæc mûnera, quæ in solemnitate sancti Antistitis tui Nicolai offerimus: ut per ea, vita nostra inter adversa et prospera ubique dirigatur. Per Dominum.

Commemoration of the feria.

Preface for Weekdays, page 775.

Communion. Ps. 88, 36-38

Once have I sworn by My holiness, his seed shall endure

Semel juravi in sancto meo: semen ejus in æternum mané-

bit, et sedes ejus sicut sol in conspectu meo, et sicut luna perfecta in ætérnum, et testis in cælo fidélis.

forever: and his throne as the sun before Me, and as the moon perfect forever; and a faithful witness in heaven.

Postcommunion

SACRIFICIA, quæ sumpsimus, Dómine, pro solemnitate sancti Pontificis tui Nicolái, sempiterna nos protectione consérvent. Per Dóminum.

MAY the sacrifices of which we have partaken, O Lord, to honor the feast of Thy holy bishop, Nicholas, preserve us with their protection forevermore. Through our Lord.

Commemoration of the feria.

Concluding Prayers, page 793.

Dec. 7—**St. Ambrose**, Bishop, Confessor, Doctor of the Church (*White*)

Double

Vigil of the Immaculate Conception of the Blessed Virgin Mary (*Purple*)

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

IN MÉDIO Ecclésiæ apéruit os ejus: et implévit eum Dóminus spiritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. Ps. 91, 2. Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. V. Glória Patri.

IN THE midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. Ps. 91, 2. It is good to give praise to the Lord: and sing to Thy name, O Most High. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui pópulo tuo æternæ salútis beátum Ambrosium ministrum tribuísti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére

O GOD, Who didst give blessed Ambrose to Thy people to be a minister of eternal salvation, grant, we beseech Thee, that we may be worthy to have him as our in-

tercessor in heaven whom we mereámur in cælis. Per Dó-
have had as a teacher of life minum.
on earth. Through our Lord.

*Commemoration of the feria. Third Prayer from the Mass
of the vigil of the Immaculate Conception, page 847.*

Epistle from the Mass In medio, page 1345.

Gradual. Ecclus. 44, 16, 20

Behold a great priest, who Ecce sacerdos magnus, qui
in his days pleased God. V. in diébus suis plácuít Deo. V.
Ecclus. 20. There was not any *Ecclus. 20.* Non est invéntus
found like to him, who kept the similis illi, qui conserváret
law of the Most High. legem Excélsi.

Aleluia, alleluia. V. Ps. 109, 4. Allelúja, allelúja. V. Ps.
The Lord hath sworn, and He 109, 4. Jurávit Dóminus, et
will not repent. Thou art a non pœnitébit eum: Tu es
priest forever according to the sacerdos in æternum, secún-
order of Melchisedech. Alleluia. dum órđinem Melchisedech.
Allelúja.

Munda Cor Meum, page 763.

Gospel from the Mass In medio, page 1346.

Creed, page 765.

Offertory. Ps. 88, 25

My truth and My mercy shall Vértas mea, et misericórdia
be with him: and in My name mea cum ipso: et in nómine
shall his horn be exalted. meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

ALmighty, everlasting **O**MNÍPOTENS sempitérne
God, do Thou cause the Deus, múnera tuæ ma-
gifts that are offered to Thy jestáti obláta, per interces-
majesty, by the intercession of siónem beáti Ambrósii Con-
blessed Ambrose Thy confessor fessoris tui atque Pontíficis,
and bishop, to benefit us unto ad perpétuam nobis fac pro-
everlasting salvation. Through veníre salútem. Per Dómi-
our Lord. num.

*Commemoration of the feria. Third Secret from the Mass
of the vigil of the Immaculate Conception, page 849.*

Preface for Weekdays, page 775.

Communion. Ps. 88, 35, 38

Once have I sworn by My Semel jurávi in sancto meo:
holiness, his seed shall endure semen ejus in ætérnum mané-
forever: and his throne as the bit, et sedes ejus sicut sol in
sun before Me, and as the conspéctu meo, et sicut luna

perfecta in ætérnum, et testis moon perfect forever; and a
in cœlo fidélis. faithful witness in heaven.

Postcommunion

SACRAMÉNTA salutis nostræ suscipiéntes, concéde, quæsumus, omnipotens Deus: ut beáti Ambrósii Confessóris tui atque Pontificis, nos ubique orátio adjuvet; in cuius veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

GRANT US, we beseech Thee, O almighty God, as we receive the sacrament of our salvation, that the prayer of blessed Ambrose, Thy confessor and bishop, in veneration of whom we have offered this sacrifice to Thy majesty, may everywhere assist us. Through our Lord.

Commemoration of the feria. Third Postcommunion from the Mass of the vigil of the Immaculate Conception, page 849.

Concluding Prayers, page 793; except the last Gospel is that of the vigil of the Immaculate Conception.

The Vigil of the Immaculate Conception of the Blessed Virgin Mary (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 65, 76

VENÍTE, audíte, et narrábo, omnes qui tímētis Deum, quanta fecit Dóminus ánimæ meæ. Ps. 65, 1. 2. Jubiláte Deo, omnis terra: psalmum dícite nómini ejus, date glóriam laudi ejus. V. Glória Patri.

COME and hear, all ye that fear God: and I will tell you what great things the Lord hath done for my soul. Ps. 65, 1, 2. O sing joyfully unto God, all the earth, sing ye a psalm unto His name: give glory unto His praise. V. Glory.

Kyrie, page 761.

Prayer

DEUS, qui Unigéniti tui Matrem ab origináli culpa in sua Conceptione mirábiliter præservásti: da, quæsumus; et sua nos intercessiône muníto, corde mundos fácias suæ interéssé festivitáti. Per eúmdem Dóminum.

O GOD, Who didst wondrously preserve the mother of Thine only-begotten Son from original sin in her own conception, grant, we beseech Thee, that Thou mayest make us, strengthened by her intercession, to keep her festival with clean hearts. Through the same.

Commemoration of the feria. Third Prayer, page 827. Lesson, As the vine, page 1106.

Gradual. Prov. 9, 1

Wisdom hath built herself a house, she hath hewn her out of seven pillars. *V. Ps. 86, 1, 2.* Her foundations are in the holy mountains: the Lord loveth the gates of Sion above all the dwellings of Jacob.

Munda Cor Meum, page 763.

Gospel. Matt. 1, 1-16

✠ Beginning of the holy Gospel according to St. Matthew.

✠ Infinitum sancti Evangelii secundum Matthæum.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the king. And David the king begot Solomon, of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechon-

LIBER generatiōnis Jesu Christi filii David, filii Abraham. Abraham genuit Isaac. Isaac autem genuit Jacob. Jacob autem genuit Judam, et fratres ejus. Judas autem genuit Phares, et Zaram de Thamar. Phares autem genuit Esron. Esron autem genuit Aram. Aram autem genuit Aminadab. Aminadab autem genuit Naasson. Naasson autem genuit Salmon. Salmon autem genuit Booz de Rahab. Booz autem genuit Obed ex Ruth. Obed autem genuit Jesse. Jesse autem genuit David regem. David autem rex genuit Salomonem ex ea, quæ fuit Uriæ. Salomon autem genuit Roboam. Roboam autem genuit Abiam. Abias autem genuit Asa. Asa autem genuit Josaphat. Josaphat autem genuit Joram. Joram autem genuit Oziam. Ozias autem genuit Joatham. Joatham autem genuit Achaz. Achaz autem genuit Ezechiam. Ezechias autem genuit Manassen. Manasses autem genuit Amon. Amon autem genuit Josiam. Josias autem genuit Jecho-

niam, et fratres ejus in transmigratione Babylónis. Et post transmigratióem Babylónis: Jechonías genuit Saláthiel. Saláthiel autem genuit Zoróbabel. Zoróbabel autem genuit Abiud. Abiud autem genuit Eliacim. Eliacim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleázar. Eleázar autem genuit Mathan. Mathan autem genuit Jacob; Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocátur Christus.

ias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ.

Offertory. Cant. 6, 2

Ego dilécto meo, et diléctus meus mihi, qui páscitur inter lília.

I to my beloved and my beloved to me, who feedeth among the lilies.

Offertory Prayers, page 767.

Secret

QUÆRA nostra, Dómine, apud tuam cleméntiam Immaculátæ Dei Genetrícis comméndet orátio: quam ab omni origináli labe præservásti; ut dignum Filii tui habitáculum éffici mererétur. Qui tecum.

QUAY our gifts be commended in the sight of Thy mercy, O Lord, by the prayer of the immaculate Mother of God, whom Thou didst preserve from original sin that she might be worthy to become the dwelling of Thy Son. Who livest.

Commemoration of the feria; third Prayer of the Holy Ghost, page 827.

Preface for Weekdays, page 775.

Communion. Cant. 6, 9

Quæ est ista, quæ progréditur quasi auróra consurgens, pulchra ut luna, elécta ut sol, terríbilis ut castrórum ácies ordináta?

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array.

Postcommunion

CONCÉDE, miséricors Deus, fragilitáti nostræ præsidium: ut, qui Immaculátæ Conceptionis Genitrícis unigéniti Filii tui festivitátem

GRANT, O merciful God, Thy protection to our frailty, that we, who prepare for the festival of the Immaculate Conception of the Mother of Thine



BLESSED ART THOU, O VIRGIN MARY, BY THE LORD, THE MOST HIGH GOD, ABOVE ALL WOMEN, UPON THE EARTH. THOU ART THE GLORY OF JERUSALEM, THOU ART THE JOY OF ISRAEL, THOU ART THE HONOR OF OUR PEOPLE. THOU ART ALL FAIR, O MARY, AND THERE IS IN THEE NO STAIN OF ORIGINAL SIN. (*Judith 13.*)

prævenimus; intercessiónis only-begotten Son, may, by the
ejus auxilio a nostris iniqui- aid of her intercession, rise
tátibus resurgámus. Per eum- from our iniquities. Through
dem Dóminum. the same.

Commemoration of the feria; third Postcommunion of the Holy Ghost, page 827.

Concluding Prayers, page 793.

Dec. 8—Immaculate Conception of the Blessed Virgin Mary (White)

Double of the First Class with a Common Octave
The Beginning of Mass, page 756.

Introit. Is. 61, 10

GAUDENS gaudébo in Dó-
mino, et exsultábit áni-
ma mea in Deo meo: quia in-
duit me vestiméntis salútis:
et induménto justitiæ circúm-
dedit me, quasi sponsam or-
nátam monilibus suis. Ps. 29,
2. Exaltábo te, Dómine, quón-
iam suscepísti me: nec de-
lectásti inimícos meos super
me. V. Glória Patri.

I WILL greatly rejoice in the
Lord, and my soul shall be
joyful in my God: for He hath
clothed me with the garments
of salvation, and with the robe
of justice He hath covered me,
as a bride adorned with her
jewels. Ps. 29, 2. I will extol
Thee, O Lord, for Thou hast
upheld me: and hast not made
my enemies to rejoice over me.
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui per immaculá-
tam Virgínis Concepti-
ónem dignum Fílio tuo habi-
táculum præparásti: quæsu-
mus; ut, qui ex morte ejúsdem
Fílii tui prævisa, eam ab omni
labe præservásti, nos quoque
mundos ejus intercessióne ad
te pervenire concédas. Per
eúndem Dóminum.

O GOD, Who, by the Immac-
ulate Conception of the
Virgin, didst prepare a worthy
dwelling for Thy Son, we be-
seech Thee that Thou, Who, by
the death, foreseen by Thee, of
the same Thy Son, didst pre-
serve her from all stain, wilt
grant us also, by her interces-
sion, to come to Thee pure in
heart. Through the same.

Commemoration of the feria.

Lesson. Prov. 8, 22-35

Léctio libri Sapiéntiæ.

*Lesson from the Book of
Wisdom.*

DÓMINUS possédit me in **I**HE Lord possessed me in
inítko viárum suárum, the beginning of His

ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there; when with a certain law and compass He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth, I was with him, forming all things, and was delighted every day, playing before Him at all times, playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

In Votive Masses from Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia found after the Tract.

Gradual. Judith 13, 23

Blessed art thou, O Virgin Benedicta es tu, Virgo Maria,
 Mary, by the Lord, the most ria, a Dómino Deo excélso,
 high God, above all women, præ ómnibus muliéribus super

terram. *V. Judith, 15, 10.* Tu glória Jerúsalem, tu lætítia Israël, tu honorificéntia pó-puli nostri. upon the earth. *V.* Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.

The Lesser Alleluia

Allelúja, allelúja. *V. Cant. 4, 7.* Tota pulchra es, María: et mácula originális non est in te. Allelúja. Alleluia, alleluia. *V.* Thou art all fair, O Mary, and there is in thee no stain of original sin. Alleluia.

Tract. Ps. 86, 1

Fundaménta ejus in món-tibus sanctis: diligit Dóminus portas Sion super ómnia tabernácula Jacob. *V. Ps. 86, 3.* Gloriósa dicta sunt de te, civitas Del. *V. Ps. 86, 5.* Homo natus est in ea, et ipse fundávit eam Altíssimus. The foundations thereof are in the holy mountains: the Lord loveth the gates of Sion above all the tabernacles of Jacob. *V. Ps. 86, 3.* Glorious things are said of thee, O city of God. *V. 86, 5.* A man is born in her, and the Highest Himself hath founded her.

Greater Alleluia

Allelúja, allelúja. *V. Judith 15, 10.* Tu glória Jerúsalem, tu lætítia Israël, tu honorificéntia pó-puli nostri. Allelúja. Alleluia, alleluia. *V. Judith 15, 10.* Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. Alleluia. *V. Cant. 4, 7.* Thou art all fair, O Mary: and the stain of original sin is not in thee. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-28

✠ Sequéntia sancti Evan-gelii secúndum Lucam.

IN ILLO témpore: Missus est Angelus Gabriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Virginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Virginis María. Et ingressus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedicta tu in muliéribus.

✠ Continuation of the holy Gospel according to St. Luke.

THE angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women.

Creed, page 765. The Creed is said during the entire octave.

Offertory. Luke 1, 28

Hail, Mary, full of grace: the Ave Mariá, grátia plena:
 Lord is with thee: blessed art Dóminus tecum: benedicta tu
 thou among women. Alleluia. in muliéribus, allelúja.

Offertory Prayers, page 767.

Secret

RECEIVE, O Lord, the saving **S**ALUTÁREM hóstiám quam
 oblation which we offer in solemnitáte immacu-
 Thee on the solemnity of the látæ Conceptionis beátæ Vir-
 Immaculate Conception of the ginis Mariæ tibi, Dómine, of-
 Blessed Virgin Mary, and grant férimus, súspice, et præsta:
 that, as we confess her to have ut, sicut illam tua grátia præ-
 been preserved, by Thy pre- veniente ab omni labe immú-
 venient grace, from all taint of nem profitémur; ita ejus in-
 evil, so, through her interces- tercessióne a culpis omnibus
 sion, we may be freed from all liberémur. Per Dóminum.
 sin. Through our Lord.

Commemoration of the feria.

Preface No. 11, page 814.

Communion

Glorious things are spoken Gloriósa dicta sunt de te,
 of thee, O Mary; for He that Mariá: quia fecit tibi magna
 is mighty hath done great qui potens est.
 things unto thee.

Postcommunion

MAY the sacrament which **S**ACRAMÉNTA quæ sumpsi-
 we have received, O mus, Dómine Deus nos-
 Lord, our God, heal in us ter: illius in nobis culpæ vúl-
 wounds of that sin from which, nera réparent; a qua immacu-
 by a singular privilege, Thou látam beátæ Mariæ Concep-
 didst preserve immaculate the tionem singuláriter præser-
 conception of blessed Mary. vásti. Per Dóminum.
 Through our Lord.

Commemoration of the feria.

Concluding Prayers, page 793.

Dec. 9—Of the Octave of the Immaculate Conception
 (White)

Semi-double

Mass as on the feast-day, page 851, with second Prayer, Secret and Postcommunion of the feria, and third of the Holy Ghost, page 827.

Dec. 10—Of the Octave of the *Immaculate Conception* (*White*)

St. Melchiades, Pope, Martyr (*Red*)

Semi-double

The Mass is as on the feast of the Immaculate Conception, page 851, with second Prayer, Secret and Postcommunion of the feria and third of St. Melchiades from the Mass, Si diligis me, page 1302.

Dec. 11—*St. Damasus, Pope, Confessor* (*White*)

Semi-double

The Beginning of Mass, page 756.

Introit from the Mass, Si diligis me, page 1302.

Kyrie, page 761; Gloria, page 762.

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Dámasum Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Damasus, Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through Our Lord.

Second Prayer of the octave, page 851, third of the feria.

Epistle from the Mass Si diligis me, page 1302.

Gradual. Ps. 106, 32, 31

Exáltent eum in Ecclésia plebis: et in cáthedra seniórurum laudent eum. *V.* Confiteántur Dómino misericórdiæ ejus; et mirábilia ejus filiis hóminum.

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

Munda Cor Meum, page 763.

Gospel from the Mass, Si diligis me, page 1302.

Creed, page 765.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut

Behold, I have given my words in thy mouth; lo, I have set thee this day over the na-

tions, and over the kingdoms, evéllas et déstruas, et ædifices to waste and to destroy, and et plantes. (T. P. Allelúja). to build and to plant. (P. T. Alleluia).

Offertory Prayers, page 767.

Secret

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere, and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through Our Lord.

O BLÁTIS munéribus, quæsumus Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Second Secret of the octave, page 854, third of the feria.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church. (P. T. Alleluia).

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. (T. P. Allelúja).

Postcommunion

SINCE Thy church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIONE sancta enutritam gubérna, quæsumus Dómine, tuam placátus Ecclésiám: ut poténti moderatióne directa, et incrementa libertátis accípiat et in religiónis integritáte persistat. Per Dóminum.

Second Postcommunion of the octave, page 854, third of the feria.

Concluding Prayers, page 793.

Dec. 12—Octave of the Immaculate Conception

(White)

Semi-double

Mass as on the feast, page 851, with second Prayer, Secret, and Postcommunion of the feria, and third of the Holy Ghost, page 827.

Dec. 13—*St. Lucy, Virgin, Martyr (Red)**Double**The Beginning of Mass, page 756.**Introit. Ps. 44, 8*

DILEXISTI justitiam, et
odisti iniquitatem:
propterea unxit te Deus. Deus
tuus, oleo lætitiæ præ consorti-
bus tuis. *Ps. 44, 2.* Eructavit
cor meum verbum bonum:
dico ego opera mea Regi. *V.*
Glória Patri.

THOU hast loved justice and
hated iniquity: therefore
God, thy God, hath anointed
thee with the oil of gladness
above thy fellows. *Ps. 44, 2.*
My heart hath uttered a good
word: I speak my works to the
King. *V.* Glory.

*Kyrie, page 761; Gloria, page 762.**Prayer*

EXÁUDI nos, Deus salutá-
ris noster: ut, sicut de
beátæ Lúciæ Virginis et Már-
tyris tuæ festivitáte gaudé-
mus; ita piæ devotiõnis erudi-
ámur afféctu. Per Dóminum.

LISTEN unto us, O God,
our salvation, that as
because of the festival of
blessed Lucy we rejoice, so by
reason of our feeling of loving
devotion may we become bet-
ter grounded in doctrine.
Through our Lord.

*Second Prayer of the octave, page 851, third of the feria.**Epistle from the Mass, Dilexisti, page 1370.**Gradual. Ps. 44, 8*

Dilexisti justitiam, et odisti
iniquitatem. *V.* Propterea un-
xit te Deus, Deus tuus, oleo
lætitiæ.

Thou hast loved justice, and
hated iniquity. *V.* Therefore
God, thy God, hath anointed
thee with the oil of gladness.

Allelúja, allelúja. *V. Ps. 44,*
3. Diffúsa est grátia in lábiis
tuis: propterea benedixit te
Deus in ætérnum. Allelúja.

Alleluia, alleluia. *V. Ps. 44, 3.*
Grace is poured abroad in thy
lips, therefore hath God blessed
thee forever. Alleluia.

*Munda Cor Meum, page 763.**Gospel from the Mass Me expectaverunt, page 1365.**Creed, page 765.**Offertory. Ps. 44, 15, 16*

Afferéntur regi vírgines post
eam: próximæ ejus afferéntur
tibi in lætítia, et exsultatíone:

After her shall virgins be
brought to the King: her
neighbors shall be brought to

thee with gladness and rejoicing: they shall be brought into the temple to the Lord the King.

Offertory Prayers, page 767.

Secret

MAY the offering made by a consecrated people be accepted by Thee, Lord, for the honor of Thy saints, by whose merits it knoweth that it hath received help in tribulation. Through our Lord.

ACCÉPTA tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis, de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

Second Secret of the octave, page 854, third of the feria.

Preface No. 11, page 814.

Communion. Ps. 118, 161, 162

Princes have persecuted me without cause and my heart hath been in awe of Thy words: I will rejoice at Thy words, as one that hath found great spoil.

Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: lætabor ego super elóquia tua, quasi qui invénit spólia multa.

Postcommunion

THOU hast regaled Thy household, O Lord, with sacred gifts: do Thou ever comfort us, by her intervention whose solemnity we are celebrating. Through our Lord.

SATIÁSTI, Dómine, familiam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solénnia celebrámus. Per Dóminum.

Second Postcommunion of the octave, page 854, third of the feria.

Concluding Prayers, page 793.

Dec. 14—Octave of the Immaculate Conception (White)

Semi-double

Mass as on the feast, page 851, with second Prayer, Secret and Postcommunion of the feria, and third of the Holy Ghost, page 827.

If this be Wednesday of the Ember-week, the Mass of the feria will be celebrated with a commemoration of the octave. The third Prayer will be of the Holy Ghost and the Preface of the octave will be recited.

Dec. 15—Octave day of the **Immaculate Conception**
(White)

Double Major

Mass as on the feast, page 851, with second Prayer, Secret and Postcommunion of the feria.

Dec. 16—**St. Eusebius, Bishop, Martyr (Red)**

Semi-double

Mass, Sacerdotes, page 1306, with second Prayer, Secret and Postcommunion of the feria.

Dec. 20—**Vigil of St. Thomas, Apostle (Purple)**

Mass, Ego autem, page 1299, with commemoration of the feria. If the feast of St. Thomas falls on Monday, the vigil will be celebrated on December 19, Saturday of Ember-week. In this case the Mass will be of the feria, with a commemoration of the vigil.

Dec. 21—**St. Thomas, Apostle (Red)**

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUASI autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Ps. 138, 1, 2. Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. V. Glória Patri.

IN ME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Ps. 138, 1, 2. Lord, Thou hast proved me: and known me: Thou hast known my sitting down, and my rising up. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DA NOBIS, quæsumus, Dómine, beáti Apóstoli tui Thomæ solemnitatibus gloriári, ut ejus semper et patrocinii sublevémur; et fidem congrua devotíone sectémur. Per Dóminum.

GRANT US, we beseech Thee, O Lord, to glory in the solemn festival of blessed Thomas, Thine apostle, that we may both be helped continually by his patronage and imitate his faith with befitting devotion. Through our Lord.

Commemoration of the feria.

Epistle. Eph. 2, 19-22

Lesson from the Epistle of Léctio Epístolæ beáti Pauli
blessed Paul the Apostle to the Apóstoli ad Ephésios.
Ephesians.

BRETHREN, You are no more strangers and foreigners, but you are fellow-citizens with the saints, and domestics of God: built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. In Whom all the building, being framed together, groweth up into a holy temple in the Lord: In Whom you also are built together into an habitation of God in the Spirit.

FRATRES: Jam non estis hóspites, et ádvenæ: sed estis cives sanctórum, et doméstici Dei: superædificáti super fundaméntum Apostolórum et Prophetárum, ipso summo angulári lápide Christo Jesu: in quo omnis ædificatio constrúcta crescit in templum sanctum in Dómino, in quo et vos coædificámini in habitáculum Dei in Spiritu.

Gradual. Ps. 138, 17, 18

Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *V.* I will number them, and they shall be multiplied above the sand.

Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *V.* Dinumerábo eos, et super arénam multiplicabúntur.

Alleluia, alleuia. *V.* Ps. 32, 1. Rejoice in the Lord, O ye just: praise becometh the upright. Alleluia.

Allelúja, allelúja. *V.* Ps. 32, 1. Gaudéte, justí, in Dómino: rectos decet collaudátio. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 20, 24-29

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

AT THAT time, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in His hands the print of the nails, and put my hand into His side, I will not believe. And after eight days, again His

IN ILLO témpore: Thomas, unus ex duódecim, qui dicitur Didymus, non erat cum eis, quando venit Jesus. Dixérunt ergo ei álíi discipuli: Vidimus Dóminum. Ille autem dixit eis: Nisi vídero in mánibus ejus fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus ejus,

non credam. Et post dies octo, iterum erant discipuli ejus intus, et Thomas cum eis. Venit Jesus januis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit Thomæ: Infer digitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incredulus, sed fidelis. Respondit Thomas, et dixit ei: Dominus meus, et Deus meus. Dixit ei Jesus: Quia vidisti me, Thoma, credidisti: beati qui non viderunt, et crediderunt.

disciples were within, and Thomas with them. Jesus cometh, the doors being shut and stood in the midst, and said, Peace be to you. Then He saith to Thomas, Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless but believing. Thomas answered, and said to Him, My Lord and my God. Jesus saith to him, Because Thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

Creed, page 765.

Offertory. Ps. 18, 5

In omnem terram exivit
sonus eorum: et in fines or-
bis terræ verba eorum.

Their sound went forth into
all the earth; and their words
to the ends of the world.

Offertory Prayers, page 767.

Secret

DÉBITUM tibi, Dómine,
nostræ réddimus servi-
tútis, suppliciter exoránte:
ut, suffrágiis beáti Thomæ
Apóstoli, in nobis tua múnera
tueáris, cujus honoránda con-
fessióne laudis tibi hóstias im-
molámus. Per Dóminum.

WE RENDER to Thee, O Lord,
the homage due Thee,
earnestly entreating that by the
prayers of Thy blessed apostle
Thomas, on whose feast we of-
fer these sacrifices of praise,
that Thou guard Thy gifts to
us. Through our Lord.

Preface No. 13, page 816.

Commemoration of the feria.

Communion. John 20, 27

Mitte manum tuam, et cog-
nósce loca clavórum: et noli
esse incredulus, sed fidelis.

Put thy hand and know the
place of the nails, and be not
incredulous, but believing.

Postcommunion

ADÉSTO nobis, miséricors
Deus: et intercedénte
pro nobis beáto Thoma Após-

O MERCIFUL God, do Thou
abide with us, and, with
the blessed apostle Thomas in-

terceding for us, mercifully tolo, tua circa nos propitiátus watch over Thy gifts made for dona custódi. Per Dóminum. our welfare. Through our Lord.

Commemoration of the feria.

Concluding Prayers, page 793, but on Ember-days the last Gospel of the feria is said.

Note—The order of Masses celebrated between Christmas Eve and the octave-day of the Epiphany will be found in the Proper of the Season.

Jan. 11—*St. Hyginus, Pope, Martyr (Red)*

A commemoration of St. Hyginus is made in the Mass of the octave of the Epiphany by the Prayer, Secret and Postcommunion from the Mass Si diligis me, page 1302.

Jan. 14—*St. Hilary, Bishop, Confessor, Doctor of the Church (White) St. Felix, Martyr*

Double

The Mass of St. Hilary is that of the Common of Doctors, page 1344, beginning In medio, in which the Nicene Creed is said, and commemoration made of St. Felix, as follows:

Prayer

GRANT, we beseech Thee, O almighty God, that the examples of Thy saints may inspire us to a better life, whereby we may imitate his deeds whose solemnity we are keeping. Through our Lord.

QUONCEDE, quæsumus, omnipotens Deus: ut ad meliorem vitam Sanctorum tuorum exempla nos provocent; quatenus, quorum solemnia ágimus, étiam actus imitemur. Per Dóminum.

Secret

GRACIOUSLY receive, O Lord, the sacrifices dedicated to the merits of Thy blessed martyr Felix, and grant them to profit us unto everlasting aid. Through our Lord.

QUÆSUMUS, Dómine, salutaribus repléti mysteriis: ut, beáti Felícis Mártiris tui, cujus solémnia celebrá-mus, oratiónibus adjuvémur. Per Dóminum.

Preface for Weekdays, page 775.

Postcommunion

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be

HÓSTIAS tibi, Dómine, be-
 áti Felícis Mártiris tui
 decátas méritis, benígnus as-

súme: et ad perpétuum nobis assisted with the prayers of
tribue provenire subsidium. blessed Felix, Thy martyr.
Per Dóminum. Through our Lord.

Concluding Prayers, page 793.

Jan. 15—**St. Paul**, the First Hermit, Confessor
(White)
Double

St. Maurus, Abbot

The Beginning of Mass, page 756.

Introit. Ps. 9, 13, 14

Iustus ut palma florébit: si- **T**HE just shall flourish like
cut cedrus Líbani multi- the palm-tree; he shall
plicábitur: plantátus in domo grow up like the cedar of Li-
Dómini: in átriis domus Dei banus; planted in the house of
nostri. Ps. 91, 2. Bonum est the Lord, in the courts of the
confitéri Dómino: et psállere house of our God. Ps. 91, 2. It
nómini tuo, Altíssime. V. is good to give praise to the
Glória Patri. Lord; and to sing to Thy name,
O Most High. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos beáti Pauli **O** GOD, Who dost gladden us
Confessóris tui ánnua with the yearly solemnity
solemnitáte lætíficas: concéde of blessed Paul, Thy confessor,
propítius; ut, cujus natalítia mercifully grant that we may
cólimus, étiam actiónes imi- imitate his actions whose natal-
témur. Per Dóminum. day we honor. Through our
Lord.

Commemoration of St. Maurus.

Prayer

INTERCÉSSIO nos, quæsumus, **L**ET the intercession of the
Dómine, beáti Mauri blessed abbot Maurus
Abbátis comméndet: ut quod commend us, O Lord, we be-
nostris méritis non valémus, seech Thee, that we may receive
ejus patrocínio assequámur. through his patronage what we
Per Dóminum. could not obtain by our own
deserts. Through our Lord.

Epistle. Philip 3, 7-12

Lesson from the Epistle of
blessed Paul the Apostle to the
Philippians.

Lectio Epistolæ beāti Pauli
Apóstoli ad Philippenses.

BRETHREN, the things that
were gain to me, the
same I have counted loss for
Christ. Furthermore, I count
all things to be but loss, for
the excellent knowledge of Je-
sus Christ, my Lord; for whom
I have suffered the loss of all
things, and count them but as
dung, that I may win Christ;
and may be found in Him, not
having my justice, which is of
the law, but that which is of
the faith of Christ Jesus, which
is of God, justice in faith; that
I may know Him, and the power
of His resurrection, and the
fellowship of His sufferings;
being made conformable to
His death, if by any means I
may attain to the resurrection
which is from the dead; not as
though I had already attained,
or were already perfect; but I
follow after, if I may by any
means apprehend wherein I am
also apprehended by Christ
Jesus.

FRATRES: Quæ mihi fué-
runt lucra, hæc arbitrá-
tus sum propter Christum
detrimentá. Verúmtamen ex-
istimo ómnia detrimentum
esse, propter eminentem sci-
éntiam Jesu Christi Dómini
mei: propter quem ómnia
detrimentum feci, et ábitror
ut stercora, ut Christum luci-
ficiam, et invéniam in illo, non
habens meam justítiam, quæ
ex lege est, sed illam quæ ex
fide est Christi Jesu: quæ ex
Deo est justítia in fide, ad cog-
noscéndum illum et virtútem
resurrectiónis ejus, et socie-
tátem passiónum illíus, con-
figurátus morti ejus: si quo
modo occurrám ad resurrec-
tiónem, quæ est ex mórtuis:
non quod jam accéperim, aut
jam perfectus sim: sequor au-
tem, si quo modo comprehén-
dam, in quo et comprehénsus
sum a Christo Jesu.

Gradual. Ps. 91, 13, 14

The just shall flourish like
the palm-tree: he shall grow
up like the cedar of Líbanus in
the house of the Lord. *V.* To
show forth Thy mercy in the
morning, and Thy truth in the
night.

Justus ut palma florébit:
sicut cedrus Líbani multipli-
cábitur in domo Dómini. *V.*
Ad annuntiándum mane mi-
sericórdiam tuam, et veritá-
tem tuam per noctem.

Lesser Alleluia

Alleluia, alleluia. *V.* Osee 14, 6. The just man shall spring
Allelúja, allelúja. *V.* Osee 14, 6. Justus germinabit sicut

lilium: et florébit in ætérnum as the lily; and flourish forever
ante Dóminum. Allelúja. before the Lord. Alleluia.

After Septuagesima, in place of the Lesser Alleluia, is said or sung, the Tract.

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divítia in domo ejus: et justítia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord: in His commandments he hath great delight. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house: and his justice remaineth forever and ever.

Munda Cor Meum, page 763.

Gospel. Matt. 11, 25-30

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trádicta sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego reficiam vos. Tóllite jugum meum super vos, et discite a me, quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

AT THAT time, Jesus answered, and said, I praise Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in Thy sight. All things are delivered to Me by My Father; and no one knoweth the Son, but the Father; neither doth any one know the Father, but the Son, and He to Whom it shall please the Son to reveal Him. Come to Me, all you that labor, and are burdened; and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls: for My yoke is sweet, and My burden light.

Offertory. Ps. 20, 2, 3

In Thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

In virtute tua Dómine, lætabitur justus, et super salutáre tuum exsultábit veheménter: desidérium animæ ejus tribuísti ei.

Offertory Prayers, page 767.

Secret

WE OFFER Thee sacrifices of praise, O Lord, in commemoration of Thy saints, trusting that by them we may be delivered from both present and impending evils. Through our Lord.

LAUDIS tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confidimus et futúris. Per Dóminum.

Commemoration of St. Maurus.

Secret

WE BESEECH Thee, O Lord, that, by his prayers the holy abbot Maurus may obtain that the sacrifices laid upon the sacred altars may profit for our salvation. Through our Lord.

SACRIS altáribus, Dómine, hóstias superpósitas sanctus Maurus Abbas, quæsumus, in salutem nobis provenire depóscat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 63, 11

The just shall rejoice in the Lord, and shall hope in Him; and all the upright in heart shall be praised.

Lætabitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde.

Postcommunion

REFRESHED with heavenly food and drink, we humbly supplicate Thee, O our God, that we may also be fortified by the prayers of Him in commemoration of Whom we have partaken. Through our Lord.

REFÉCTI cibo, potúque cælesti, Deus noster, te supplices exorámus: ut in cuius hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Commemoration of St. Maurus.

Postcommunion

MAY the blessed abbot Maurus, by his intercession, together with the partaking of

PRÓTEGAT nos, Dómine, cum tui perceptiône sacraménti beátus Maurus

Abbas, pro nobis intercedendo: ut et conversatiónis ejus experiámur insignia, et intercessiόνis percipiámus suffrágia. Per Dóminum. the sacrament, protect us, O Lord, that we may experience the effects of communion with him and share his intercessory prayers. Through our Lord.

Concluding Prayers, page 793.

Jan. 16—~~St.~~ Marcellus, Pope, Martyr (*Red*)

Semi-double

Introit from the Mass Si diligis me, page 1302.

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Marcellum Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Marcellus, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

The Epistle, Gradual, Gospel and Offertory are from the Mass Si diligis me, page 1302.

Secret

O BLÁTIS munéribus, quæsumus Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Preface No. 13, page 816

Communion. Matt. 25, 2

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

Thou art Peter, and upon this rock I will build My Church.

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIONE sancta enutritam gubernas, quæsumus Dómine, tuam placatus Ecclésiám: ut poténti moderatióne directa, et incrementa libertátis accípiat et in religiónis integritáte persistat. Per Dóminum.

Jan. 17—*St. Anthony, Abbot (White)*

Double

Mass, Os justi meditabitur, page 1356, but the Gospel from the other Mass which also begins Os justi, page 1351.

Jan. 18—*Feast of the Chair of St. Peter at Rome, (White)*

Double Major

St. Prisca, Virgin, Martyr (Red)

In the Mass of St. Peter a commemoration is made of his fellow-apostle St. Paul. A commemoration is likewise made of St. Prisca.

The Beginning of Mass, page 756.

Introit. Eccles. 45, 30

THE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. *Ps. 131, 1.* O Lord, remember David, and all his meekness. *V. Glory.*

STÁTUIT ei Dóminus testamentum pacis, et principem fecit eum: ut sit illi sacerdotii dignitas in ætérnum. *Ps. 131, 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, committing to blessed Peter, Thine apostle, the keys of the heavenly kingdom, didst bestow on him the pontifical function of binding and loosing, grant that, by

DEUS, qui beáto Petro Apóstolo tuo, collátis clavibus regni cælestis, ligandi atque solvendi pontificium tradidisti: concéde; ut, intercessiόνis ejus auxilio, a pec-

catórum nostrórum nélixibus liberémur: Qui vivis.

the help of his intercession, we may be delivered from the bonds of our sins. Who livest.

Commemoration of St. Paul.

Prayer

DEUS, qui multitudinem gentium beáti Pauli Apóstoli prædicatione docuisti: da nobis, quæsumus: ut cujus commemoratióem cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

O GOD, Who by the preaching of the blessed apostle Paul didst teach the multitude of the gentiles, grant us, we pray Thee, that, honoring his commemoration, we may experience the benefit of his patronal influence with Thee. Through our Lord.

Commemoration of St. Prisca.

Prayer

DA, QUÆSUMUS, omnipotens Deus: ut, qui beátæ Priscæ Virginis et Mártiris tuæ natalítia cólimus; et ánnua solemnitáte lætémur, et tantæ fidei proficiámus exémplo. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who venerate the birthday of blessed Prisca, Thy virgin and martyr, may both rejoice for her annual solemnity and profit by the example of so great faith. Through our Lord.

Epistle. 1 Pet. 1, 1-7

Léctio Epístolæ beáti Petri Apóstoli.

Lesson from the Epistle of blessed Peter the Apostle.

PETRUS Apóstolus Jesu Christi, eléctis ádvenis dispersiónis Ponti, Galátiae, Cappadóciæ, Asiæ et Bithyniæ, secúndum præsciéntiam Dei Patris, in sanctificatió-em Spíritus, in obediéntiam, et aspersionem sánguinis Jesu Christi: grátia vobis, et pax multiplicétur. Benedictus Deus, et Pater Dómini nostri Jesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectiόnem Jesu Christi ex mórtuis, in heredi-

PETER, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied. Blessed be the God and Father of Our Lord Jesus Christ, Who according to His great mercy hath regenerated us unto a lively hope, by the resurrection

of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that can not fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honor, at the appearing of Jesus Christ our Lord.

tátem incorruptibilem, et incontaminátam, et immarcescibilem, conservátam in cœlis in vobis, qui in virtúte Dei custodimini per fidem in salutem, parátam revelári in témpore novíssimo. In quo exultábitis módicum nunc si opórtet contristári in váriis tentatióibus: ut probatio vestræ fidei multo pretiósior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Jesu Christi Dómini nostri.

Gradual. Ps. 106, 32, 31

Let them exalt him in the church of the people; and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him; and his wonderful works to the children of men.

Exáltent eum in ecclésia plebis: et in cáthedra seniór-um laudent eum. *V.* Confiteántur Dómino misericórdiæ ejus, et mirábilia ejus filiis hóminum.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract. In votive Masses during Paschal Time the Gradual is omitted and instead is said or sung the Greater Alleluia.

Lesser Alleluia

Alleluia, alleluia. *V. Matt. 16, 18.* Thou art Peter, and upon this rock I will build my church.

Allelúja, allelúja. *V. Matt. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclé-siam meam. Allelúja.

Tract. Matt. 16, 18, 19

Thou art Peter, and upon this rock I will build my church. *V.* And the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven. *V.* Whatsoever thou shalt bind upon earth, shall be bound also in

Tu es Petrus, et super hanc petram ædificábo Ecclé-siam meam. *V.* Et portæ inferi non prævalébunt advérsus eam: et tibi dabo claves regni cœlór-um. *V.* Quodcúmque ligáveris super terram erit ligátum et in cœlis. *V.* Et quodcúmque

sólveris super terram, erit sólutum et in cœlis.

heaven. *V.* And whatsoever thou shalt loose upon earth, shall be loosed also in heaven.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 106, 15.* Confiteántur Dómino misericórdiæ ejus, et mirabilia ejus filiis hóminum. Allelúja. *V. Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúja.

Alleluia, alleluia. *Ps. 106, 15.* Let the mercies of the Lord give glory to Him, and His wonderful works to the children of men. Alleluia. *V. Matt. 16, 18.* Thou art Peter, and upon this rock I will build My Church. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Venit Jesus in partes Cæsaréæ Philíppi, et interrogábat discipulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixerunt: Alii Joánnem Baptistam, álii autem Eliám, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es, Simon Bar-Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cœlis est. Et ego dici tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cœlórum. Et quodcúmque ligáveris super terram, erit ligátum et in cœlis: et quodcúmque sólveris

AT THAT time, Jesus came into the quarters of Cæsarea Philippi, and He asked His disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some, Elias, and others, Jeremias, or one of the prophets. Jesus saith to them, But whom do you say that I am? Simon Peter answered, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven: and I say to thee, that thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in hea-

ven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. *super terram, erit solútum et in cœlis.*

Creed, page 765.

Offertory. *Matt. 16, 18, 19*

Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven. *Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam: et portæ inferi non prævalébunt advérsus eam: et tibi dabo claves regni cœlórum.*

Offertory Prayers, page 767.

Secret

WE BESEECH Thee, O Lord, that the prayer of the blessed apostle Peter may commend the sacrifices and supplications of Thy Church, so that the celebration we hold for his glory may profit for our pardon. Through our Lord. *ECCLÉSIAE tuæ, quæsumus, Dómine, preces et hostias beáti Petri Apóstoli comméndet orátio: ut, quod pro illíus glória celebrámus, nobis prosit ad véniam. Per Dóminum.*

Commemoration of St. Paul.

Secret

SANCTIFY, O Lord, the offerings of Thy people by the prayer of Thine apostle Paul, that those things which are pleasing to Thee by Thine own institution may become the more pleasing by the favor of his intercession. Through our Lord. *APÓSTOLI tui Pauli præcibus, Dómine, plebis tuæ dona sanctifica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.*

Commemoration of St. Prisca.

Secret

MAY this sacrifice, we beseech Thee, O Lord, which we offer to commemorate the birthday of Thy saints, both loose the bonds of our base nature and bring upon us the gifts of Thy mercy. Through our Lord. *HÆC hóstia, quæsumus, Dómine, quam Sanc-tórum tuórum natalítia recenséntes offérimus, et vinctula nostræ pravitátis absolvat, et tuæ nobis miséricórdiæ dona concíliet. Per Dóminum.*

Preface No. 13, page 316.

Communion. Matt. 16, 18

Tu es Petrus, et super hanc petram ædificábo Ecclesiám meam. Thou art Peter, and upon this rock I will build My church.

Postcommunion

LÆTIFICET nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te mirábilem prædicámus, sic per illum tuæ sumámus indulgéntiæ largitátem. Per Dóminum. **L**ET the gift we offer bring us joy, O Lord, that, as we declare Thee wonderful in Thine apostle Peter, so through him we may share the generosity of Thy forgiveness. Through our Lord.

Commemoration of St. Paul.

Postcommunion

SANCTIFICÁTI, Dómine, salutári mystério: quæsumus; ut nobis ejus non desit orátio, cujus nos donásti patrocinio gubernári. Per Dóminum. **S**ANCTIFIED by the mystery of salvation, O Lord, we pray that his prayer may fail us not, by whose patronage Thou hast granted us to be governed. Through our Lord.

Commemoration of St. Prisca.

Postcommunion

QUÆSUMUS, Dómine, salutáribus repléti mystériis: ut, cujus solémnia celebrámus, ejus oratiónibus adjuvémur. Per Dóminum. **W**E PRAY Thee, O Lord, that, being filled with the mysteries of salvation, we may be helped by her prayers whose feast we celebrate. Through our Lord.

Concluding Prayers, page 793.

Jan. 19—*Sts. Marius and Companions, Martyrs*
(Red)

Simple

St. Canute, King, Martyr

The Beginning of Mass, page 756.

Introit. Ps. 67, 4

IUSTI epuléntur, et exsultent in conspéctu Dei, et delecténtur in lætitia. **A**ND let the just feast, and rejoice before God: and be delighted with gladness.

Ps. 67, 2. Let God arise, and let His enemies be scattered, and let them that hate Him flee from before his face. *V.* Gloria Patri.
 Ps. 67, 2. Exsurgat Deus, et dissipentur inimici ejus: et fúgiant qui odérunt eum, a fácie ejus. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

HARKEN, O Lord, to Thy people who make supplication in union with the intercession of Thy saints, that Thou mayest grant us to rejoice in peace during this life on earth and to find the help of the life eternal. Through our Lord.

ΕΧΑΥΡΙ, Dómine, pópulum tuum cum Sanctórum tuórum patrocínio supplicántem: ut et temporális vitæ nos tribuas pace gaudére; et æternæ reperíre subsidium. Per Dóminum.

Commemoration of St. Canute.

Prayer

O GOD, Who for the enlightenment of Thy Church didst vouchsafe to distinguish blessed King Canute with the palm of martyrdom and with glorious miracles, mercifully grant, that as he was an imitator of the Lord's passion, so we, walking in his footsteps, may deserve to enter into everlasting joys. Through our Lord.

DEUS, qui ad illustrándam Ecclésiám tuam, beátum Canútum regem martyrii palma et gloriósis miráculis decoráre dignátus es: concéde propítius: ut, sicut ipse Dóminæ passiónis imitátor fuit, ita nos per ejus vestigia gradiéntes, ad gáudia sempitérna pervenire mereámur. Per eúndem Dóminum.

Third Prayer, Deus qui salutis, page 824.

Epistle from the Mass, Salus autem, page 1325.

After Septuagesima, in place of the Lesser Alleluias is said or sung the Tract.

Gradual. Wis. 3, 1

The souls of the just are in the hand of God, and the torment of malice shall not touch them. In the sight of the unwise they seemed to die, but they are in peace.

Justórum ánimæ in manu Dei sunt: et non tanget illos torméntum malitiæ. *V.* Visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 67,* Alleluia, alleluia, *Ps. 67, 36.*
 36. Mirábilis Deus noster in Wonderful is our God in His
 sanctis suis. Allelúja. saints. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, They that sow in tears shall
 in gáudio metent. *V. Eúntes* reap in joy. Going they went
 ibant et flebant, mitténtes and wept casting their seeds.
 sémina sua. *V. Veniéntes au-* But coming they shall come
 tem vénient cum exsultatíone, with joyfulness carrying their
 portántes manípulos suos. sheaves.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 3-13

✠ Sequéntia sancti Evan- ✠ Continuation of the holy
 gélii secúndum Matthæum. Gospel according to St. Mat-
 thew.

IN ILLO témpore: Sedénte Jesu super montem Olivéti, accessérunt ad eum discipuli secréto, dicéntes: Dic nobis, quando hæc erunt? et quod signum adventus tui, et consummatíonis sæculi? et respóndens Jesus, dixit eis: Vidéte, ne quis vos sedúcat. Multi enim vénient in nomine meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditúri enim estis prælia, et opiniónes præliórum. Vidéte, ne turbémini. Opórtet enim hæc fieri, sed nondum est finis. Consúrget enim gens in gentem, et regnum in regnum, et erunt pestiléntiæ, et fames, et terramótus per loca. Hæc autem ómnia, infítia sunt dolórum. Tunc tradent vos in tribulatíonem, et occídent vos: et éritis ódio ómnibus géntibus propter nomen meum. Et tunc scandalizabúntur multi, et invicem tradent, et

AT THAT time, as Jesus was sitting on Mount Olivet, the disciples came to Him privately, saying: Tell us when shall these things be? and what shall be the sign of Thy coming and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you, for many will come in My name, saying, I am Christ; and they will seduce many. And you shall hear of wars and rumors of wars. See that ye be not troubled, for these things must come to pass, but the end is not yet: for nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences and famines, and earthquakes in places: now all these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death, and you shall be hated by all nations for My

name's sake, and then shall many be scandalized and shall betray one another, and shall hate one another, and many false prophets shall rise and shall seduce many; and because iniquity hath abounded the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved.

Offertory. Ps. 123, 7

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken and we are delivered.

Ánima nostra sicut passer erepta est de láqueo venantium: láqueus contritus est, et nos liberati sumus.

Offertory Prayers, page 767.

Secret

HAVE regard, O Lord, to the prayers and offerings of Thy faithful, that they may be both pleasing to Thee for the festival of Thy saints and may bring us the help of Thy mercy. Through our Lord.

PRECES, Dómine, tuorum respice, oblationesque, fidélium: ut et tibi grata sint pro tuorum festivitáte Sanc-tórum, et nobis cónferant tuæ propitiatiónis auxílium. Per Dóminum.

Commemoration of St. Canute.

Secret

MAY our devout offerings, O Lord, be acceptable in Thy sight; and by the intercession of the holy martyr on whose festival they are laid before Thee, may they profit us unto salvation. Through our Lord.

ACCÉPTA sit in conspectu tuo, Dómine, nostra devótio: et ejus nobis fiat supplicatióne salutáris, pro cujus solemnitáte defértur. Per Dóminum.

Third Secret, By Thy clemency, page 824.

Preface for Weekdays, page 775.

Communion. Luke 12, 4

But I say to you, my friends, be not afraid of those who persecute you.

Dico autem vobis amícis meis: Ne terreámini ab his qui vos persequúntur.

Postcommunion

SANCTORUM tuorum, Dómine, intercessióne placatus: præsta, quæsumus; ut, quæ temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum.

BE APPEASED by the prayers of Thy saints, O Lord, and grant, we beseech Thee, that the rites we perform here on earth may avail for our everlasting salvation. Though our Lord.

Commemoration of St. Canute.

Postcommunion

REFÉCTI participatióne múnieris sacris, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedente beáto Canúto Mártire tuo, sentiámus effectum. Per Dóminum.

OUR strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that, by the intercession of blessed Canute Thy martyr, we may ever feel the mighty power of the Sacrament we worship. Through our Lord.

Third Postcommunion, May this communion, page 824.

Concluding Prayers, page 793.

Jan. 20—*Sts. Fabian and Sebastian, Martyrs (Red)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 78, 11, 12, 10

INTRET in conspéctu tuo, Dómine, gémitus compeditórum: redde vicinis nostris séptuplum in sinu eórum: vindica sánguinem sanctorum tuorum, qui effusus est. Ps. 78, 1. Deus, venérunt gentes in hæreditátem tuam: polluérunt templum sanctum tuum: Dosuérunt Jerúsalem in pomórum custódiam. V. Glória Patri.

LET the sighing of the prisoners come in before Thee, O Lord; render to our neighbors sevenfold in their bosom; revenge the blood of Thy saints which hath been shed. Ps. 78, 1. O God, the heathens are come into Thy inheritance; they have defiled Thy holy temple; they have made Jerusalem as a place to keep fruit. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

LOOK down upon our infirmity, O almighty God, and, because the burden of our own deeds weigheth us down, let the glorious intercession of Thy blessed martyrs, Fabian and Sebastian, protect us. Through our Lord.

INFIRMITATEM nostram respice, omnipotens Deus: et, quia pondus propriæ actionis gravat, beatorum Martyrum tuorum Fabiani et Sebastiani intercessio gloriôsa nos protégat. Per Dóminum.

Epistle. Heb. 11, 33-39

Lesson from the Epistle of St. Paul to the Hebrews.

Lectio Epistolæ beati Pauli Apóstoli ad Hebræos.

BRETHREN, the saints through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again: but others were racked, not accepting deliverance, that they might find a better resurrection; and others had trial of mockeries and stripes, moreover also of bands and prisons: they were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, and in goat-skins, being in want, distressed, afflicted, of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these were found approved by the testimony of faith, in Christ Jesus our Lord.

FRATRES: Sancti per fidem vicérunt regna, operáti sunt justítiam, adépti sunt repromissiónes, obturavérunt ora leónum, exstinxérunt impetum ignis, effugérunt áciem gládii, conváluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: acceperunt mulieres de resurreccióne mórtuos suos: álii autem disténti sunt, non suscipiéntes redemptiónem, ut meliorem invenírent resurrecciónem: álii vero ludíbria, et vérbera expérti, insuper et vincula, et cárceres: lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt: circuíérunt in melótiis, in péllibus caprinis, egéntes, angustíati, afflíti: quibus dignus non erat mundus: in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terræ. Et hi omnes testimónio fidei probáti, invénti sunt in Christo Jesu Dómino nostro.

Gradual. Ex. 15, 11

Gloriosus Deus in sanctis God is glorious in His saints,
 suis: mirabilis in maiestate, wonderful in majesty, doing
 faciens prodigia. *V.* Dextera wonders. *V.* Thy right hand, O
 tua, Domine, glorificata est in Lord, is glorified in strength:
 virtute: dextera manus tua Thy right hand hath broken
 confrégit inimicos. the enemies.

After Septuagesima, in place of the Lesser Alleluia and verse following, is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. Alleluia, alleluia. *V.* Ps. 144,
 144, 10, 11. Sancti tui, Dó- 10, 11. Thy saints shall bless
 mine, benedícent te: glóriam Thee, O Lord; they shall speak
 regni tui dicent. Allelúja. of the glory of Thy kingdom.
 Alleluia.

Tract. Ps. 125, 5, 6

Qui sémant in lácrimis, They that sow in tears, shall
 in gáudio metent. *V.* Eúntes reap in joy. *V.* Going, they went
 ibant et flebant, mitténtes and wept, casting their seed.
 sémina sua. *V.* Veniéntes au- *V.* But coming, they shall come
 tem vénient cum exultatióne, with joyfulness, carrying their
 portántes manípulos suos. sheaves.

Munda Cor Meum, page 763.

Gospel from the Mass Sapientiam, page 1323.

Offertory. Ps. 31, 11

Lætámini in Dómino, et ex- Be glad in the Lord, and re-
 sultáte, iusti: et gloriámini, joice, ye just; and glory all ye
 omnes recti corde. right of heart.

Offertory Prayers, page 767.

Secret

HÓSTIAS tibi, Dómine, GRACIOUSLY receive, O Lord,
 beatórum Mátyrum tu- the sacrifices dedicated
 órum Fabiáni et Sebastiáni to the merits of Thy blessed
 dicátas méritas, benígnus as- martyrs Fabian and Sebastian,
 ssume: et ad perpétuum nobis and grant that they may profit
 tribue proveníre subsidium. for our everlasting help.
 Per Dóminum. Through our Lord.

Preface for Weekdays, page 775.

Communion. Luke 6, 17, 18, 19

A multitude of sick, and they that were troubled with unclean spirits, came to Him; for virtue went out from Him, and healed all.

Multitúdo languéntium, et qui vexabántur a spiritibus immúndis, veniébant ad eum: quia virtus de illo exíbat, et sanábat omnes.

Postcommunion

REFRESHED by participation in Thy sacred gift, we beseech Thee, O Lord, our God, that, by the intercession of Thy holy martyrs Fabian and Sebastian, we may experience the power of the sacrament which we worship. Through our Lord.

REFÉCTI participatióne múnieris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum intercedéntibus sanctis Martyribus tuis Fabiáno et Sebastião, sentiámus effectum. Per Dóminum.

Concluding Prayers, page 793.

Jan. 21—**St. Agnes, Virgin, Martyr (Red)**

Double

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

THE wicked have waited for me to destroy me: I have understood Thy testimonies, O Lord: I have seen an end of all perfection. Thy commandment is exceedingly broad. Ps. 95, 1. Blessed are the undefiled in the way, who walk in the law of the Lord. *V.* Glory.

OE exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummationis vidi finem: latum mandatum tuum nimis. Ps. 95, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, Who dost choose the weak things of the world to confound the strong, mercifully grant that we, who venerate the festival of blessed Agnes, Thy virgin and martyr, may experience the benefit of her patronal influence with Thee. Through our Lord.

OMNÍPOTENS sempitérne Deus, qui infirma mundi éligis, ut fórtia quæque confúndas: concéde propítius; ut qui beátæ Agnétis Vírginis et Mártiris tuæ solénnia cólimus, ejus apud te pátrrocínia sentiámus. Per Dóminum.

Lesson from the Mass Loquebar, page 1360.

Gradual. Ps. 44, 3

Diffusa est grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum. *V. Ps. 44, 5.* Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabiliter dextera tua.

Grace is poured abroad in thy lips: therefore hath God blessed thee forever. *V. Ps. 44, 5.* Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

After Septuagesima, in place of the Lesser Alleluia and verse following, is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. *V. Matt. 25, 4, 6.* Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exite óbviám Christo Dómino. Allelúja.

Alleluia, alleluia. *V. Matt. 25, 4, 6.* The five wise virgins took oil in their vessels with the lamps; but at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

Tract

Veni, sponsa Christi, áccipe coronám, quam tibi Dóminus præparávit in ætérnum: pro cuius amóre ságuinem tuum fudísti. *V. Ps. 44, 8.* Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætitiæ præ consórtibus tuis. *V. Ps. 44, 5.* Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna.

Come, spouse of Christ, receive the crown which the Lord hath prepared for thee forever, for Whose love thou didst shed thy blood. *V. Ps. 44, 8.* Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *V. Ps. 44, 5.* With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

Munda Cor Meum, page 763.

Gospel from the Mass Loquebar, page 1361.

Offertory. Ps. 44, 8, 5

Afferéntur regi vírgines post eam: proximæ ejus afferéntur tibi in lætítia, et exsultatióne: adducéntur in templum regi Dómino.

After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord.

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the sacrifices we offer Thee, and, by the intercession of blessed Agnes, Thy virgin and martyr, loose the bonds of our sins. Through our Lord.

HÓSTIAS. Dómine, quas tibi offerimus, propítius súscipe: et intercedénte beáta Agnéte Vírgine et Mártýre tua, víncula peccatórum nostrórum absólve. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

The five wise virgins took oil in their vessels with the lamps: but at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord.

Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviám Christo Dómino.

Postcommunion

REGALED with heavenly food and drink, we humbly beseech Thee, O Lord our God, that we may be fortified by the prayers of her in whose commemoration we have partaken of them. Through our Lord.

REFÉCTI cibo potúque cælesti, Deus noster, te supplices exorámus: ut in cuius hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Concluding Prayers, page 793.

Jan. 22—Sts. Vincent and Anastasius,

Martyrs (Red)

Semi-double

Mass, Intret, page 1316, except:

Prayer

HARKEN, O Lord, to our supplications, that we, who know ourselves bound by reason of our own iniquity, may be delivered by the intercession of Thy blessed martyrs Vincent and Anastasius. Through our Lord.

ADÉSTO, Dómine, supplicatióibus nostris: ut, qui ex iniquitáte nostra reos nos esse cognóscimus, beatórum Mártýrum tuórum Vincéntii et Anastásii intercessióne liberémur. Per Dóminum.

Secret

QUÆNERA tibi, Dómine, nostræ devotiõnis offèrimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

WE OFFER Thee, O Lord, the gifts of our devotion; may they both be pleasing to Thee for the honor of Thy just ones and, by Thy mercy, be rendered salutary to us. Through our Lord.

Postcommunion

QUÆSUMUS, omnípotens Deus: ut, qui celéstia aliménta percépinus, intercedéntibus beátis Martyribus tuis Vincéntio et Anastásio, per hæc contra ómnia advérsa muniámur. Per Dóminum.

WE BESEECH Thee, O almighty God, that we who have partaken of heavenly nourishment may by it, with the intercession of Thy blessed martyrs Vincent and Anastasius, be fortified against all adverse influences. Through our Lord.

Concluding Prayers, page 793.

Jan. 23—*St. Raymund of Pennafort, Confessor (Red)*

Semi-double

St. Emerentiana, Virgin, Martyr (Red)

Mass, Os justi, page 1349.

Prayer

DEUS, qui beátum Raymúndum pœniténtiæ sacraménti insígnem mínistrum elegísti, et per maris undas mirábiliter traduxísti: concéde; ut ejus intercessióne dignos pœniténtiæ fructus fácere, et ad ætérnæ salútis portum perveníre valeámus. Per Dóminum.

O GOD, Who didst choose blessed Raymund to be an eminent minister of the sacrament of Penance, and didst wondrously bring him through the waves of the sea, grant that by his intercession we may have the grace to bring forth fruits worthy of penance and to reach the port of eternal safety. Through our Lord.

Commemoration of St. Emerentiana, Prayer, Secret and Postcommunion from the Mass Me exspectaverunt, page 1363. Third Prayer of our Blessed Lady Deus, qui salutis, with the accompanying Secret and Postcommunion, page 824.

Jan. 24—St. Timothy, Bishop, Martyr (Red)**Double***Mass, Statuit, page 1302, except:***Epistle. 1 Tim. 6, 11-16**

Lesson from the Epistle of Lécitio Epistolæ beāti Pauli
blessed Paul the Apostle to Apóstoli ad Timótheum.
Timothy.

DEARLY beloved, Follow after justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses. I charge thee before God, Who quickeneth all things, and before Christ Jesus, Who gave testimony under Pontius Pilate, a good confession; that thou keep the commandment without spot, blameless, unto the coming of Our Lord Jesus Christ; which, in His times, He shall show, Who is the blessed and only mighty, the King of kings, and Lord of lords; Who alone hath immortality, and inhabiteth light inaccessible; Whom no man hath seen nor can see; to Whom be honor and empire everlasting. Amen.

QUARISSIME: Sectáre justitiam, pietátem, fidem, caritátem, patiéntiam, mansuetúdinem. Certa bonum certámen fidei, apprehénde vitam ætérnam, in qua vocátus es, et conféssus bonam conféssiónem coram multis téstibus. Præcípío tibi coram Deo, qui vivificat ómnia, et Christo Jesu, qui testimónium, réddidit sub Póntio Piláto, bonam conféssiónem: ut serves mandátum sine mácula, irreprehensibile usque in advéntum Dómini nostri Jesu Christi, quem suis tempóribus osténdet beátus, et solus potens, Rex regum, et Dóminus dominantium: qui solus habet immortalitátem, et lucem inhabitat inaccessibilem: quem nullus hóminum vidit, sed nec vidére potest: cui honor et impérium sempitérnum. Amen.

Jan. 25—The Conversion of St. Paul, (White)**Double Major***The Beginning of Mass, page 756.***Introit. 2 Tim. 1, 12**

I KNOW whom I have believed and I am certain that he is able to keep that which I have committed to him, against that day; being a

SCIO cui crédidi et certus sum, quia potens est depositum meum serváre in illum diem, justus judex. Ps. 138, 1, 2. Dómine, probásti

me, et cognovisti me: tu cognovisti sessionem meam. Et resurrectionem meam. *V.* Glória Patri.

just judge. *Ps. 138, 1, 2.* Lord, Thou hast proved me and known me: Thou hast known my sitting down, and my rising up. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui universum mundum beati Pauli Apostoli prædicatione docuisti: da nobis, quæsumus; ut, qui ejus hodie Conversionem cõlimus, per ejus ad te exẽpla gradiamur. Per Dõminum.

O GOD, Who hast taught the whole world by the preaching of blessed Paul, Thy apostle, we beseech Thee, grant us, who this day celebrate his conversion, that we may advance toward Thee by following his example. Through our Lord.

Commemoration of St. Peter.

Prayer

DEUS, qui beato Petro Apostolo tuo, collatis clãvibus regni cœlestis, ligãdĩ atque solvẽdĩ pontificium tradidisti: concẽde; ut, intercessionis ejus auxilio, a peccatõrum nostrõrum nexibus liberẽmur: Qui vivis.

O GOD, Who, committing to blessed Peter, Thine apostle, the keys of the heavenly kingdom, didst bestow on him the pontifical function of binding and loosing, grant that, by the help of his intercession, we may be delivered from the bonds of our sins. Who livest.

Lesson. Acts 9, 1-22

Lectio Actuum Apostolorum.

Lesson from the Acts of the Apostles.

IN DIEBUS illis: Saulus adhuc spirans minarum, et cœdis in discipulos Dõmini, accessit ad principem sacerdotum, et petiit ab eo epistolas in Damascum ad synagogas: ut si quos invenisset hujus viæ viros, ac mulieres, vinctos perduceret in Jerusalem. Et cum iter faceret, contigit, ut appropinquaret Damasco: et subito circumfûlsit eum lux de cœlo. Et cadens in terram, audivit vocem dicentem sibi:

IN THOSE days, Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. And

falling on the ground he heard a voice saying to him, Saul, Saul, why persecutest thou Me? Who said, Who art Thou, Lord? And He said, I am Jesus of Nazareth, Whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said, Lord, what wilt Thou have me to do? And the Lord said to him, Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they leading him by the hand, brought him to Damascus. And he was there three days without sight; and he did neither eat nor drink. Now there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision, Ananias. And he said, Behold I am here, Lord. And the Lord said to him, Arise and go into the street that is called Strait, and seek in the house of Judas one named Saul of Tarsus; for behold he prayeth. (And he saw a man, named Ananias, coming in, and putting his hands upon him, that he might recover his sight.) But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem: and here he hath authority from the chief priests to bind all that invoke Thy name. And the Lord said to him, Go thy way; for this man is to Me a vessel of election, to carry My name before the gen-

Saule, Saule, quid me perséqueris? Qui dixit: Quis es, Dómine? Et ille: Ego sum Jesus, quem tu perséqueris: durum est tibi contra stímulum calcitráre. Et tremens, ac stupens, dixit: Dómine, quid me vis fácere? Et Dóminus ad eum: Surge, et ingrédere civitátem, et ibi dicétur tibi quid te opórteat fácere. Viri autem illi, qui comitabántur cum eo, stabant stupefácti, audiéntes quidem vocem, néminem autem vidéntes. Surrexit autem Saulus de terra, apertisque óculis nihil vidébat. Ad manus autem illum trahéntes, introduxérunt Damascum. Et erat ibi tribus diébus non videns, et non manducávit, neque bibit. Erat autem quidem discipulus Damásci, nómine Ananías: et dixit ad illum in visu Dóminus: Ananía. At ille ait: Ecce ego, Dómine. Et Dóminus ad eum: Surge, et vade in vicum, qui vocátur Rectus: et quære in domo Judæ Saulum nómine Tarsénsen: ecce enim orat. (Et vidit vírum, Ananiám nómine, introeúntem, et imponéntem sibi manus, ut visum recípiat.) Respóndit autem Ananías: Dómine, audívi a multis de viro hoc, quanta mala fécerit sanctis tuis in Jerúsalem: et hic habet potestátem a princípibus sacerdotum alligándi omnes, qui invócant nomen tuum. Dixit autem ad eum Dóminus: Vade, quóniam vas electiónis est mihi iste, ut portet nomen meum coram géntibus, et régibus, et fíliis Israel. Ego enim osténdam illi, quanta opórteat eum pro nómine meo

pati. Et abiit Ananias, et introivit in domum: et impo-
nens ei manus dixit: Saule
frater, Dominus misit me Je-
sus, qui apparuit tibi in via,
qua veniebas, ut videas, et im-
plearis Spiritu Sancto. Et con-
festim ceciderunt ab oculis
ejus tamquam squamæ, et vi-
sum recepit: et surgens bap-
tizatus est. Et cum accepisset
cibum, confortatus est. Fuit
autem cum discipulis, qui
erant Damasci, per dies ali-
quot. Et continuo in synagógis
prædicabat Jesum, quoniam
hic est Filius Dei. Stupébant
autem omnes, qui audiébant,
et dicébant: Nonne hic est,
qui expugnabat in Jerúsalem
eos, qui invocábant nomen
istud: et huc ad hoc venit, ut
vinctos illos duceret ad prin-
cipes sacerdotum? Saulus au-
tem multo magis convalescé-
bat, et confundébat Judæos,
qui habitábant Damasci, af-
firmans quoniam hic est
Christus.

tiles, and kings, and the chil-
dren of Israel. For I will show
him how great things he must
suffer for My name's sake. And
Ananias went his way, and en-
tered into the house, and laying
his hands upon him he said,
Brother Saul, the Lord Jesus
hath sent me, He that appeared
to thee in the way as thou
camest, that thou mayest re-
ceive thy sight, and be filled
with the Holy Ghost. And im-
mediately there fell from his
eyes as it were scales, and he
received his sight; and rising
up he was baptized. And when
he had taken meat, he was
strengthened. And he was with
the disciples that were at Da-
mascus for some days. And im-
mediately he preached Jesus in
the synagogues, that He is the
Son of God. And all that heard
him were astonished, and said,
Is not this he who persecuted
in Jerusalem those who called
upon this name: and came
hither for that intent, that he
might carry them bound to the

chief priest? But Saul increased much more in strength, and
confounded the Jews who dwelt in Damascus, affirming that
this is the Christ.

Gradual. Gal. 2, 8, 9

Qui operátus est Petro in
apostolátum, operátus est et
mihi inter gentes: et cogno-
vérunt grátiam Dei, quæ data
est mihi. V. Grátia Dei in me
vácua non fuit: sed grátia ejus
semper in me manet.

He who wrought in Peter to
the apostleship, wrought in me,
also among the gentiles, and
they knew the grace of God
which was given to me. V. The
grace of God in me hath not
been void; but His grace al-
ways remaineth in me.

*After Septuagesima, in place of the Lesser Alleluia is said
or sung the Tract.*

Lesser Alleluia

Allelúja, allelúja. V. Mag-
nus sanctus Paulus, vas electi-

Alleluia, alleluia. V. The great
saint Paul, the vessel of elec-

tion, is truly worthy of all ónts, vere digne est glorificándus; for he hath deserved to possess the twelfth throne. duodécimum possidére. Alleluia.

Tract

Thou art a vessel of election, Tu es vas electiónis, sancte
O holy apostle Paul: truly worthy art thou to be glorified. *V.* glori-
Preacher of the truth and veritátis, et doctor géntium
teacher of the gentiles in faith in fide et veritáte. *V.* Per te
and truth. *V.* By thee have all omnes gentes cognóverunt
nations known the grace of grátiam Dei. *V.* Intercéde pro
God. *V.* Intercede for us with nobis ad Deum, qui te elégit.
God, Who chose thee.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 27-29

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time, Peter said to Jesus, Behold we have left all things and have followed Thee: what therefore shall we have? And Jesus said to them, Amen I say to you, that you who have followed Me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall possess life everlasting.

IN ILLO témpore: Dixit Petrus ad Jesum: Ecce nos reliquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratione, cum séderit Filius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israel. Et omnis, qui reliquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, céntuplum accipiet, et vitam æternam possidébit.

Creed, page 765.

Offertory. Ps. 138, 17

But to me Thy friends, O Mihi autem nimis honoráti
God, are made exceedingly hon- sunt amíci tui, Deus: nimis

confortátus est principátus orable: their principality is exceedingly strengthened.

Offertory Prayers, page 767.

Secret

APÓSTOLI tui Pauli prēcibus, Dómine, plebis tuæ dona sanctifica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

THROUGH the prayer of Paul, Thy apostle, sanctify, O Lord, the offerings of Thy people, that what is pleasing to Thee by Thine own ordinance, may become more pleasing by the favor of his supplication. Through our Lord.

Commemoration of St. Peter.

Secret

ECCLÉSIE tuæ, quæsumus, Dómine, preces et hóstias beáti Petri Apóstoli commendet orátio: ut, quod pro illius glória celebrámus, nobis prosit ad véniam. Per Dóminum.

WE BESEECH Thee, O Lord, that the prayer of the blessed apostle Peter may commend the sacrifices and supplications of Thy Church, so that the celebration we hold for his glory may profit for our pardon. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28, 29

Amen dico vobis: quod vos, qui reliquistis ómnia, et secúti estis me, céntuplum accipietis, et vitam ætérnam possidebitis.

Amen I say to you, that you who have left all things, and followed Me, shall receive a hundredfold, and shall possess life everlasting.

Postcommunion

SANCTIFICÁTI, Dómine, salutári mystério: quæsumus; ut nobis ejus non desit orátio, cujus nos donásti patrocínio gubernári. Per Dóminum.

SANCTIFIED by this saving mystery, we beseech Thee, O Lord, that he, under whose patronage Thou hast vouchsafed to place us, may not fail to intercede for us. Through our Lord.

Commemoration of St. Peter.

Postcommunion

LET the gift we offer bring us joy, O Lord, that, as we declare Thee wonderful in Thine apostle Peter, so through him we may share the generosity of Thy forgiveness. Through our Lord.

LÆTIFICET nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te miráblem prædicámus sic per illum tuæ sumámus indulgéntiæ largitátem. Per Dóminum.

Concluding Prayers, page 793.

Jan. 26—*St. Polycarp, Bishop, Martyr (Red)*

Double

Mass, Sacerdotes, page 1306, except:

Epistle. 1 John 3, 10-16

Lesson from the Epistle of blessed John the Apostle.

Lectio Epístolæ beáti Joán-nis Apóstoli.

MOST dearly beloved, whoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration, which you have heard from the beginning, that you should love one another. Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked, and his brother's just. Wonder not, brethren, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren.

QUÁRÍSSIMI: Omnis qui non est justus, non est ex Deo, et qui non diligit fratrem suum: quóniam hæc est annuntiatio, quam audistis ab initio, ut diligátis alterútrum. Non sicut Cain, qui ex maligno erat, et occidit fratrem suum. Et propter quid occidit eum? Quóniam ópera ejus maligna erant: fratris autem ejus justa. Nolite mirári, fratres, si odit vos mundus. Nos scimus quóniam transláti sumus de morte ad vitam, quóniam diligimus fratres. Qui non diligit, manet in morte: omnis qui odit fratrem suum, homicida est. Et scitis, quóniam omnis homicida non habet vitam ætérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere.

Gospel from the Mass Lætábitur, page 1314.

Postcommunion from the Mass Statuit, page 1305.

Jan. 27—**St. John Chrysostom**, Bishop, Confessor,
Doctor of the Church (*White*)

Double

Mass, In medio, page 1344, except:

Prayer

ECCLÉSIAM tuam, quæsumus, Dómine, grátia cælestis amplifcet, quam beáti Joánnis Chrysóstomi Confessóris tui atque Pontificis illustráre vóluiisti gloriósis méritis et doctrínis. Per Dóminum.

OAY heavenly grace, we beseech Thee, O Lord, enrich Thy Church which Thou didst vouchsafe to enlighten with the glorious virtues and teachings of blessed John Chrysostom, Thy confessor and bishop. Through our Lord.

Gradual. Eccles. 44, 16

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. *V.* Non est invéntus similis illi, qui conserváret legem Excélsi.

Behold a great priest, who in his days pleased God. There was not any found like to him, who kept the law of the Most High.

Allelúja, allelúja. *V. Jac. 1, 12.* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accipiet corónam vitæ. Allelúja.

Alleluia, alleluia. *V. Jas. 1, 12.* Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life. Alleluia.

Jan. 28—**St. Peter Nolasco**, Confessor (*White*)

Double

St. Agnes (secundo), Virgin, Martyr

Mass, Justus ut palma, page 1352, except Secret and Post-communion from Mass Os justí, page 1352.

Prayer

DEUS, qui in tuæ caritátis exéplum, ad fidélium redemptiόem sanctum Petrum Ecclésiám tuam nova prole fæcundáre divínus do-

Ogod, Who, as a token of Thy loving-kindness, didst inspire holy Peter to enrich Thy Church with a new progeny devoted to the redemption of

the faithful, grant that, being delivered through his intercession from the servitude of sin, we may know the joys of eternal freedom in heaven, our native land. Who livest.

St. Agnes is commemorated for the second time on this day, a week after her feast.

Prayer

O GOD, Who dost gladden us with the yearly solemnity of blessed Agnes, Virgin and Martyr, grant us, we beseech Thee, to follow the example of pious living set by her whom we venerate in our devotions. Through our Lord.

DEUS, qui nos ánnua beatæ Agnétis Virginis et Mártýris tuæ solemnitate lætificas: da, quæsumus; ut, quam venerámur officio, étiam piæ conversatiónis sequámur exémplo. Per Dóminum.

Second Prayer of our Blessed Lady, Deus qui salutis, page 824; third for the Church, page 825, or for the Pope, page 826.

Epistle and Gradual from the Mass, Dilexisti, page 1370.

Gospel and Offertory from the Mass, Me expectaverunt, page 1365.

Secret

MAY Thy plenteous blessing, O Lord, descend upon these offerings, through Thy mercy, to work out our sanctification and to bring us joy in the solemnity of the martyrs. Through our Lord.

SUPER has, quæsumus, Dómine, hóstias benedictio copiósa descéndat: quæ et sanctificatióem nobis cleménter operétur, et de Mártýrum nos solemnitate lætíficet. Per Dóminum.

Communion from the Mass Vultum tuum, page 1378.

Postcommunion

WE HAVE partaken of the votive sacraments, O Lord, of this annual celebration: grant, we beseech Thee, that they may bring us healing remedies both for this mortal life and for life everlasting. Through our Lord.

SÚMPSEMUS, Dómine, celebritátis ánnuæ votíva sacraménta: præsta quæsumus: ut et temporális vitæ nobis remédia præbeant, et ætérnæ. Per Dóminum.

Jan. 29—**St. Francis of Sales, Bishop, Confessor,**
 Doctor of the Church (*White*)

Double

Mass, In medio, page 1344, except:

Prayer

DEUS, qui ad animarum salutem beatum Franciscum Confessorem tuum atque Pontificem omnibus omnia factum esse voluisti: concede propitius; ut caritatis tuæ dulcedine perfusi, ejus dirigentibus monitis ac suffragantibus meritis, æterna gaudia consequamur. Per Dominum.

O God, Who, for the saving of souls didst will that blessed Francis, Thy Confessor and Bishop, should become all things to all men, be pleased to grant that we, being filled with the sweetness of Thy love, guided by his teachings, and helped by his merits and prayers, may attain the joys of everlasting life. Through our Lord.

Jan. 30—**St. Martina, Virgin, Martyr** (*Red*)

Semi-double

Mass, Loquebar, page 1359.

Jan. 31—**St. John Bosco, Confessor** (*White*)

Double

The Beginning of Mass, page 756.

Introit. 3 Kings 4, 29

DEDIT illi Deus sapientiam, et prudentiam multam nimis, et latitudinem cordis, quasi arenam quæ est in littore maris. *Ps. 112, 1.* Laudate, pueri, Dominum, laudate nomen Domini. *V.* Glória Patri.

AND God gave to him wisdom and understanding exceeding much, and largeness of heart as the sand that is on the seashore. *Ps. 112, 1.* Praise the Lord, ye children: praise ye the name of the Lord. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui sanctum Joannem Confessorem tuum adolescentium patrem et magistrum excitasti ac per eum,

O God, who hath raised up in thy Confessor Saint John Bosco a father and teacher of youth, and didst will that

through him with the help of the Virgin Mary new religious families should flourish in the Church, grant, we beseech Thee, that enkindled by the same fire of charity we may be able to labor in finding souls and serve only Thee. Through our Lord.

auxiliatrice Virgine Maria, novas in Ecclesia tua familias florere voluisti: concede, quaesumus; ut eodem caritatis igne succensam, animas quaerere, tibi que soli servire valeamus. Per Dominum.

Epistle. Philip 4, 4-9

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

Lectio Epistolae beati Pauli Apostoli ad Philippenses.

REJOICE in the Lord always; again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous; but in everything, by prayer and supplication, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you.

FRATRES: Gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus prope est. Nihil solliciti sitis; sed in omni oratione et obsecratione, cum gratiarum actione, petitiones vestrae innotescant apud Deum. Et pax Dei quae exsuperat omnem sensum, custodiat corda vestra et intelligentias vestras, in Christo Jesu. De cetero, fratres, quaecumque sunt vera, quaecumque pudica, quaecumque justa, quaecumque sancta, quaecumque amabilia, quaecumque bonae famae, si qua virtus, si qua laus disciplinae, haec cogitate. Quae et didicistis, et accepistis, et audistis, et vidistis in me, haec agite: et Deus pax erit vobiscum.

In Votive Masses in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 36, 3-5

Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches. V. Delight in the Lord and He will give thee the re-

Spera in Domino, et fac bonitatem, et inhabitabis terram et pasceris in divitiis ejus. V. Delectare in Domino, et dabit tibi petitiones cordis tui; re-

véla Dómino viam tuam et quests of thy heart: Commit
spera in eo, et ipse fáciat. thy way to the Lord, and trust
in Him, and he will do it.

After Septuagesima the Lesser Alleluia and verse are replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 73, Alleluia, alleluia. *V.* Ps. 73,
21. Pauper et inops laudá- 21. The poor and needy shall
bunt nomen tuum. Allelúja. praise thy name.

Tract. Ps. 60, 4-6

Factus es spes mea, Dó- Thou hast been my hope; a
mine: turris fortitúdinis a fá- tower of strength against the
cie inimici. *V.* Inhabítábo in face of the enemy. *V.* In thy
tabernáculo tuo in sácula: tabernacle I shall dwell for-
prótegar in velaménto alá- ever: I shall be protected under
rum tuárum. *V.* Quóniam tu, the covert of thy wings. *V.* For
Deus, exaudísti oratióem thou, my God, hast heard my
meam: dedísti hereditátem prayer: thou hast given an
timéntibus nomen tuum. inheritance to them that fear
thy name.

Greater Alleluia

Allelúja, allelúja. *V.* Ps. 73. Alleluia, alleluia. *V.* Ps. 73, 21.
21. Pauper et inops laudábunt The poor and needy shall praise
nomen tuum, Allelúja. *V.* Ps. thy name. Alleluia. *V.* Ps. 35, 9.
35, 9. Inebriabúntur ab uber- They shall be inebriated with
táte domus tuæ: et torrénte the plenty of thy house; and
voluptátis tuæ potábis eos. thou shalt make them drink of
Allelúja. the torrent of thy pleasure.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

⌕ Sequéntia sancti Evan-
gélíi secúndum Matthæum.

⌕ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Accessé-
runt discipuli ad Jesum
dicéntes: Quis, putas, major
est in regno cælórum? Et ád-
vocans Jesus párvulum, stá-
tuit eum in médio eórum, et
dixit: Amen dico vobis, nisi
convérsi fuéritis, et efficiámini
sicut párvuli, non intrábitis

AT THAT time, the disciples
came to Jesus, saying:
Who thinkest Thou is the
greater in the kingdom of hea-
ven? And Jesus, calling unto
Him a little child, set him in
the midst of them, and said:
Amen, I say to you, unless you
be converted, and become as

little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name, receiveth Me.

in regnum cælorum. Quicumque ergo humiliáverit se sicut pàrvulus iste, hic est major in regno cælorum. Et qui suscepérit unum pàrvulum talem in nómine meo, me súscipit.

Offertory. Ps. 33, 12

Come, children, hearken to me; I will teach you the fear of the Lord.

Veníte, filii, audíte me, timórem Dómini docébo vos.

Offertory Prayers, page 767.

Secret

MAKE, O Lord, this clean offering of the Victim of salvation, and assure us that loving Thee in all and above all, we may earn the reward of life in the praise of Thy glory. Through our Lord.

SÚSCIPE, Dómine, oblatiónem mundam salutáris Hóstiæ, et præsta: ut, te in ómnibus et super ómnia diligéntes, in glóriæ tuæ laudem vívere mereámur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Rom. 4-18

Who against hope believed in hope; that he might be made the father of many nations; according to that which was said to him.

Contra spem in spem crédidit, ut fieret pater multárum géntium, secúndum quod dictum est ei.

Postcommunion

REJOICING, O Lord, in the abundant mystery of Thy Body and Blood, grant, we beseech Thee, that through the intercession of Saint John Bosco Thy Confessor, we may continue ever in thanksgiving. Who liveth.

CÓRPORIS et Sanguinis tui, Dómine, mystério satiátis, concéde, quæsumus; ut, intercedénte sancto Joánne Confessóre tuo, in gratiárum semper actióne maneámus: Qui vivis.

Concluding Prayers, page 793.

Feb. 1—*St. Ignatius, Bishop, Martyr (Red)**Double*

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

QUASI autem absit gloriari nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *Ps. 131, 1. Mémento, Dómine, David: et omnis mansuetúdinis ejus. V.* Glória Patri.

GOD forbid that I should glory, save in the cross of Our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. *Ps. 131, 1. O Lord, remember David, and all his meekness. V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

INFIRMITATEM nostram respice, omnipotens Deus: et, quia pondus propriæ actionis gravat, beati Ignatii Martyris tui atque Pontificis intercessio gloriósa nos protegat. Per Dóminum.

HAVE regard to our weakness, O almighty God, and, since the burden of our own deeds is heavy upon us, let the glorious intercession of blessed Ignatius, Thy Martyr and Bishop, be our protection. Through our Lord.

Epistle. Rom. 8, 35-39

Lectio Epistolæ beati, Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Quis nos separabit a caritate Christi? tribulatio? an angústia? an fames? an nuditás? an periculum? an persecutio? an gladius? (sicut scriptum est: Quia propter te mortificámur tota die: æstimáti sumus sicut oves occisionis). Sed in his omnibus superámus propter eum, qui diléxit nos. Certus sum enim, quia neque mors, neque vita, neque angeli, neque principátus, neque virtútes, neque instántia, neque futura, neque fortitúdo,

BRETHREN, who shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution or the sword? (As it is written, for Thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.) But in all these things we overcome because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor

might, nor height, nor depth, neque altitúdo, neque profúndum, nor any other creature shall be able to separate us from the love of God, which is in Christ Dei, quæ est in Christo Jesu Jesus our Lord. Dómino nostro.

After Septuagesima the Lesser Alleluia of the Gradual is replaced by the Tract. In Votive Masses during Paschal-time the Gradual is replaced by the Greater Alleluia below.

Gradual. Ecclus. 44, 16

Behold, a great priest, who Ecce sacerdos magnus, qui in his days pleased God. *V.* in diébus suis plácuít Deo. *V.* There was not any found like Non est invéntus similis illi, to him, who kept the law of qui conserváret legem Excélsi. the Most High.

Lesser Alleluia

Alleluia, alleluia. *V. Gal. 2, 19, 20.* With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me. Alleluia. Allelúja, allelúja. *V. Gal. 2, 19, 20.* Christo confíxus sum cruci: vivo ego, jam non ego, vivit vero in me Christus. Allelúja.

Tract. Ps. 20, 3, 4

Thou hast given him his Desidérium ánimæ ejus triheart's desire, and hast not buísti ei, et voluntáte labiówithholden from him the will rum ejus non fraudásti eum. of his line. *V.* For thou hast pre- *V.* Quóniam prævenísti eum. *Ps. 20, 3.* Místámbus dulcédinis.

SWISS
THIS BOOK
STONES.

Greater Alleluia

Alleluia, alleluia. *V. Gal. 2, 19, 20.* With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me. Alleluia. *V. Ps. 20, 4.* Thou hast set on his head a crown of precious stones. Alleluia. Allelúja, allelúja. *V. Gal. 2, 19, 20.* Christo confíxus sum cruci: vivo ego, jam non ego, vivit vero in me Christus. Allelúja. *V. Ps. 20, 4.* Posuísti super caput ejus coronám de lápide pretiósó. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 12, 24-26

✠ Continuation of the holy Gospel according to St. John. ✠ Sequéntia sancti Evangelii secúndum Joánnem.

AT THAT time, Jesus said to His disciples: Amen, IN ILLO témpore: Dixit Jesus discípuilis suis: Amen,

amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fuérít, ipsum solum manet: si autem mortuum fuerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam atérnam custódit eam. Si quis mihi ministrat, me sequátur: et ubi sum ego, illic et mínister meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor: and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

HÓSTIAS tibi, Dómine, beáti Ignátii Mártiris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tribue proveníre subsidium. Per Dóminum.

GRACIOUSLY accept, O Lord, the sacrifices dedicated to the merits of blessed Ignatius, Thy Martyr and Bishop, and grant that they may be profitable for our eternal help. Through our Lord.

Preface for Weekdays, page 775.

Communion

Fruméntum Christi sum: déntibus bestiárum molar, ut panis mundus invéníar.

I am Christ's corn; let me be ground by the teeth of beasts, that I may be made into clean bread.

Postcommunion

REFÉCTI participatióne múnieris sacri, quæsumus, Dómine Deus noster: ut, cujus exsequimur cultum, intercedente beáto Ignátio Mártire tuo atque Pontifice, sentiámus efféctum. Per Dóminum.

REFRESHED by partaking of Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed Ignatius, Thy Martyr and Bishop we may feel the power of the sacrament which we worship. Through our Lord.

Concluding Prayers, page 793.



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Feb. 2—The Feast of the Purification of the Blessed Virgin Mary, or Candlemas Day (White)

Double of the Second Class

Should the feast of the Purification fall on Septuagesima, Sexagesima, or Quinquagesima Sunday, the festival Mass is said on the following day; but the blessing of candles and the procession take place on the Sunday itself.

The Blessing of the Candles

The officiating priest attended by his deacon and subdeacon all wearing purple vestments, stands at the Epistle corner of the altar and chants the following prayers over the candles to be blessed.

Let us pray

<p>O holy Lord, Father almighty, eternal God, Who hast created all things out of nothing, and by Thy word hast caused this liquid through the work of bees to come to the perfection of wax, and who on this day didst fulfil the petition of just Simeon; deign, we humbly beseech Thee, to bless ☩ and sanctify ☩ these candles for the uses of men, for the health of bodies and of souls, whether on the land or on the waters, by the invocation of</p>	<p>Dómine sancte Pater omnipotens, ætérne Deus, qui ómnia ex nihilo creásti, ut jussu tuo per ópera apum, hunc liquórem ad perfectiónem cérei veníre fecísti: et qui hodiérna die petitiónem justí Simeónis implésti: te humiliter deprecámur; ut has candelas ad usus hóminum, et sanitátem córporum et animárum, sive in terra, sive in aquis, per invocatiónem tui sanctíssimi nóminis, et per intercessiónem beátæ Mariæ</p>
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semper Virginis, cujus hodie festa devôte celebrântur, et per preces ómnium Sanctórum tuórum, bene ꝥ dicere, et sancti ꝥ ficáre dignéris: et hujus plebis tuæ, quæ illas honorífice in má nibus desidérat portáre, teque cantádo laudáre, exáudias voces de cælo sancto tuo, et de sede majestátis tuæ: et propítius sis ómnibus clamántibus ad te, quos redemísti pretióso ságuine Filii tui: Qui tecum vivit. *R. Amen.*

Thy most holy name, and by the intercession of the blessed Mary ever virgin, whose festival we this day celebrate, and by the prayers of all Thy saints; and graciously, from Thy holy heaven and the seat of Thy majesty, hear the voices of this Thy people which desireth to carry these candles in their hands, unto Thy honor, and to praise Thee with singing; and be merciful to all who call upon Thee, whom Thou hast redeemed with the most precious blood of Thy Son, Who with Thee liveth. *R. Amen.*

Let us pray

Omnípotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum præsentásti: tuam súpplices deprecámur cleméntiam; ut has candélas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestare cúpimus luce accén-sas, bene ꝥ dicere et sancti ꝥ ficáre, atque lúmine supérnæ benedictiónis accéndere dignéris: quátenus eas tibi Dómino Deo nostro offeréndo digni, et sancto igne dulcíssimæ caritátis tuæ succénsi, in templo sancto glóriæ tuæ representári mereámur. Per eúndem Dóminum. *R. Amen.*

Almighty, everlasting God, Who on this day didst present Thine only-begotten Son to be taken in holy Simeon's arms in Thy holy temple, we humbly beseech Thy mercy that these candles which we, Thy servants, would take in our hands for the magnifying of Thy name, to carry them lighted, Thou wilt deign to bless ꝥ and sanctify ꝥ and to kindle with the light of Thy supernal benediction, so that by offering them to Thee, our Lord God, we may deserve to be presented worthily, lighted with the holy fire of Thy most dear charity, in the holy temple of Thy glory. Through the same. *R. Amen.*

Let us pray

Dómine Jesu Christe, lux vera, quæ illúminas omnem hóminem veniéntem in hunc mundum: effúnde bene ꝥ dictiónem tuam super nos céreos, et sancti ꝥ fica eos lúmine grátie tuæ, et concéde propítius; ut, sicut hæc lumi-

O Lord Jesus Christ, the true Light, Who enlightenest every man that cometh into this world, pour forth Thy blessing ꝥ upon these waxen candles and sanctify ꝥ them with the light of Thy grace; and be pleased to grant that, as these

lights, kindled with visible fire, dispel the darkness of night, so our hearts, being enlightened with invisible fire, even the effulgence of the Holy Spirit, may be delivered from the blindness of every vice, that with the eye of the mind purified we may be able to discern those things which are pleasing to Thee and useful for our salvation; whereby, after the dark trials of this world, we may be found worthy to enter into the light that is never obscured; through Thee, Christ Jesus, Saviour of the world, Who in perfect Trinity livest and reignest, God, world without end. *R.* Amen.

nária igne visibili accénsa noctúrnas depéllunt ténebras; ita corda nostra invisibili igne, id est, Sancti Spíritus splendóre illustráta, ómnium vitíórú cæcitate cáreant: ut, purgáto mentis óculo, ea cérnere possémus, quæ tibi sunt plácita, et nostræ salúti utilia; quátenus post hujus sæculi caliginósa discrímína, ad lucem indeficiéntem perveníre mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, per ómnia sæcula sæculórum. *R.* Amen.

Let us pray

Almighty, eternal God, Who through Thy servant Moses didst order the purest of oil to be prepared for the continual furnishing of the lamps before Thy presence, gra-

Omnípotens sempitérne Deus, qui per Móysen fámulum tuum puríssimum ólei liquórem ad luminária ante conspéctum tuum júgiter concinnánda præparári jussisti: bene & dictiónis tue grátiam

THAT, BY THY GIFT, THE DIVINE light of the Spirit may not be wanting to our minds. Through . . . in the unity of the same. *R.* Amen.

nostris non desit méntibus intérius. Per Dóminum . . . in unitáte ejúsdem. *R.* Amen.

Let us pray

O Lord Jesus Christ, Who on this day appearing among men in the substance of flesh wast presented by Thy parents in the temple, and Whom the venerable old man Simeon, being filled with the light of Thy Spirit, recognized, took up, and blessed, be pleased to grant that we, enlightened and taught by the grace of the same Holy

Dómine Jesu Christe, qui hodiérna die in nostræ carnis substántia inter hómines apárens, a paréntibus in templo es præsentátus: quem Simeon venerábilit senex, lúmine Spíritus tui irradiátus, agnóvit, suscepit, et benedixit: præsta propítius; ut ejúsdem Spíritus Sancti grátia illumináti, atque edócti, te veráciter

agnoscāmus, et fidēliter dili- Spirit, may know Thee rightly
gāmus: Qui cum Deo Patre in and love Thee faithfully. Who
unitate ejūsdem Spiritus with God the Father livest and
Sancti vivis et regnas Deus, reignest in the unity of the
per omnia sæcula sæculōrum. same Holy Spirit, God, world
R. Amen. without end. R. Amen.

After these prayers the celebrant sprinkles the candles which he has blessed, with holy water, and incenses them. First receiving one himself from the hand of one of the priests present, he distributes them among the clergy and people. Each one receiving the blessed candle should kneel, and afterwards kiss the candle and the priest's hand. During the distribution of the candles the choir sings the Nunc dimittis as follows:

Antiphon. Luke 2, 32

Lumen ad revelatiōnem A light to the revelation of
gēntium: et glóriam plebis the gentiles, and the glory of
tuæ Israel. Thy people Israel.

Canticle. Luke 2, 29-31

Nunc dimittis servum tuum, Now Thou dost dismiss Thy
Dómine, secūndum verbum servant, O Lord, according to
tuum in pace. Thy word in peace.

Then is repeated the Antiphon, A light to the revelation, as above, and the same after each verse.

Quia viderunt oculi mei sal- Because my eyes have seen
lutāre tuum. Thy salvation.

Quod parásti ante faciē Which Thou hast prepared
ómnium populōrum. before the face of all peoples.

Glória Patri, et Filio, et Glory be to the Father, and
Spirítui sancto. to the Son, and to the Holy
Ghost.

Sicut erat in principio, et As it was in the beginning,
nunc, et semper, et in sæcula is now, and ever shall be, world
sæculōrum. Amen. without end. Amen.

Antiphon. Ps. 43, 26

Exsúrge, Dómine, adjúva Arise, O Lord, help us, and
nos: et libera nos propter no- deliver us, for Thy name's sake.
men tuum. Ps. 43, 2. Deus, áu- Ps. 43, 2. We have heard, O
ribus nostris audívimus: pa- God, with our ears: our fathers
tres nostri annuntiáverunt have declared to us. V. Glory.
nobis. V. Glória Patri.

Antiphon—Arise, O Lord (as above).

Returning to the altar the priest chants the following Prayer.

Should it be after Septuagesima, that is, within the season of penance, there is added Flectamus genua ("Let us kneel"), and Levate ("Arise").

Let us pray

Harken to Thy people, we beseech Thee, O Lord; and what Thou dost give us year after year to venerate devoutly, outwardly, grant us to follow it inwardly with the light of Thy grace. Through our Lord. *R. Amen.*

After the deacon says: Procedamus in pace ("Let us set forth in peace"), and the choir answers, In nomine Christi. Amen ("In the name of Christ. Amen"), comes the procession in which all bear lighted candles in their hands. The anthems appointed to be sung during the Candlemas procession are these:

Antiphon

Deck thy bridal chamber, O Sion, and receive Christ, thy King; embrace Mary, who is the gate of heaven; for she carries the King of glory of the new light; a virgin, she standeth bringing in her hands the Son begotten before the day-star; and receiving Him in his arms, Simeon hath declared to the nations that He is the Lord of life and death, and Saviour of the world.

Adórna thálamum tuum, Sion, et súscipe Regem Christum: ampléctere Mariam, quæ est cælestis porta: ipsa enim portat Regem glóriæ novi lúminis: subsistit Virgo, addúcens mánibus Fílium ante lucíferum génitum: quem accípiens Símeon in ulnas suas, prædicávit pópulis, Dóminum eum esse vitæ et mortis, et Salvatórem mundi.

Another Antiphon

Simeon received an answer from the Holy Ghost, that he should not see death until he had seen the Christ of the Lord; and when they brought the Child into the temple he took Him in his arms, and blessed God, and said: Now, O Lord, dost Thou dismiss Thy servant in peace. *V.* When His parents brought the child Jesus into the temple, to do in His behalf according to the custom of the law, he took Him in his arms.

Respónsum accépit Simeon a Spíritu Sancto, non visúrurum se mortem, nisi vidéret Christum Dómini: et cum inducerent púerum in templum, accépit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimíttis servum tuum, Dómine, in pace. *V.* Cum inducerent púerum Jesum parentes ejus, ut fácerent secundum consuetúdinem legis pro eo, ipse accépit eum in ulnas suas.

While the procession re-enters the church, the choir sings a responsory.

Response

<p>Obtulérunt pro eo Dómini no par túrturum, aut duos pullos columbárum: Sicut scriptum est in lege Dómini. <i>V.</i> Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sisterent eum Dómino. Sicut scriptum est in lege Dómini. <i>V.</i> Glória Patri, et Filio, et Spirítui sancto. Sicut scriptum est in lege Dómini.</p>	<p>They offered in His behalf a pair of turtle-doves or two young pigeons. As it is written in the law of the Lord. <i>V.</i> After Mary's days of purification were fulfilled, according to the law of Moses, they carried Jesus to Jerusalem, to set Him before the Lord. As it is written in the law of the Lord. <i>V.</i> Glory be to the Father, and to the Son, and to the Holy Ghost. As it is written in the law of the Lord.</p>
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The celebrant now puts on white vestments. At Mass, unless it be of Septuagesima, Sexagesima, or Quinquagesima Sunday, during the singing of the Gospel, and also from the Sanctus to the Communion, the blessed candle should be held lighted in the hand.

Note.—In churches where a sufficient number of ministers is wanting, the ceremonies given above are carried out, feasible, in their entirety by the celebrant alone. In this case, according to the Memoriale Rituum the prayers are recited. As usage demands, however, the functions are often performed with chant.

The Mass

The Beginning of Mass, page 756.

Introit. Ps. 47, 10, 11

<p>SUSCÉPIMUS, Deus, misericórdiam tuam in médio templi tui; secúndum nomen tuum, Deus, ita et laus tua in fines terræ: justítia plena est dextera tua. Ps. 47, 2. Magnus Dóminus, et laudábilis nimis; in civitáte Dei nostri, in monte sancto ejus. <i>V.</i> Glória Patri.</p>	<p>WE HAVE received Thy mercy, O God, in the midst of Thy temple: according to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. Ps. 47, 2. Great is the Lord, and exceedingly to be praised: in the city of our God, in His holy mountain. <i>V.</i> Glory.</p>
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Kyrie, page 761; Gloria, page 762.

Prayer

<p>OMNÍPOTENS sempitérne Deus, majestátem tuam súpplices exorámus: ut, sicut</p>	<p>ALMIGHTY, eternal God, we humbly beseech Thy majesty that, as Thine only-</p>
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begotten Son was this day presented in the temple in the substance of our flesh, so Thou mayest cause us to be presented to Thee with minds purified. Through the same.

unigénitus Filius tuus hodierna die cum nostræ carnis substantia in templo est præsentatus; ita nos facias purificatis tibi mentibus præsentari. Per eundem Dóminum.

Lesson. Mal. 3, 1-4

Lesson from Malachy the Prophet.

Lectio Malachíæ Prophætæ.

THUS saith the Lord God, Behold I send My angel, and he shall prepare the way before My face; and presently the Lord, Whom you seek, and the angel of the testament, whom you desire, shall come to His temple. Behold He cometh, saith the Lord of hosts; and who shall be able to think of the day of His coming? and who shall stand to see Him? for He is like a refining fire, and like the fuller's herb; and He shall sit refining and cleansing the silver, and He shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years; saith the Lord almighty.

HÆC, dicit Dóminus Deus: Ecce ego mitto Angelum meum, et præparabit viam ante faciẽm meam. Et statim veniet ad templum suum Dóminátor, quem vos quæritis, et Angelus testamenti, quem vos vultis. Ecce venit, dicit Dóminus exercituum: et quis poterit cogitare diem adventus ejus, et quis stabit ad videndum eum? Ipse enim quasi ignis confians, et quasi herba fullonum: et sedebit confians, et emundans argentum, et purgabit filios Levi et colabit eos quasi aurum et quasi argentum: et erunt Dómino offerentes sacrificia in justitia. Et placebit Dómino sacrificium Juda, et Jerúsalem, sicut dies sæculi, et sicut anni antiqui: dicit Dóminus omnipotens.

Gradual. Ps. 47, 10, 11

We have received Thy mercy, O God, in the midst of Thy temple: according to Thy name, O God, so also is Thy praise unto the ends of the earth. *V.* As we have heard, so have we seen, in the city of our God, and in His holy mountain.

Suscépmus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ. *V.* Sicut audivimus, ita et vídimus, in civitate Dei nostri, in monte sancto ejus.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. *V.* Senex puerum portabat: Puer autem senem regébat. Allelúja.

Alleluia, alleluia. *V.* The old man carried the child: but the child ruled the old man. Alleluia.

Tract. Luke 2, 29-32

Nunc dimittis servum tuum, Dómine, secúndum verbum tuum in pace. *V.* Quia vidérunt óculi mei salutáre tuum. *V.* Quod parásti ante fáciem ómnium populórum. *V.* Lumen ad revelatiónem géntium et glóriam plebis tuæ Israël.

Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. *V.* Because my eyes have seen Thy salvation. *V.* Which Thou hast prepared before the face of all peoples. *V.* A light to the revelation of the gentiles, and the glory of Thy people, Israel.

Munda Cor Meum, page 763.

Gospel. Luke 2, 22-32

Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sístèrent eum Dómino, sicut scriptum est in lege Dómini: Quia omne masculínium adapériens vulvam sanctum Dómino vocábitur. Et ut darent hóstiám secúndum quod dictum est in lege Dómini, par túrturum, aut duos pullos columbárum. Et ecce homo erat in Jerúsalem, cui nomen Símeon, et homo iste justus et timorátus, exspectans consolatiónem Israël et Spíritus Sanctus erat in eo. Et respónsum accéperat a Spíritu Sancto, non visúrum se mortem, nisi prius vidéret Christum Dómini. Et venit in

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, after the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present Him to the Lord; as it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him: and he had received an answer from the Holy Ghost, that he should not see death, before he had

seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the child Jesus, to do for Him according to the custom of the law, he also took Him into his arms, and blessed God, and said, Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace; because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light to the revelation of the gentiles, and the glory of Thy people Israel.

Creed, page 765.

Offertory. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

spíritu in templum. Et cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo: et ipse accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace: Quia viderunt oculi mei salutare tuum: Quod parasti ante faciem omnium populorum: Lumen ad revelationem gentium, et gloriam plebis tue Israël.

Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Offertory Prayers, page 767.

Secret

HEAR our prayers, O Lord, and, in Thy loving-kindness, help us, so that the gifts we offer may be found worthy in the eyes of Thy majesty. Through our Lord.

EXAUDI, Domine, preces nostras: et, ut digna sint munera, quæ oculis tuæ majestatis offerimus subsidium nobis tuæ pietatis impende. Per Dominum.

Preface No. 1, page 798.

Communion. Luke 2, 26

Simeon received an answer from the Holy Ghost, that he should not see death until he had seen the Christ of the Lord.

Responsum accepit Simeon a Spiritu sancto, non visurum se mortem, nisi videret Christum Domini.

Postcommunion

O LORD our God, we beseech Thee, by the intercession of blessed Mary ever virgin, make the sacred mysteries,

QUÆSUMUS, Domine Deus noster: ut sacrosancta mysteria quæ pro reparationis nostræ munimine contulisti,

intercedente beata Maria which Thou hast given for the
semper Virgine, et præsens preservation of our spiritual
nobis remedium esse facias, et life, a healing remedy for us,
futurum. Per Dominum. both for the present and for the
future. Through our Lord.

Concluding Prayers, page 793.

Feb. 3—St. Blaise, Bishop, Martyr (Red)

Simple

Mass, Sacerdotes, page 1306.

**Feb. 4—St. Andrew Corsini, Bishop, Confessor
(White)**

Double

Mass, Statuit ei, page 1337, except:

Prayer

DEUS, qui in Ecclesia tua
nova semper instauras
exempla virtutum: da populo
tuo beati Andreæ Confessoris
tui atque Pontificis ita sequi
vestigia; ut assequatur et
præmia. Per Dominum.

O GOD, Who failest not to set
up in Thy Church ever
new examples of the virtues,
grant unto Thy people so to
walk in the footsteps of blessed
Andrew, Thy Confessor and
Bishop, that they may also
come to his reward. Through
our Lord.

Feb. 5—St. Agatha, Virgin, Martyr (Red)

Double

The Beginning of Mass, page 756.

Introit

GAUDEAMUS omnes in Dó-
mino, diem festum cele-
brantes sub honore beate Ag-
athæ Virginis et Mátyris: de
cujus passione gaudent An-
geli, et collaudant Filium Dei.
Ps. 44, 2. Eructavit cor meum
verbum bonum: dico ego óp-
era mea Regi. V. Glória Patri.

LET us all rejoice in the
Lord, celebrating the
feast in honor of blessed Aga-
tha, Virgin and Martyr, for
whose passion the angels re-
joice and praise with one ac-
cord the Son of God. Ps. 44, 2.
My heart hath uttered a good
word: I speak my works to the
King. V. Glory.

Kyrie, page 761; Gloria, page 762

Prayer

O GOD, Who, among the other miracles of Thy power, hast bestowed the victory of martyrdom on the weaker sex also, graciously grant that we, who keep the feast of blessed Agatha, Thy Virgin and Martyr, may advance toward Thee by the path of her examples. Through our Lord.

DEUS, qui inter cetera potentia tua miracula etiam in sexu fragili victoriam martyrii contulisti: concede propitius; ut, qui beata Agathae Virginis et Martyris tuae natalitia colimus, per ejus ad te exempla gradiamur. Per Dominum.

In Lent a commemoration of the feria.

Epistle. 1 Cor. 1, 26-31

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

BRETHREN, See your vocation, that there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that He may confound the wise, and the weak things of the world hath God chosen, that He may confound the strong; and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that He might bring to nought things that are: that no flesh should glory in His sight. But of Him are you in Christ Jesus, Who of God is made unto us wisdom, and justice, and sanctification, and redemption, that as it is written, he that glorieth, may glory in the Lord.

FRATRES: Videte vocationem vestram, quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles: sed quae stulta sunt mundi elegit Deus, ut confundat sapientes: et infirma mundi elegit Deus, ut confundat fortia: et ignobilia mundi, et contemptibilia elegit Deus, et ea quae non sunt, ut ea quae sunt destrueret: ut non gloriatur omnis caro in conspectu ejus. Ex ipso autem vosestis in Christo Jesu, qui factus est nobis sapientia a Deo, et justitia, et sanctificatio, et redemptio: ut quemadmodum scriptum est: Qui gloriatur, in Domino gloriatur.

Gradual. Ps. 45, 6

God will help her with His countenance; God is in the midst of her; she shall not be moved. *V. Ps. 45, 5.* The stream

Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovebitur. *V. Ps. 45, 5.* Fluminis impetus laetificat ci-

vitâtem Dei: sanctificâvit ta- of the river maketh the city of
bernâculum suum Altissimus. God joyful; the Most High hath
sanctified His own tabernacle.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

Lesser Alleluia

Allelûja, allelûja. *V. Ps. 118, 46.* Alleluia, alleluia. *V. Ps. 118, 46.*
Loquébar de testimô- I spoke of Thy testimonies
niis tuis in conspéctu regum, before kings, and I was not
et non confundébar. Allelûja. ashamed. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, They that sow in tears shall
in gáudio metent. *V. Eúntes* reap in joy. *V. Going they went,*
ibant, et flebant, mitténtes and wept, casting their seeds. *V.*
sémína sua. *V. Veniéntes* But coming, they shall come
autem vénient cum exsultatíone, with joyfulness, carrying their
portántes manipulos suos. sheaves.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 3-12

✠ Sequéntia sancti Evan-
gelií secundum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Accessé-
runt ad Jesum Pharisæi
tentántes eum, et dicéntes: Si
licet hómini dimittere uxórem
suam quacumque ex causa?
Qui respóndens, ait eis: non
legístis, quia, qui fecit hó-
minem ab infítlo, másculum et
féminam fecit eos? et dixit:
Propter hoc dimíttit homo pa-
trem, et matrem, et adhærébit
uxóri suæ, et erunt duo in
carne una. Itaque jam non
sunt duo, sed una caro. Quod
ergo Deus conjúnxit, homo
non séparet. Dicunt illi: Quid
ergo Móyses mandávit dare
libéllum repúdií, et dimítttere?
Ait illis: Quóníam Móyses ad
durítiam cordis vestri per-
mísit vobis dimítttere uxóres

AT THAT time the pharisees
came to Jesus tempting
Him, and saying, is it lawful
for a man to put away his wife
for every cause? Who answer-
ing, said to them, Have ye not
read, that He who made man
from the beginning, made them
male and female? And He said,
for this cause shall a man leave
father and mother, and shall
cleave to his wife, and they
two shall be in one flesh.
Therefore now they are not
two, but one flesh. What
therefore God hath joined to-
gether, let no man put asun-
der. They say to Him, Why
then did Moses command to
give a bill of divorce, and to
put away? He said to them.

because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say unto you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery. His disciples say unto Him, if the case of a man with his wife be so, it is not expedient to marry. Who said to them, All men take not this word, but they to whom it is given; for there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven: He that can take it, let him take it.

vestras: ab initio autem non fuit sic. Dico autem vobis, quia quicumque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, mœchatur: et qui dimissam duxerit, mœchatur. Dicunt ei discipuli ejus: Si ita est causa hominis cum uxore, non expedit nubere. Qui dixit illis: Non omnes capiunt verbum istud, sed quibus datum est. Sunt enim eunuchi, qui de matris utero sic nati sunt: et sunt eunuchi, qui facti sunt ab hominibus: et sunt eunuchi, qui seipsos castraverunt propter regnum cœlorum. Qui potest capere, capiat.

Offertory. Ps. 44, 15

After her shall virgins be brought to the King; her neighbors shall be brought to Thee.

Afferentur regi virgines post eam: proximæ ejus afferentur tibi.

Offertory Prayers, page 767.

Secret

ACCCEPT, O Lord, the gifts we bring on the feast of blessed Agatha, Thy Virgin and Martyr, by whose protection we trust to be delivered. Through our Lord.

SÚSCIPE, Dómine, múnera, quæ in beátæ Agathæ Virginis et Mártiris tuæ solemnitáte deferimus: cujus nos confidimus patrocínio liberári. Per Dóminum.

In Lent a commemoration of the feria.

Preface for Weekdays, page 775, but during Lent, Preface No. 3, page 802.

Communion

He that hath deigned to heal me of every wound, and to re- Qui me dignátus est ab omni plaga curáre, et ma-

millam meam meo, pectori store to me my breast, upon
restituere, ipsum invoco Deum Him I call, the living God.
vivum.

Postcommunion

AUXILIANTUR nobis, Dómine, sumpta mysteria: et, intercedente beáta Agatha, Vírgine et Mártire tua, sempitérna protectióne confirment. Per Dóminum.
MAY the sacred mysteries we have received help us, O Lord, and, by the intercession of blessed Agatha, Thy Virgin and Martyr, strengthen us by Thy eternal protection. Through our Lord.

In Lent a commemoration of the feria.

Concluding Prayers, page 793. In Lent in place of the Gospel of St. John, the Gospel of the Feria.

Feb. 6—**St. Titus, Bishop, Confessor (White)**

Double

St. Dorothy, Virgin, Martyr (Red)

Mass, Statuit ei, page 1337, except:

Prayer

DEUS, qui beátum Titum Confessórem tuum atque Pontíficem, apostólicis virtútibus decorásti: ejus méritis et intercessióne concéde; ut juste et pie vivéntes in hoc sæculo ad celéstem patriam pervénire mereámur. Per Dóminum.
O god, Who didst adorn blessed Titus, Thy Confessor and Bishop, with apostolic virtues, grant, through his merits and intercession, that, living righteously and devoutly in this world, we may deserve to reach our heavenly country. Through our Lord.

Gospel from the feast of St. Mark, page 989.

In Lent last Gospel of the Feria.

In Lent a commemoration of the Feria.

Commemoration of St. Dorothy, Prayer, Secret and Postcommunion of the Mass Me expectaverunt, page 1363.

Feb. 7—**St. Romuald, Abbot (White)**

Double

Mass, Os justi meditabitur, page 1356.

In Lent a commemoration of the Feria, and its Gospel at the end.

Feb. 8—**St. John of Matha, Confessor (White)***Double**Mass, Os justi, page 1349, except:**Prayer*

O God, Who by means of St. John, didst vouchsafe divinely to institute the order of the Most Holy Trinity to redeem captives from the hands of the Saracens, grant, we beseech Thee, that through the power of his merits we may be delivered by Thy help from captivity of body and of soul. Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at the end.

Feb. 9—**St. Cyril of Alexandria, Bishop, Confessor, Doctor of the Church (White)***Double***St. Apollonia, Virgin, Martyr***Mass, In medio, page 1344, except:**Prayer*

O God, Who didst make blessed Cyril, Thy Confessor and Bishop, the invincible champion of the most blessed Virgin Mary's divine maternity, grant through his intercession that we, who verily believe her to be the Mother of God, may be saved by her maternal protection. Through the same.

DEUS, qui beatum Cyrillum Confessorem tuum atque Pontificem divinae maternitatis beatissimae Virginis Mariae assertorem invictum effecisti: concede, ipso intercedente, ut, qui vere eam Genitricem Dei credimus, materna ejusdem protectione salvemur. Per eundem Dominum.

In Lent a commemoration of the Feria.

Commemoration of St. Apollonia, Prayer, from the Mass Loquebar, page 1359.

Secret

LOOK with kindness, O almighty God, upon our **M**ÚNERA nostra, omnipotens Deus, benignus re-

spice: et, intercedente beato gifts and, through the interces-
Cyrillo, præsta; ut unigénitum sion of blessed Cyril, grant that
tuum Jesum Christum Dó- we may worthily take into our
minum nostrum in tua tecum hearts Thine only-begotten
glória coætérnum, in córdibus Son, Jesus Christ our Lord,
nostris digne suscipere mereá- Who with Thee.
mur: Qui tecum.

In Lent a commemoration of the Feria.

Commemoration of St. Appolonia, Secret from the Mass, Loquebar, page 1362.

Postcommunion

DIVINIS, Dómine, refécti
mystériis, te súpplices
deprecámur: ut exémpis et
méritis beáti Cyrilli Pontificis
adjúti sanctíssimæ Genitríci
Unigéniti tui digne famulári
valeámus: Qui tecum.

REFRESHED with the divine
mysteries, O Lord, we
humbly beseech Thee that,
aided by the examples and the
merits of blessed Cyril Thy
Bishop, we may be able to serve
worthily the most holy Mother
of Thine only-begotten Son,
Who with Thee liveth.

In Lent a commemoration of the Feria.

Commemoration of St. Apollonia, Postcommunion from the Mass Loquebar, page 1363.

Last Gospel of the Feria.

Feb. 10—St. Scholastica, Virgin (White)

Double

Mass, Dillexisti, page 1370, except:

Prayer

DEUS, qui ánimam beátæ
Virgínis tuæ Scholásti-
cæ ad ostendéndam innocén-
tiæ viam in columbæ spécie
cælum penetráre fecisti: da
nobis ejus méritis et précibus
ita innocéter vivere; ut ad
ætérna mereámur gáudia per-
venire. Per Dóminum.

O GOD, Who, to show us the
way of innocence, didst
cause the soul of Thy blessed
Virgin, Scholastica, to soar to
heaven in the likeness of a
dove, grant us, through her
merits and prayers, to live in-
nocently, so that we may de-
serve to attain everlasting joys.
Through our Lord.

*In Lent a commemoration of the Feria, and its Gospel at the
ind.*

Feb. 11—The Feast of the Apparition of Our Blessed Lady at Lourdes (White)

Double Major

The Beginning of Mass, page 756.

Introit. Apoc. 21, 2

I SAW the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. Ps. 44, 2. My heart hath uttered a good word; I speak my works to the King. *V.* Glory.

VIDI civitatem sanctam, Jerúsalem novam descendentem de cælo a Deo, paratam sicut sponsam ornata viro suo. Ps. 44, 2. Eructavit cor meum verbum bonum, dico ego ópera mea regi. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who by the immaculate conception of the Virgin didst prepare a worthy habitation for Thy Son, we humbly beseech Thee that, worthily celebrating the apparition of the same Virgin, we may obtain health of soul and body. Through the same.

DEUS, qui per immaculatam Virginis Conceptionem dignum Filio tuo habitaculum præparasti: supplices a te quæsumus; ut ejusdem Virginis Apparitionem celebrantes, salutem mentis et corporis consequámur. Per eundem Dóminum.

In Lent a commemoration of the Feria.

Lesson. Apoc. 11, 19, 12, 1, 10

Lesson from the Apocalypse of blessed John the Apostle.

AND the temple of God was opened in heaven; and the ark of His testament was seen in His temple, and there were lightnings and voices, and an earthquake and great hail. And a great sign appeared in heaven; A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And I heard a loud voice in heaven, saying: Now is come salvation

Lectio libri Apocalýpsis beáti Joánnis Apóstoli.

APÉRTUM est templum Dei in cælo: et visa est arca testaménti ejus in templo ejus, et facta sunt fúlgora, et voces, et terrémótus, et grando magna. Et signum magnum appáruit in cælo: Múlier amícta sole, et luna sub pédibus ejus et in cápíte ejus coróna stellárum duódecim. Et audívi vocem magnam in cælo dicéntem: Nunc facta est salus, et virtus et regnum

Dei nostri, et potestas Christi
ejus.

and strength and the kingdom
of our God and the power of
His Christ.

Gradual. Cant. 2, 12

Flores apparuerunt in terra
nostra, tempus putationis ad-
venit, vox turturis audita est
in terra nostra. *V. Cant. 2,*
10, 14. Surge, amica mea, spe-
ciosa mea, et veni: columba
mea in foraminibus petrae, in
caverna maceriae.

The flowers have appeared in
our land, the time of pruning
is come, the voice of the turtle
is heard in our land. *V. Cant.*
2, 10, 14. Arise, my love; my
beautiful one; and come; my
dove in the clefts of the rock,
in the hollow places of the wall.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. *V. Os-*
tende mihi faciem tuam, so-
net vox tua in auribus meis:
vox enim tua dulcis, et facies
tua decora. Allelúja.

Alleluia, alleluia. *V. Show me*
thy face, let thy voice sound in
my ears, for thy voice is sweet
and thy face comely. Alleluia.

Tract. Judith 15, 10

Tu gloria Jerúsalem, tu
lætítia Israel, tu honorificen-
tia populi nostri. *V. Cant. 4, 7.*
Tota pulchra es, María: et
mácula originális non est in
te. *V. Felix es, sacra Virgo*
María, et omni laude dignís-
sima, quæ serpéntis caput vir-
gineo pede contrivisti.

Thou art the glory of Jeru-
salem, thou art the joy of
Israel, thou art the honor of
our people. *V. Cant. 4, 7.* All
fair art thou, Mary, and the
stain of original sin is not in
thee. *V. Happy art thou, Virgin*
Mary, and most worthy of all
praise, who with thy virgin
foot hast crushed the serpent's
head.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ Sequéntia sancti Evan-
gélíi secúndum Lucam.

IN ILLO témpore: Missus est
Angelus Gábriel a Deo in
civitátem Galilææ, cui no-
men Názareth, ad Virginem
desponsátam viro, cui nomen
erat Joseph, de domo David,
et nomen Virgínis María. Et

✠ Continuation of the holy
Gospel according to St. Luke.

AT THAT time; the angel
Gabriel was sent from
God into a city of Galilee, called
Nazareth to a virgin espoused to
a man whose name was Joseph,
of the house of David: and the
virgin's name was Mary. And

the angel being come in, said unto her: Hail! full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought within herself what manner of salutation this should be. And the angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus.

Creed, page 765.

Offertory. Luke 1, 28

Hail, full of grace, the Lord is with thee, blessed art thou amongst women. Ave, grátia plena: Dóminus tecum: benedicta tu in mulieribus.

Offertory Prayers, page 767.

Secret

MAY the sacrifice of praise which we offer Thee, O Lord, by the merits of the glorious and immaculate Virgin, be as an odor of fragrance unto Thee and bring down upon us health of body and soul. Through our Lord.

HÓSTIA laudis, quam tibi, Dómine, per mérita gloriósæ et immaculátæ Virginis offerimus, sit tibi in odórem suavitátis, et nobis optátam cónferat cörperis et ánimæ sanitátem. Per Dóminum.

In Lent a commemoration of the Feria.

Preface No. 11, page 814.

Communion. Ps. 64, 10

Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it. Visitásti terram et inebriásti eam, multiplicásti locupletáre eam.

Postcommunion

LET the right hand of Thine immaculate Mother, O Lord, support those whom Thou hast filled with heavenly nourishment. Quos cœlésti, Dómine, aliménto satiásti, súblevet dextera Genitrícis tuæ immaculátæ: ut ad ætérnam pá-

triam, ipsa adjuvante, pervenire mereámur: Qui vivis.

ishment, that with her help we may deserve to reach our everlasting country. Who livest.

In Lent a commemoration of Feria.

Concluding Prayers, page 793. In Lent last Gospel of the Feria.

Feb. 12—The Holy Seven Founders of the Serbites

(White)

Double

The Beginning of Mass, page 756.

Introit. Wis. 10, 20, 21

IUSTI decantavérunt, Dómine, nomen sanctum tuum, et victricem manum tuam laudavérunt páriter: quóniam sapiéntia apéruit os mutum, et linguas infántium fecit disértas. Ps. 8, 2. Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! *V. Glória Patri.*

THE just sang to Thy holy name, O Lord, they praised with one accord Thy victorious hand. For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent. Ps. 8, 2. O Lord our Lord, how admirable is Thy name in the whole earth! *V. Glory,*

Kyrie, page 761; Gloria, page 762.

Prayer

DÓMINE Jesu Christe, qui ad recoléndam memoriám dolórum sanctíssimæ Genitrícis tuæ, per septem beátos Patres nova Servórum ejus familia Ecclesiám tuam fecundásti: concéde propítius ita nos eórum consociári flétibus, ut perfruámur et gáudiis: Qui vivis.

O LORD Jesus Christ, Who, to honor the memory of Thy most holy Mother's sorrows, didst make Thy Church bring forth, through the Seven Holy Fathers, a new family for her service, favorably grant us to be so joined with them in their tears that we may also partake in the fulness of their joys. Who livest.

In Lent a commemoration of the Feria.

Lesson. Eccclus. 44, 1-15

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

LAUDÉMUS viros gloriósos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnífi-

LET us now praise men of renown, and our fathers in their generation. The Lord hath wrought great glory

through His magnificence from the beginning. Such as have borne rule in their dominions, men of great power and endued with their wisdom, showing forth in the prophets the dignity of prophets. And ruling over the present people, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures. Rich men in virtues, lovers of beautifulness: living at peace in their houses. All these have gained glory in their generations, and were praised in their days. They that were born of them have left a name behind them, that their praises might be related. And there are some of whom there is no memorial; who are perished, as if they had never been, and are born as if they had never been born, and their children with them. But these were men of mercy, whose godly deeds have not failed. Good things continue with their seed. Their posterity are a holy inheritance, and their seed hath stood in the covenants. And their children for their sakes remain forever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the church declare their praise.

céntia sua a sæculo. Domínantes in potestátibus suis, hómines magni virtúte, et prudéntia sua præditi, nuntiántes in prophétis dignitatem prophetárum, et imperántes in præsénti pópulo, et virtúte prudéntiæ pópulis sanctíssima verba. In perítia sua requiréntes modos músicos, et narrántes cármina scripturárum. Hómines divites in virtúte, pulchritúdinis stúdiúm habéntes: pacíficantes in dómibus suis. Omnes istí in generatióibus gentis suæ glóriam adépti sunt, et in diébus suis habéntur in láudibus. Qui de illis nati sunt, reliquéunt nomen narrándi laudes eórum. Et sunt quorum non est memória: periérunt quasi qui non fúerint: et nati sunt, quasi non nati, et filii ipsórum cum ipsis. Sed illi viri misericórdiæ sunt, quorum pietátes non defuérunt: cum sémine eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et filii eórum propter illos usque in ætérnum manent: semen eórum et glória eórum non derelinqué-tur. Córpora ipsorum in pace sepúlta sunt, et nomen eórum vivit in generatióem et generatióem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet Ecclésia.

From Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Is. 65, 23

My elect shall not labor in vain, nor bring forth in trou- Elécti mei non laborábunt frustra, neque germinábunt

in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis. *V. Ecclus. 44, 14.* Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatióne et generatióne.

ble, for they are the seed of the blessed of the Lord, and their posterity with them. *V. Ecclus. 44, 14.* Their bodies are buried in peace, and their name liveth unto generation and generation

Lesser Alleluia

Allelúja, allelúja. *V. Ecclus. 44, 15.* Sapiéntiam ipsórum narrent pópuli, et laudem eórum nuntiet Ecclésia. Allelúja.

Alleluia, alleluia. *V. Ecclus. 44, 15.* Let the people show forth their wisdom and the Church declare their praise. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrymis, in exsultatióne metent. *V. Eúntes ibant et flebant, mitténtes sémina sua. V. Veniéntes autem vénient cum exsultatióne, portántes manipulos suos.*

They that sow in tears shall reap in joy. *V. Going they went and wept, casting their seeds. V. But coming they shall come with joyfulness, carrying their sheaves.*

Greater Alleluia

Allelúja, allelúja. *V. Eccli. 44, 15.* Sapiéntiam ipsórum narrent populi, et laudem eórum nuntiet Ecclésia. Allelúja. *V. Ps. 36, 28.* Non derelinquet Dóminus sanctos suos: in ætérnum conservabúntur. Allelúja.

Alleluia, alleluia. *V. Ecclus. 44, 15.* Let the people show forth their wisdom, and the Church declare their praise, alleluia. *V. Ps. 36, 28.* The Lord will not forsake His saints; they shall be preserved forever. Alleluia.

Munda Cor Meum, page 763.

Gospel, from the Mass Os iusti meditábitur, page 1358.

Offertory. Is. 56, 7

Addúcam eos in montem sanctum meum, et lætificábo eos in domo oratiónis meæ: holocáusta eórum, et victimæ eórum placébunt mihi super altáre meum.

I will bring them into My holy mount, and will make them joyful in My house of prayer; their holocausts and their victims shall please Me upon My altar.

Offertory Prayers, page 767.

Secret

ACCCEPT, we beseech Thee, O Lord, the sacrifices we offer Thee, that by the intercession of Thy saints we may serve Thee with freedom of spirit and be set on fire with the love of the sorrowing Mother of Thy Son. Through the same.

ACCIPE, quæsumus, Dómine, hóstias quas tibi offérimus: et præsta; ut, intercedéntibus Sanctis tuis, libera tibi mente serviámus, et perdoléntis Virginis Genitricis Fílli tui amóre inflammémur. Per eúmdem Dóminum.

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775, but in Lent Preface No. 3, page 802.

Communion. John 15, 16

I have chosen you from the world, that you should go and bring forth fruit, and your fruit should remain.

Ego vos elégi de mundo, ut eátis, et fructum afferátis: et fructus vester máneat.

Postcommunion

REFRESHED with the heavenly mysteries, we beseech Thee, O Lord, that, following the example of them whose festival we honor, with all our heart we may faithfully stand by the cross of Jesus with Mary His Mother, and may deserve to reap the fruit of His redemption. Through the same.

QUÆLÉSTIBUS refécti mystériis te, Dómine, deprecámur; ut quórum festa percólimus imitántes exémp-la; juxta crucem Jesu cum María Matre ejus fidéliter adstémus, et ejúsdem redemptiónis fructum percipere mereámur. Per eúmdem Dóminum.

In Lent commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

*Feb. 14—St. Valentine, Martyr (Red)**Simple*

Mass, In virtute, page 1309.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who keep the birthday of blessed Valentine, Thy Martyr, may by his intercession be de-

PRÆSTA quæsumus, omnipotens Deus: ut, qui beáti Valentíni, Mártiris tui natalítia cólimus, a cunctis malis imminéntibus, ejus in-

tercessióne, liberémur. Per livered from all the ills that
Dóminum. threaten us. Through our Lord.

Secret

SÚSCİPE, quæsumus, Dómine, múnera dignánte oblata: et beáti Valentini Mátyris tui suffragántibus méritis, ad nostræ salutis auxiliū provenire concéde. Per Dóminum.

DEIGN, O Lord, we beseech Thee, to accept the gifts we offer; and through the intercession of Thy blessed Martyr Valentine, grant that they may avail as a help to our salvation. Through our Lord.

Postcommunion

SIT nobis Dómine, reparátio mentis et córporis celéste mystérium: ut, cujus exséquimur actiónem, intercedente beáto Valentino Mátyre tuo, sentiámus efféctum. Per Dóminum.

LET Thy heavenly mystery, O Lord, avail to the restoration of mind and body, that, by the intercession of Thy blessed Martyr Valentine, we may feel the effect of the act which we are performing. Through our Lord.

In Lent the Mass of the Feria is said with a commemoration of St. Valentine.

Feb. 15—**Sts. Faustinus and Jovita, Martyrs (Red)**

Simple

Mass, Salus autem, page 1325. In Lent the Mass of the Feria is said with a commemoration of Sts. Faustinus and Jovita.

Prayer

DEUS, qui nos ánnua sanctorum Mátyrum tuorum Faustini et Jovitæ sollemnitate lætíficas: concéde propitiús: ut quorum gaudémus méritis, accendámur exémples. Per Dóminum.

OGOD who dost gladden us each year by the Feast day of thy holy Martyrs, Faustinus and Jovita, mercifully grant that rejoicing in their merits we may be quickened by their example. Through our Lord.

Secret

APESTO Dómine supplicatióibus nostris, quas in Sanctorum tuorum commemoratióne deferimus:

GIVE ear, O Lord, to our supplication, that we who put no trust in our own justice may be helped by the merits of

those who have been pleasing to thee. Through our Lord. ut qui nostræ justitiæ fidúciám non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

Postcommunion

SATISFIED by these saving mysteries, we beseech Thee, O Lord, that their prayers may help us whose festival we celebrate. Through our Lord. **Q**UÆSUMUS Dómine, salutaribus repléti mystériis: ut quorum solemnia celebrámus, eórum oratióibus adjuvémur. Per Dóminum.

Feb. 18—St. Marie Bernadette Soubirous, Virgin (White)

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

ALL the rich among the people shall entreat Thy countenance; after her shall virgins be brought to the King; her neighbors shall be brought to Thee with gladness and rejoicing. Ps. 44, 2. My heart hath uttered a good word; I speak my works to the King. **V**ULTUM tuum deprecabúntur omnes dívites plebis: adducéntur regi vírgines post eam: próxímæ ejus adducéntur tibi in lætítia et exsultatione. Ps. 44, 2. Eruc-távit cor meum verbum bonum: dico ego ópera mea regi. *V. Glória Patri.*

V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God who dost love and protect the humble and who transformed thy handmaid Marie Bernadette by the apparition and spoken words of the Blessed Virgin Mary, grant, we beseech Thee, that following the simple pathways of Faith, we may be deemed worthy to come to thy heavenly vision. Through our Lord. **H**UMÍLIUM Deus protéctor et amátor, qui fámulam tuam Mariam Bernárdam Immaculátæ Virgínis Mariæ apparitióne et allóquio recreásti: præsta, quæsumus, ut, per simplices fidei sémitas, ad tuam in cælis visiónem pervenire mereámur. Per Dóminum.

Commemoration of St. Simeon, Bishop and Martyr.

Prayer

Look mercifully, almighty God, upon our weakness; and, because the weight of our own deeds presses upon us, may **I**NFIRMITÁTEM nostram respice, omnipotens Deus: et quia pondus próprie actiónis gravat, beáti Simeónis Már-

tyris tui atque Pontificis in-
tercessio gloriósa nos próte-
gat. Per Dóminum.

the glorious intercession of
Saint Simeon Thy Martyr and
Bishop be our protection.
Through our Lord.

Lesson. *Isaias 55, 1, 9*

Léctio Isaíæ Prophétæ.

Lesson from *Isaias* the
Prophet.

OMNES sitiéntes veníte ad
aguas, et qui non habétis
argéntum properáte, émite,
et comédite: veníte, émite
absque argénto et absque ulla
commutatóne vinum et lac.
Quare appénditis argéntum
non in pánibus, et labórem
vestrum in saturitáte? Audíte
audiéntes me, et comédite
bonum, et delectábitur in
crassitúdine ánima vestra.
Inclináte aurem vestram, et
veníte ad me: audíte et vivet
ánima vestra, et fériam vobís-
cum pactum sempitérnum;
misericórdias David fidélis.
Querite Dóminum dum inve-
niri potest; invocáte eum dum
prope est. Derelinquat im-
pius viam suam, et vir iníquus
cogitatiónes suas, et revertá-
tur ad Dóminum, et miseré-
bitur ejus, et ad Deum nos-
trum, quóniam multus est ad
ignoscéndum. Non enim co-
gitatiónes meæ, cogitatiónes
vestræ: neque viæ vestræ, viæ
meæ, dicit Dóminus. Quia si-
cut exaltántur cæli a terra, sic
exaltátæ sunt viæ meæ a viis
vestris, et cogitatiónes meæ a
cogitatiónibus vestris.

ALL you that thirst, come
to the waters: and you
that have no money, make
haste, buy and eat. Come ye:
buy wine and milk without
money and without any price.
Why do you spend money for
that which is not bread and
your labour for that which doth
not satisfy you? Hearken dili-
gently to me and eat that
which is good: and your soul
shall be delighted in fatness.
Incline your ear and come to
me. Hear and your soul shall
live. And I will make an ever-
lasting covenant with you, the
faithful mercies of David. Be-
hold I have given him for a
witness to the people, for a
leader and a master to the
Gentiles. Behold thou shalt call
a nation which thou knewest
not: and the nations that knew
not thee shall run to thee, be-
cause of the Lord thy God, and
for the Holy One of Israel; for
he hath glorified thee. Seek ye
the Lord while he may be
found: call upon him while he
is near. Let the wicked forsake
his way and the unjust man his
thoughts, and let him return to
the Lord; and he will have

mercy on him: and to our God; for he is bountiful to forgive.
For my thoughts are not your thoughts: nor your ways my
ways, saith the Lord. For as the heavens are exalted above the
earth, so are my ways exalted above your ways, and my
thoughts above your thoughts.

*In Paschal-time the Gradual and Tract are replaced by the
Greater Alleluia.*

Gradual. Ps. 44, 5

With thy comeliness and thy beauty set out: proceed prosperously, and reign. *V.* Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully. *Spécie tua et pulchritudine tua inténde, prospere procède, et regna. V. Propter veritatem, et mansuetudinem et iustitiam, et deducet te mirabiliter dextera tua.*

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V.* I have seen her beautiful as a dove, and flowers from the rose-trees and lilies from the valleys surrounded her. *Allelúja, allelúja. V. Vidi speciosam sicut columbam, et circumdabant eam flores rosarum et lilia convallium. Allelúja.*

Tract. Ps. 44, 11, 12

Hearken, O daughter, and see, and incline thine ear; for the King shall greatly desire thy beauty. *V. Ps. 44, 13, 10.* And the rich among the people shall entreat thy countenance, the daughters of kings have delighted thee in thy glory. *V. Ps. 44, 15, 16.* After her shall virgins be brought to the King; her neighbors shall be brought to Thee. *V.* They shall be brought with gladness and rejoicing; they shall be brought into the temple of the King. *Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. V. Ps. 44, 13, 10. Vultum tuum deprecabuntur omnes divites plebis: filiae regum in honore tuo. V. Ps. 44, 15, 16. Adducuntur regi virgines post eam: proximae ejus afferentur tibi. V. Afferentur in letitia et exultatione: adducuntur in templum regis.*

Greater Alleluia

Alleluia, alleluia. *V.* I have seen her beautiful as a dove, and flowers from the rose-trees and lilies from the valleys surrounded her. *V.* Come, my elect, and I will set up my throne within thee, for the King hath desired thy beauty. *Alleluia. Allelúja, allelúja. V. Vidi speciosam sicut columbam, et circumdabant eam flores rosarum, et lilia convallium. Allelúja. V. Veni, electa mea, et ponam in te thronum meum, quia concupivit Rex speciem tuam. Allelúja.*

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis parabolam hanc: Simile est regnum cælórum thesauro abscóndito in agro, quem qui invénit homo, abscóndit, et præ gáudio illius vadit, et vendit univérsa quæ habet, et emit agrum illum. Iterum simile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósa margarita, ábiit, et véndidit ómnia quæ hábuit, et emit eam. Iterum simile est regnum cælórum sagénæ missæ in mare, et ex omni génere piscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exhibunt Angeli, et separábunt malos de médio justórum, et mittent eos in camínium ignis: ibi erit fletus et stridor déntium. Intellexistis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scribe doctus in regno cælórum, similis est hómini patrifamílias, qui profert de thesauro suo nova et vétera.

AT THAT time Jesus spoke to his disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it: and for joy thereof goeth and selleth all that he hath and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way and sold all that he had and bought it. Again the kingdom of heaven is like to a net cast into the sea and gathering together of all kind of fishes. Which, when it was filled, they drew out: and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out and shall separate the wicked from among the just. And shall cast them into the furnace of fire. There, shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 15, 16

Afferéntur regi vírgines post eam, próximæ ejus afferéntur tibi in lætítia et exsultatione; adducéntur in templum regis. Pro pátribus tuis nati sunt

After her shall virgins be brought to the King; her neighbors shall be brought to thee with gladness and rejoicing; they shall be brought into the

temple of the King. Instead of thy fathers, sons are born to thee; Thou shalt make them princes over all the earth.

Offertory Prayers, page 767.

Secret

O LORD, may the gifts of thy Holiness set before us the heavenly fervour by which the holy virgin Marie Bernadette hath shown herself a sacrifice of praise pleasing unto Thee. Through our Lord.

QUÆLÉSTEM nobis, Dómine, præbeant tua sancta fervorem, quo beáta Virgo María Bernárda seípsam hóstiam laudis tibi placéntem exhibuit. Per Dóminum.

Second Secret of St. Simeon.

Secret

ACCCEPT with favour, O Lord, the offerings set apart for Thee, by the merits of Blessed Simeon martyr and bishop; and grant that they be unto us a help for eternity. Through our Lord.

HÓSTIAS tibi, Dómine, beáti Simeónis Mátyris tui atque Pontificis dicátas méritis, benígnus assúme: et ad perpétuum nobis tribue proveníre subsidium. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Eccl. 39

Send forth flowers as the lily, and yield a smell, and bring forth leaves in grace. And praise with canticles and bless the Lord in His works.

Floréte flores quasi lílium, et date odórem, et frondéte in grátiam. Collaudáte cánticum, et benedicíte Dóminum in opéribus suis.

Postcommunion

MADE anew by the holy mysteries we beseech Thee, O Lord, that striving to attain the admirable constancy of blessed Marie Bernadette, we may be found worthy to gain the eternal reward of patient endurance. Through our Lord.

SACRIS, Dómine, recreátis mystériis, quæsumus; ut miram beátæ Mariæ Bernárdæ constántiam æmulántes, patiéntiæ præmium cónsequi mereámur ætérnum. Per Dóminum.

Second Postcommunion of St. Simeon.

Postcommunion

REFRESHED by partaking of the holy offering, we beseech Thee, O Lord our God, that we who celebrate its lit-

REFÉCTI participatióne múnieris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, in-

tercedente beato Simeone ury, through blessed Simeon
Martyre tuo atque Pontifice, thy Martyr and Bishop may ex-
sentiamus effectum. Per Dó- perience its effects. Through
minum. our Lord.

Concluding Prayers, page 793.

Feb. 18—**St. Simeon**, Bishop, Martyr (*Red*)

Simple

Mass, Statuit, page 1302. In Lent the Mass of the Feria is said with a commemoration of St. Simeon.

Feb. 22—**The Feast of the Chair of St. Peter at Antioch** (*White*)

Double Major

The Mass as on the feast of St. Peter's Chair at Rome, page 868. Commemoration of St. Prisca being omitted. In Lent a commemoration of the Feria, and its Gospel at the end.

Feb. 23—**St. Peter Damian**, Bishop, Confessor, Doctor of the Church (*White*)

Double

The Vigil of St. Matthias the Apostle (*Purple*)

Mass, In medio, page 1344, except:

Prayer

ONCÉDE nos, quæsumus, **G**RANT US, we beseech Thee,
omnipotens Deus: beati almighty God, to follow
Petri, Confessoris tui atque the admonitions and examples
Pontificis mónita et exéempla of blessed Peter, Thy Confessor
sectári: ut per terrestrium re- and Bishop, that by contempt
rum contéplum æterna gáu- of the things of earth we may
dia consequámur. Per Dó- attain to everlasting joys.
minum. Through our Lord.

Commemoration is made, in the Mass of St. Peter Damian, of the vigil, of St. Matthias, Apostle, Feb. 24, from the Mass Ego autem, page 1299. In Lent a commemoration of the Feria is made before that of the vigil, and the Gospel of the Feria is said at the end.

Feb. 24—(In leap year Feb. 25)—**St. Matthias**,
Apostle (*Red*)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUAM autem nimis hono- **P**RO ME Thy friends, O God,
rati sunt amici tui, are made exceedingly
Deus: nimis confortátus est honorable: their principalty

is exceedingly strengthened. *Ps. 138, 138, 1, 2.* Lord, Thou hast proved me, and known my sitting down, and my rising up. *V. Glory.*

principátus eórum. Ps. 138, 1, 2. Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrecciónem meam. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O god, Who didst join blessed Matthias to the company of Thine apostles, grant, we beseech Thee, that by his intercession we may ever be aware of the depths of Thy goodness round about us. Through our Lord.

Deus, qui beátum Matthíam Apostolórum tuórum collégio sociásti: tribue, quæsumus, ut ejus intervenciónē, tuæ circa nos pietátis semper viscera sentiámus. Per Dóminum.

In Lent a commemoration of the Feria.

Lesson. Acts 1, 15-26

Lesson from the Acts of the Apostles. *Lectio Actuum Apostolórum.*

IN THOSE days, Peter rising up in the midst of the brethren, said: (now the number of persons together was about a hundred and twenty) men and brethren, the Scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus; who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and, being hanged, burst asunder in the midst; and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Hacedama, that is to say, the field of blood. For it is written in the book of Psalms, let their habitation become desolate, and

IN DIEBUS illis exsurgens Petrus in médio fratrum, dixit (erat autem turba hóminum simul, fere centum viginti): Viri fratres, opórtet impléri Scriptúram, quam prædixit Spíritus Sanctus per os David de Juda, qui fuit dux eórum, qui comprehenderunt Jesum: qui connumerátus erat in nobis, et sortitus est sortem ministérii hujus. Et hic quidem possédit agrum de mercéde iniquitátis, et suspensus crepuit médius: et diffúsa sunt ómnia viscera ejus. Et notum factum est ómnibus habitántibus Jerúsalem, ita ut appelláretur ager ille, lingua eórum, Hacéldama, hoc est, ager sánguinis. Scriptum est enim in libro Psalmórum: Fiat commorátio eórum desérta, et non sit qui inhábitet in ea: et episcopátum ejus accípiat alter. Opórtet ergo ex

his viris, qui nobiscum sunt congregati in omni tempore, quo intravit et exivit inter nos Dominus Jesus, incipiens a baptismo Joannis usque in diem, qua assumptus est a nobis, testem resurrectionis ejus nobiscum fieri unum ex istis. Et statuerunt duos, Joseph, qui vocabitur Barsabas, qui cognominatus est Justus, et Matthiam. Et orantes dixerunt: Tu, Domine, qui corda nosti omnium, ostende, quem elegeris ex his duobus unum, accipere locum ministerii hujus, et apostolatus, de quo pravaricatus est Judas, ut abiret in locum suum. Et dederunt sortes eis, et cecidit sors super Matthiam, et annumeratus est cum undecim Apostolis.

lot fell upon Matthias, and he was numbered with the eleven apostles.

let there be none to dwell therein: and his bishopric let another take. Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein He was taken up from us, one of these must be made a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And praying they said, Thou, Lord, Who knowest the hearts of all men, show whether of these two Thou hast chosen, to take the place of this ministry, and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the

was numbered with the eleven apostles.

Gradual. Ps. 138, 17, 18

Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *V.* Dinumerabo eos, et super arenam multiplicabuntur.

Thy friends, O God, are exceedingly honorable: their principality is exceedingly strengthened. *V.* I will number them, and they shall be multiplied above the sand.

Tract. Ps. 20, 3, 4

Desiderium animæ ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum. *V.* Quoniam prævenisti eum in benedictionibus dulcedinis. *V.* Posuisti in capite ejus coronam de lapide pretioso.

Thou hast given him his soul's desire, and hast not withholden from him the will of his lips. *V.* For Thou hast prevented him with blessings of sweetness. *V.* Thou hast set on his head a crown of precious stones.

Munda Cor Meum, page 763.

Gospel as in Mass of St. Paul. Hermit. page 865.

Creed, page 765.

Offertory. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, in every progeny and generation.

Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progenie et generatione.

Offertory Prayers, page 767.

Secret

MAY the prayer of Thy holy apostle Matthias, O Lord, accompany the sacrifices which we present to be sanctified unto Thy name; and by it do Thou cause us to be purified and defended Through our Lord.

Hóstias tibi, Domine, quas nómini tuo sacrándas offerimus, sancti Matthiæ Apóstoli tui prosequáur orátio: per quam nos expiári fácias, et deféndi. Per Dóminum.

In Lent commemoration of the Feria.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You who have followed Me shall sit on seats judging the twelve tribes of Israel.

Vos, qui secúti estis me, sedébitis super sedes, iudicántes duódecim tribus Israel.

Postcommunion

GRANT, we pray Thee, O almighty God, that at the intercession of blessed Matthias, Thine Apostle, we obtain pardon and peace through the holy things we have received. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut per hæc sancta, quæ sumpsimus, interveníente beáto Matthiá Apóstolo tuo, véniam consequámur, et pacem. Per Dóminum.

In Lent commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

**Feb. 27.—St. Gabriel of Our Lady of Sorrows,
Confessor, (White)**

Double

(In Leap Year this Feast occurs on Feb. 28.)

The Beginning of Mass, page 756.

Introit. Eccus. 11, 13

THE eye of God looked upon him for good, and He

Oculus Dei respéxit illum in bono, et eréxit eum

ab humilitate ipsius, et exaltavit caput ejus: et mirati sunt in illo multi, et honoraverunt Deum. *Ps. 72, 1.* Quam bonus Israël Deus his, qui recto sunt corde. *V. Glória Patri.* raised him from his humility, and exalted his head: and many wondered at him, and gave honor to God. *Ps. 72, 1.* How good is God to Israel, to those who are right of heart! *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui beatum Gabrielem dulcissimæ Matris tuæ dolores assidue recollere docuisti, ac per illam sanctitatis et miraculorum glória sublimasti: da nobis, ejus intercessione et exemplo; ita Genitricis tuæ consociari fletibus, ut materna ejusdem protectione salvemur: Qui vivis. **O** GOD, Who didst teach blessed Gabriel, diligently to ponder the sorrows of Thy most sweet Mother, and Who hast gloriously exalted him as a saint and worker of wonders: vouchsafe to be moved by his merits and prayers, and to grant unto us so to mourn with Mary Thy Mother, that her maternal care may ensure our salvation. Who livest.

Lesson. 1 John 2, 14-17

Lectio Epistolæ beati Joannis Apóstoli.

QUARÍSSIMI: Scribo vobis, júvenes, quóniam fortes estis, et verbum Dei manet in vobis, et vicistis malignum. Nolite diligere mundum, neque ea quæ in mundo sunt. Si quis diligit mundum, non est caritas Patris in eo: quóniam omne quod est in mundo, concupiscéntia carnis est, et concupiscéntia oculórum, et superbia vitæ: quæ non est ex Patre, sed ex mundo est. Et mundus transit, et concupiscéntia ejus. Qui autem facit voluntátem Dei, manet in ætérnum.

Lesson from the Epistle of blessed John the Apostle.

DEARLY beloved: I write unto you, young men, because you are strong, and the word of God remaineth in you, and you have overcome the evil. Love not the world nor the things that are in the world. If any man love the world, the charity of the Father is not in him: for all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life: which is not of the Father, but is of the world. And the world passeth, and its concupiscence. But he who doeth the will of God abideth for ever.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 30, 20

How great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee! *Ps. 30, 20.* *Thou hast perfected them that hope in Thee in the sight of the sons of men.*

*Quam magna multitudo dulcedinis tuæ, Dómine, quam abscondisti timéntibus te! *Ps. 30, 20.* Perfecísti eis qui sperant in te, in conspéctu filiórum hóminum.*

Lesser Alleluia

Alleluia, alleluia. *Ps. 8, 6, 7.* Thou hast made him a little less than the angels; Thou hast crowned him with glory and honor and hast set him over the works of Thy hands.

*Allelúja, allelúja. *Ps. 8, 6, 7.* Minuísti eum, Dómine, paulo minus ab Angelis, glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum. Allelúja.*

Tract. Ps. 83, 6-7, 11, 13

Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set. *Ps. 83, 6-7, 11, 13.* I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners. *He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in Thee.*

*Beátus vir, cujus est auxílium abs te: ascensiónes in corde suo dispósuit, in valle lacrimárum, in loco quem pónit. *Ps. 83, 6-7, 11, 13.* Elégi abjéctus esse in domo Dei mei: magis quam habitáre in tabernáculis peccatórum. *Non privábit bonis eos, qui ámbulant in innocéntia: Dómine virtútum, beátus homo, qui sperat in te.**

Greater Alleluia

Alleluia, alleluia. *Ps. 8, 6, 7.* Thou hast made him, O Lord, a little less than the angels, Thou hast crowned him with glory and honour: and hast set him over the works of thy hands. *Alleluia. *Ps. 8, 6, 7.* Minuísti eum, Dómine, paulo minus ab Angelis, glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum. Allelúja.*

*The blessing of God maketh haste to reward the just, and in a swift hour His blessing beareth fruit. Alleluia. *Ps. 8, 6, 7.* Benedictio Dei in mercédem justí festínat et in hora velóci procéssus illíus fructíficat. Allelúja.*

Munda Cor Meum, page 763.

Gospel. Mark 10, 13-21

✠ Sequéntia sancti Evan-
gélíi secúndum Marcum.

IN ILLO témpore: Offeré-
bant Jesu párvulos ut
tángeret illos. Discípuli autem
comminabántur offeréntibus.
Quos cum vidéret Jesus, in-
digne tulit, et ait illis: Sinite
párvulos venire ad me, et ne
prohibuéritis eos: tálum enim
est regnum Dei. Amen dico
vobis: Quisquis non receperit
regnum Dei velut párvulus,
non intrábit in illud. Et com-
pléxans eos, et impónens ma-
nus super illos, benedicébat
eos. Et cum egréssus esset in
viam, procúrrens quidam,
genu flexo ante eum, rogábat
eum: Magister bone, quid fá-
ciam ut vitam ætérnam percí-
píam? Jesus autem dixit ei:
Quid me dicis bonum? Nemo
bonus, nisi unus Deus. Præ-
cépta nosti: Ne adulteres, Ne
occídas, Ne furérís, Ne falsum
testimónium díxeris, Ne frau-
dem féceris, Honóra patrem
tuum et matrem. At ille res-
póndens, ait illi: Magister,
hæc ómnia observávi a juven-
túte mea. Jesus autem intúit-
us eum, diléxit eum, et dixit
ei: Unum tibi deest: vade,
quæcúmque habes vende, et
da paupéríbus, et habétis the-
sáurum in cælo: et veni, sé-
quere me.

give to the poor, and thou shalt have treasure in heaven; and
come, follow Me.

✠ Continuation of the holy
Gospel according to St. Mark.

AT THAT time: They of-
fered to Jesus little chil-
dren, that he should touch
them. But the disciples rebuked
them that offered them. Whom,
when Jesus saw, He was angé-
red and said to them: Suffer
little children to come to Me,
and forbid them not, for of
such is the Kingdom of God.
Amen I say to you, whosoever
shall not receive the kingdom
of God as a little child, shall
not enter into it. And embrac-
ing them, and laying His hands
upon them. He blessed them.
And when He was gone forth
into the way, a certain man
running up and kneeling be-
fore Him, asked Him, Good
Master, what shall I do that I
may receive life everlasting?
And Jesus said to him, Why
callest thou Me good? None is
good but one, that is God. Thou
knowest the commandments?
Do not commit adultery, do not
kill, do not steal, bear not
false witness, do no fraud,
honour thy father and mother.
But he answering, said to Him:
Master, all these things I have
observed from my youth. And
Jesus looking on him, loved
him, and said to him: One
thing is wanting unto thee: go,
sell whatsoever thou hast, and

Offertory. Ps. 115, 16, 17

O Dómine, quia ego servus
tuus, et fílius ancillæ tuæ:

O Lord, for I am Thy servant
and the son of Thy handmaid:

Thou hast broken my bonds, to dirupísti víncula mea, tibi
Thee will I sacrifice a host of sacrificábo hóstiam laudis.
praise.

Offertory Prayers, page 767.

Secret

MAKE US, O Lord, who offer Thee the saving host in memory of St. Gabriel, dally to recall the sacrifice of Thy death; and by the merits of the sorrowful Virgin abundantly to receive the fruit of the same sacrifice. Who livest.

SALUTÁREM hóstiam in memóriam sancti Gabriélis tibi, Dómine, offeréntes, fac nos sacrificium mortis tuæ rite recólere: ac, méritis perdo-léntis Virgínis, ejusdem sacri-ficii fructum copióse perci-pere: Qui vivis.

Preface for Weekdays, page 775.

Communion. Apoc. 3, 20

Behold, I stand at the door and knock: if any man shall hear My voice, and shall open to Me the door, I will enter in to him and will sup with him and he with me.

Ecce sto ad óstium, et pulso: si quis audierit vocem meam, et aperúerit mihi jánuam, intrábo ad illum, et cenábo cum illo, et ipse mecum.

Postcommunion

THE thanks which we offer to Thee, O Lord, in the festivity of St. Gabriel, Thy confessor, for the gifts we have received, do Thou graciously receive at the hands of the glorious ever-virgin Mary: of whom Thou didst take that flesh whose sweetness we have deserved to taste in this healthful banquet. Who livest.

QUAS tibi, Dómine, in festi-vitáte sancti Gabriélis Confessóris tui, pro collátis donis grátias ágimus, súscipe propítius per manus gloriósæ semper Virgínis Mariæ: ex qua carnem illam assumpsísti, cujus in hoc salutári convívio merúlmus gustáre dulcédi-nem: Qui vivis.

Concluding Prayers, page 793.

March 4—St. Casimir, Confessor (White)

Semi-double

Mass Si diligis me, page 1302.

St. Lucius, Pope, Martyr (Red)

Mass, Os justí, page 1349, except Prayer as below.

Prayer

O GOD, Who didst fortify holy Casimir with the vir-

DEUS, qui inter regáles delicias, et mundi illé-

cebras, sanctum Casimírur virtute constantiæ roborasti: quæsumus; ut ejus intercessiõne fideles tui terræna despiciant, et ad cælestia semper aspirent. Per Dóminum.

tue of constancy in the midst of kingly delights and the world's allurements, through his intercession we beseech Thee that Thy faithful may scorn earthly things and ever aspire to those of heaven. Through our Lord.

In Lent commemoration of the Feria.

Commemoration of St. Lucius, Prayer as below, the Secret and Postcommunion from the Mass, Si diligis me, page 1302.

In Lent the Gospel of the Feria at the end.

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Lúciũ Mártýrem tuum atque Summum Pontificem, perpétua protectiõne custodi; quem totius Ecclésiæ præstitisti esse pastórem. Per Dóminum.

OETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Lucius Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

March 6—*Sts. Perpetua and Felicitas, Martyrs (Red)*

Double

Mass, Me expectaverunt, page 1378, except:

Prayer

DA NOBIS, quæsumus, Dómine Deus noster, sanctárum Vírginum et Mártýrum tuárum, Perpetuæ et Felicitatis palmas incessábili devotiõne venerári: ut quas digna mente non pössumus celebráre, humilibus saltem frequentémus obséquijs. Per Dóminum.

GIVE unto us, we beseech thee, O Lord our God, to reverence with unceasing devotion the glory of Thy holy Virgin-Martyrs Perpetua and Felicitas; and though it be not ours worthily to honour their triumph, to persevere in offering them the humble tribute of our duty. Through our Lord.

Secret

INTÉNDE quæsumus Dómine múnera altáribus tuis pro sanctárum Vírginum et Mártýrum tuárum Perpetuæ et Felicitatis festivitáte propósita: ut sicut per hæc beáta mystéria illis glóriam contu-

FAVORABLY look down we beseech Thee, O Lord, upon the gifts laid upon Thine altars for the feast-day of Thy holy Virgin-Martyrs Perpetua and Felicitas, and as by these Sacred Mysteries, Thou didst

raise Thy Saints to glory everlasting, so through them vouchsafe to us Thy forgiveness. Through our Lord.

Postcommunion

Thou hast filled us, O Lord, with mystic graces and joys: grant, we beseech Thee, that through the prayers of Thy holy Martyrs, Perpetua and Felicitas, we may profit eternally from having in this our time ministered to Thee. Through our Lord.

MYSTICIS, Dómine, repléti sumus votis et gaudiis: præsta, quæsumus; ut intercessionibus sanctarum Mátyrum tuarum Perpétuæ et Felicitatis, quæ temporaliter ágimus, spiritaliter consequámur. Per Dóminum.

In Lent a commemoration of the Feria is made and its Gospel is read at the end.

March 7—**St. Thomas Aquinas, Confessor, Doctor**
(White)

Double

Mass, In medio, page 1344, except:

Prayer

O GOD, Who dost enlighten Thy Church with the wondrous learning of blessed Thomas, Thy Confessor, and dost make it fruitful with his holy labors, grant us, we beseech Thee, both to understand what he taught and to imitate what he practiced. Through our Lord.

DEUS, qui Ecclesiam tuam beáti Thomæ Confessoris tui mira eruditíone clarificas, et sancta operatíone fecúndas: da nobis, quæsumus; et quæ dócuit, intellectu conspícere, et quæ egít, imitatíone complére. Per Dóminum.

In Lent a commemoration of the Feria, and its Gospel at the end.

Lesson. Wis. 7, 7-14

Lesson from the Book of Wisdom. Lécitio libri Sapiéntiæ.

I WISHED, and understanding was given me; and I called, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

OPTÁVI, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatíone illius: nec comparávi illi lápidem

pretiosum: quoniam omne aurum in comparatione illius, arena est exigua, et tamquam lutum aestimabitur argentum in conspectu illius. Super salutem et speciem dilexi illam, et proposui pro luce habere illam quoniam inextinguibile est lumen illius. Veniunt autem mihi omnia bona pariter cum illa, et innumerabilis honestas per manus illius, et letatus sum in omnibus: quoniam antecedebat me ista sapientia, et ignorabam quoniam horum omnium mater est. Quam sine fictione didici, et sine invidia comunico, et honestatem illius non abscondo. Infinitus enim thesaurus est hominibus: quo qui usi sunt, participes facti sunt amicitiae Dei, propter disciplinae dona commendati.

Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light can not be put out. Now all good things came to me together with her, and innumerable riches through her hands. And I rejoiced in them all; for this wisdom went before me, and I knew not that she was the mother of them all: which I have learned without guile, and communicate without envy, and her riches I hide not; for she is an infinite treasure to men, which they that use become the friends of God, being commended for the gifts of discipline.

March 8—St. John of God, Confessor (*White*)

Double

Mass, Os justi, page 1349, except:

Prayer

DEUS, qui beatum Joannem, tuo amore succensum, inter flammas innocuum incedere fecisti, et per eum Ecclesiam tuam nova prole fecundasti: presta ipsius suffragantibus meritis; ut igne caritatis tuae vitia nostra curentur, et remedia nobis aeterna proveniant. Per Dominum.

O God, Who didst cause blessed John, when burning with love of Thee, to walk unharmed through the midst of flames, and by his means didst enrich Thy Church with a new Religious Order, grant, through the aid of his merits, that our evil passions may be consumed by the fire of Thy love, and that we may receive healing remedies unto life everlasting. Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at the end.

The Gospel of the 17th Sunday after Pentecost, page 697.

March 9—*St. Frances of Rome, Widow (White)**Double**Mass, Cognovi, page 1383, except:**Prayer*

O God, Who, among other gifts of Thy grace didst honor blessed Frances, Thine hand-maid, with the familiar companionship of an angel, grant, we beseech Thee, that by the help of her intercession we may deserve to attain the company of angels. Through our Lord.

DEUS, qui beatam Franciscam famulam tuam, inter cetera gratiae tuae dona, familiari Angeli consuetudine decorasti: concede, quaesumus; ut intercessionis ejus auxilio, Angelorum consortium consequi mereamur. Per Dominum.

*In Lent a commemoration of the Feria and its Gospel at the end.*March 10—*The Holy Forty Martyrs (Red)**Semi-double**The Beginning of Mass, page 756.**Introit. Ps. 33, 18*

THE just cried and the Lord heard them: and delivered them out of all their troubles. Ps. 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. *V.* Glory.

QUAMAVÉRUNT justī, et Dōminus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. Ps. 33, 2. Benedicam Dōminum in omni tēpore: semper laus ejus in ore meo. *V.* Glōria Patri.

*Kyrie, page 761; Gloria, page 762.**Prayer*

GRANT, we beseech Thee, O almighty God, that we, who know Thy glorious martyrs to have been courageous in confessing Thee, may experience their kindness in interceding for us with Thee. Through our Lord.

PRÆSTA, quaesumus, omnipotens Deus: ut, qui gloriosos Mārtýres fortes in sua confessione cognovimus, pios apud te in nostra intercessione sentiāmus. Per Dōminum.

*Commemoration of the Feria.**Epistle from the Mass of Sts. Fabian and Sebastian, page 878.**Gradual. Ps. 132, 1, 2*

Behold how good and how pleasant it is for brethren to

Ecce quam bonum, et quam jucundum, habitare fratres in

unum! *℣.* Sicut unguentum in capite, quod descendit in barbam, barbam Aaron. dwell together in unity. *℣.* It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Tract. Ps. 125, 5, 6

Qui séminant in lácrymis, in gáudio metent. *℣.* Eúntes ibant et fiebant, mitténtes sémina sua. *℣.* Veniéntes autem vénient cum exsultatióne, portántes manipulos suos. They that sow in tears, shall reap in joy. *℣.* Going they went and wept, casting their seeds. *℣.* But coming they shall come with joyfulness, carrying their sheaves.

Munda Cor Meum, page 763.

Gospel from the Mass Sapientiam, page 1323.

Offertory. Ps. 31, 11

Lætámini in Dómino, et exsultáte, Justi: et gloriámini, omnes recti corde. Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.

Offertory Prayers, page 767.

Secret

PRECES, Dómine, tuórum réspice, oblationésque fidélium: ut et tibi gratæ sint pro tuórum festivitáte Sanctórum, et nobis cónferant tuæ propitiatiónis auxiliúm. Per Dóminum. **L**ook, O Lord, upon the prayers and offerings of Thy faithful, that on this feast of Thy saints, they may be acceptable to Thee and may confer upon us the grace of forgiveness. Through our Lord.

In Lent commemoration of the Feria.

Preface for Weekdays, page 775, but in Lent Preface No. 3, page 802.

Communion. Matt. 12, 50

Quicúmque fécerit voluntátem Patris mei, qui in cœlis est: ipse meus frater, et soror, et mater est, dicit Dóminus. Whosoever shall do the will of My Father Who is in heaven, the same is My brother, and sister, and mother, saith the Lord.

Postcommunion

SANCTORUM tuórum, Dómine, intercessióne placátus: præsta, quæsumus; ut quæ temporáli celebrámus ac- **A**PPÉASED by the intercession of Thy saints, O Lord, grant us, we beseech Thee, that through the tem-

poral endeavors of this celebration we may obtain eternal salvation. Through our Lord.

In Lent commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

**March 12—St. Gregory the Great, Pope, Confessor,
Doctor of the Church (White)**

Double

The Beginning of Mass, page 756.

Introit. John 21, 15-17

IF THOU lovest me, Simon Peter, feed My lambs, feed My sheep. Ps. 29, 4. I will exalt Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast conferred the rewards of everlasting happiness upon the soul of Thy servant Gregory, mercifully grant that we, who are oppressed by the burden of our sins, may be relieved by his prayers to Thee. Through our Lord.

Commemoration of the Feria.

Epistle from the Mass Si diligis me, page 1302.

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

DEUS, qui animæ famuli tui Gregórii æternæ beatitudinis præmia contulisti, concède propitius; ut, qui peccatorum nostrorum pondera prémimur, ejus apud te precibus sublevémur. Per Dóminum.

Tract. Ps. 39, 10-11

I have declared Thy justice in a great Church, lo, I will not restrain my lips: O Lord Thou knowest it. *V.* I have not hid Thy justice within my heart. I have declared Thy truth and

Annuntiávi justítiam tuam in ecclésia magna, ecce lábia mea non prohibébo: Dómine, tu scisti. *V.* Justítiam tuam non abscondi in corde meo: veritátem tuam et salutáre

tuum dixi. *V.* Non abscondi Thy salvation, *V.* I have not misericórdiam tuam, et ve- concealed Thy mercy and Thy ritátem tuam a concílio truth from a great council. multo.

Munda Cor Meum, page 763.

Gospel from the Mass, Si diligis me, page 1302.

Creed, page 765.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore Behold I have given my tuo: ecce constitui te super words in thy mouth; lo, I have gentes et super regna, ut set thee this day over the nations, and over the kingdoms, evéllas et déstruas, et ádifices to waste and to destroy, and to et plantes. build and to plant.

Offertory Prayers, page 767.

Secret

ANNUE nobis, quæsumus **S**UFFER, we beseech Thee, O Dómine: ut interces- Lord, that through the sióne beáti Gregórii hæc nobis intercession of blessed Gregory prosit oblátio, quam immo- this oblation may profit us; lándó totius mundi tribuísti for by its offering Thou hast relaxári delicta. Per Dómi- granted that the sins of all the num. world should be pardoned Through our Lord.

Commemoration of the Feria.

Preface No. 13, page 816.

Communion. Matth. 16-18

Tu es Petrus, et super hanc Thou art Peter, and upon petram ædificábo Ecclésiám this rock I will build My meam. Church.

Postcommunion

DEUS, qui beátum Gregó- **O** GOD, Who didst make Thy rium Pontíficem San- bishop Gregory equal ctorum tuórum méritis cœ- with the saints in merit, favor- quásti: concède propítius; ut, ably grant that we, who faith- festa percólimus vitæ quoque fully keep the feast of his commemoration, may also imi- a qui commemoratiónis ejus tate the examples set by his imitémur exémpla. Per Dó- life. Through our Lord. minum.

Commemoration of the Feria.

Concluding Prayers, page 793. The Last Gospel of the Feria.

March 17—**St. Patrick, Bishop, Confessor (White)**

Double

Mass, Statuit ei, page 1337, except:

Prayer

O God, Who didst deign to send blessed Patrick, Thy confessor and bishop to preach Thy glory to the nations, grant, through his merits and intercession, that those commands which Thou dost set before us we may by Thy mercy be able to fulfil. Through our Lord.

DEUS, qui ad prædicandum gentibus gloriam tuam beatum Patricium Confessorem atque Pontificem, mittere dignatus es: ejus meritis et intercessione concede; ut, quæ nobis agenda precipis, te miserante adimplere possimus. Per Dominum.

Commemoration of the Feria and its Gospel at the end.

March 18—**St. Cyril of Jerusalem, Bishop, Confessor, Doctor of the Church (White)**

Double

Mass, In medio, page 1344, except:

Prayer

GRANT US, we beseech Thee, O almighty God, through the intercession of the blessed Bishop Cyril, so to know Thee, the only true God, and Jesus Christ, Whom Thou hast sent, that we may deserve to be numbered forever among the sheep that hear His voice. Through the same.

DA nobis quæsumus, omnipotens Deus, beato Cyrillo Pontifice intercedente: te solum verum Deum, et quem misisti Jesum Christum ita cognoscere; ut inter oves, quæ vocem ejus audiunt, perpetuo connumerari mereamur. Per eundem Dominum.

Commemoration of the Feria.

Lesson, "The just man will give," page 1348.

Gospel as on the feast of St. Athanasius, page 1007.

Secret

Look down with favor, O Lord, upon the immaculate victim which we offer to Thee, and grant that, by the merits of the blessed bishop and confessor, Cyril, we may earnestly endeavor to receive it with a pure heart. Through our Lord.

RÉSPICE, Domine, immaculatam hostiam, quam tibi offerimus: et præsta; ut meritis beati Pontificis et Confessoris tui Cyrilli eam mundo corde suscipere studeamus. Per Dominum.

Commemoration of the Feria.

Postcommunion

SACRAMENTA corporis et sanguinis tui, quæ sumpsimus, Domine Jesu Christe, beati Cyrilli Pontificis precibus, mentes et corde nostra sanctificent: ut divinæ consortes naturæ effici mereamur: Qui vivis.

MAY the sacrament of Thy body and blood, O Lord Jesus Christ, which we have received, by the prayers of the blessed Bishop Cyril, sanctify our minds and hearts, that we may deserve to become partakers of the divine nature. Who livest.

Commemoration of the Feria and its Gospel at the end.





BLESSED IS THE MAN THAT FEARETH THE LORD; HE SHALL DELIGHT EXCEEDINGLY IN HIS COMMANDMENTS. HIS SEED SHALL BE MIGHTY UPON EARTH; THE GENERATION OF THE RIGHTEOUS SHALL BE BLESSED. GLORY AND WEALTH SHALL BE IN HIS HOUSE; AND HIS JUSTICE REMAINETH FOR EVER AND EVER. (Ps. 111.)

March 19—St. Joseph, Spouse of the Blessed
Virgin Mary, Confessor (White)

Double of the First Class

If the feast of St. Joseph falls on Passion Sunday, it is celebrated on the following Monday. If it falls in Holy Week, it is celebrated on the Wednesday after Low Sunday.

The Beginning of Mass, page 756.

Introit. Ps. 91, 13, 14

Iustus ut palma florébit:
sicut cedrus Libani multiplicábitur: plantátus in domo
Dómini, in átriis domus Dei
nostri. (T. P. Allelúja, alle-
lúja.) Ps. 91, 2. Bonum est
confitéri Dómino: et psállere
nómini tuo, Altíssime. V. Gló-
ria Patri.

THE just man shall flourish
like the palm-tree; he
shall grow up like the cedar of
Libanus; planted in the house
of the Lord, in the courts of the
house of our God. (P. T. Alle-
luia, alleluia.) Ps. 91, 2. It is
good to give praise to the Lord;
and to sing to Thy name, O
Most High. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

SANCTÍSSIMÆ Genitrícis tuæ
Sponsi, quæsumus, Dó-
mine, méritis adjuvémur: ut,
quod possibilitas nostra non
óbtinet, ejus nobis interces-
sione donétur: Qui vivis.

MAY we be assisted, we beg
Thee, O Lord, by the
merits of the spouse of Thy
most holy Mother, that what
our own power obtaineth not
may be granted us by his inter-
cession. Who livest.

In Lent commemoration of the Feria.

Lesson. Eccclus. 45, 1-6

Lectio libri Sapientíæ.

Lesson from the Book of
Wisdom.

DILECTUS Deo et homini-
bus, cujus memória in
benedictióne est. Similem il-
lum fecit in glória sanctorum,
et magnificávit eum in timóre
inimicórum, et in verbis suis
monstra placávit. Glorificávit
illum in conspéctu regum, et
jussit illi coram pópulo suo,
et osténdit illi glóriam suam.

HE WAS beloved of God and
men, whose memory is
in benediction; He made him
like the saints in glory, and
magnified him in the fear of
his enemies; and with his words
he made prodigies to cease; He
glorified him in the sight of
kings, and gave him command-
ments in the sight of his people,

and showed him his glory; He sanctified him in his faith and meekness, and chose him out of all flesh; for He heard him and his voice, and brought him into a cloud; and He gave him commandments before his face, and a law of life and instruction.

In fide, et lenitate ipsius, sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsius, et indúxit illum in nubem. Et dedit illi coram præcépta, et legem vitæ et disciplínæ.

In Paschal- time, in place of the Gradual and Tract, is said or sung the Greater Alleluia.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. *V.* He asked life of Thee and Thou hast given him length of days for ever and ever.

Dómine, prævenísti eum in benedictionibus dulcédinis: posuísti in cápite ejus corónam de lápide pretiósó. *V.* Vitam pétíit a te, et tribuísti ei longitúdinem díerum in sæculum sæculi.

Tract. Ps. 111, 1, 3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generátio rectórum benedicétur. *V.* Glória et divítia in domo ejus: et justítia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. *V. Eccius. 45, 9.* The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia. *V. Osee 14, 6.* The just shall spring as the lily: and shall flourish for ever before the Lord. Alleluia.

Allelúja, allelúja. *V. Eccius. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja. *V. Osee 14, 6.* Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Gospel. Matt. 1, 18-21

✠ Sequéntia sancti Evan-
gélíi secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

QUM esset desponsata ma-
ter Jesu Maria Joseph,
antequam convenirent, in-
venta est in útero habens de
Spiritu sancto. Joseph autem
vir ejus, cum esset justus, et
nollet eam tradúcere, voluit
occulte dímítere eam. Hæc
autem eo cogitante, ecce An-
gelus Dómini appáruit in
somnia ei, dicens: Joseph, filii
David, noli timere accipere
Mariam conjugem tuam:
quod enim in ea natum est,
de Spirítu sancto est. Páriet
autem filium et vocábitis no-
men ejus Jesum: ipse enim
salvum faciet pópulum suum
a peccátis eórum.

WHEN Mary, the mother of
Jesus, was espoused to
Joseph, before they came to-
gether, she was found with
child, of the Holy Ghost.
Whereupon Joseph her hus-
band, being a just man, and not
willing publicly to expose her,
was minded to put her away
privately. But while he thought
on these things, behold the
angel of the Lord appeared to
him in his sleep, saying: Jos-
eph, son of David, fear not to
take unto thee Mary thy wife,
for that which is conceived in
her is of the Holy Ghost. And
she shall bring forth a son; and
thou shalt call His name Jesus.
For He shall save His people
from their sins.

Creed, page 765.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia
mea cum ipso: et in nómine
meo exaltábitur cornu ejus.
(T. P. Allelúja.)

My truth and My mercy are
with him: and in My name his
horn shall be exalted. (P.T.
Alleluia.)

Offertory Prayers, page 767.

Secret

DÉBITUM tibi, Dómine, no-
stræ réddimus servitú-
tis, suppliciter exoránte: ut,
sufragiis beáti Joseph, Sponsi
Genitricis Filii tui Jesu
Christi Dómini nostri, in no-
bis tua múnera tueáris, ob
cujus venerándam festivitá-
tem laudis tibi hóstias immo-
lámus. Per eúndem Dómi-
num.

WE RENDER unto Thee, O
Lord, the debt of our
service, and humbly entreat
Thee to guard Thy gifts within
us, through the intercession of
blessed Joseph, the spouse of
the mother of Thy Son, Jesus
Christ, Our Lord, in honor of
whose feast we offer unto Thee
this sacrifice of praise. Through
the same.

In Lent Commemoration of the Feria.

Preface No. 12, page 815.

Communion. Matt. 1, 20

Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is born in her is of the Holy Ghost. (P.T. Alleluia.)

Joseph fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natum est, de Spiritu sancto est. (T. P. Alleluja.)

Postcommunion

BE WITH us, we beg, O merciful God, and being propitiated by the intercession of blessed Joseph, Thy confessor, watch over the gifts with which Thou hast surrounded us. Through our Lord.

AD ESTO nobis, quæsumus, miséricors Deus: et, intercedente pro nobis beato Joseph Confessore, tua circa nos propitiatus dona custodi. Per Dóminum.

In Lent Commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

March 21—**St. Benedict, Abbot (White)**

Double Major

Mass, Os justi meditabitur, page 1356.

Commemoration of the Feria, and its Gospel at the end.

March 24—**St. Gabriel, Archangel (White)**

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

BLESS the Lord, all ye His angels: you that are mighty in strength, and execute His word, harkening to the voice of His orders. Ps. 102, 1. Bless the Lord, O my soul: and let all that is within me bless His holy name. V. Glory.

BENEDÍCITE Dóminum, omnes Angeli ejus: potentes virtute, qui facitis verbum ejus, ad audiendam vocem sermonum ejus. Ps. 102, 1. Benedic ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. V. Glória.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who in preference to any other of Thine angels didst elect Gabriel the arch-

DEUS qui inter ceteros Angelos, ad annuntiandum Incarnatiónis tuæ mysté-

rium Gabriélem Archángelum angel to announce the mystery
elegisti: concéde propítius; ut of Thine incarnation, be
qui festum ejus celebrámus pleased to grant that we who
in terris, ipsius patrocínium keep his feast on earth may ex-
sentiamus in cœlis. Qui vivis. perience his patronage in
heaven. Who livest.

Commemoration of the Feria.

Lesson. Dan. 9, 21-26

Lectio Daniélis Prophætæ.

Lesson from Daniel the Prophet.

IN DIEBUS illis: Ecce vir Gábriel, quem víderam in visióne a principio, cito volans tétigit me in témpore sacrificii vespertíni. Et dócuit me, et locútus est mihi, dixitque: Dániel, nunc egréssus sum ut docérem te, et intelligeres. Ab exórdio precum tuárum egréssus est sermo: ego autem veni ut indicárem tibi, quia vir desideriórum es: tu ergo animadvérte sermónem, et intéllige visiónem. Septuaginta hebdomades abbreviátæ sunt super pópulum tuum, et super urbem sanctam tuam ut consummétur prævaricatio, et finem accípiat peccátum, et deleátur iniquitas, et adducátur justítia sempitérna, et impleátur visio, et prophetia et ungátur Sanctus sanctorum. Scito ergo, et animadvérte: Ab éxitu sermónis, ut íterum ædificétur Jerúsalem usque ad Christum ducem, hebdomades septem et hebdomades sexaginta duæ erunt: et rursum ædificábitur platéa et muri in angústia témporum. Et post hebdomades sexaginta duas occidétur Christus: et non erit ejus pópulus, qui eum negáturus est. Et civitátem et sanctuárium dissipábit pó-

IN THOSE days, behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice. And he instructed me, and spoke to me and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand. From the beginning of thy prayers the word came forth: and I am come to show it to thee, because thou art a man of desires, therefore do thou mark the word and understand the vision. Seventy weeks are shortened upon thy people and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be anointed. Know thou therefore and take notice that from the going forth of the word to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls in troublesome times. And after sixty-two weeks Christ shall be

slain: and the people that shall deny Him shall not be His. And a people with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

In votive Masses in Paschal-time Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 102, 20, 1

Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word. *V.* Bless the Lord, O my soul, and let all that is within me praise His holy name.

Benedicite Dóminum, omnes Angeli ejus, poténtes virtúte, qui fácitis verbum ejus. V. Bénedic, ánima mea, Dóminum, et ómnia interióra mea nomen sanctum ejus.

In Votive Masses before Septuagesima and after Pentecost the Tract is replaced by the Lesser Alleluia.

Tract. Luke 1, 28, 42, 31, 35

Hail, Mary, full of grace, the Lord is with thee. *V.* Blessed art thou among women, and blessed is the fruit of thy womb. *V.* Behold, thou shalt conceive and bring forth a son, and thou shalt call His name Emmanuel. *V.* The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; *V.* And therefore also the Holy which shall be born of thee shall be called the Son of God.

Ave, María, grátia plena: Dóminus tecum. *V.* Benedícta tu in muliéribus: et benedíctus fructus ventris tui. *V.* Ecce concípies, et páries Fílium, et vocábis nomen ejus Emmánuel. *V.* Spíritus Sanctus supervéniet in te, et virtus Altísimi obumbrábit tibi. *V.* Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 102, 21.* Bless the Lord, all ye His hosts: you ministers of His that do His will. Alleluia.

Allelúja, allelúja. *V. Ps. 102, 21.* Benedicíte Dómino, omnes virtútes ejus: ministri ejus, qui fácitis voluntátem ejus. Allelúja.

Greater Alleluia

Alleluia, alleluia. *V. Ps. 103, 4.* Who maketh His angels spirits, and His ministers a flame of fire. Alleluia. *V. Luke 1, 28.* Hail, Mary, full of grace,

Allelúja, allelúja. *V. Ps. 103, 4.* Qui facit Angelos suos spíritus: et ministros suos flammam ignis. Allelúja. *V. Luc. 1, 28.* Ave, María, grátia

plena: Dóminus tecum: benedicta tu in mulieribus. Alleluia. the Lord is with thee; blessed art thou among women. Alleluia.

Munda Cor Meum, page 763.

Gospel, The angel Gabriel, page 1227.

Creed, page 765.

Offertory. *Apoc. 8, 3*

Stetit Angelus juxta aram templi, habens thuribulum aureum in manu sua, et data sunt ei incensa multa: et ascendit fumus arómatum in conspectu Dei, alleluia. An angel stood near the altar of the temple, having a golden censer in his hand: and there was given to him much incense: and the smoke of the perfumes ascended before God, alleluia.

Offertory Prayers, page 767.

Secret

ACCÉPTUM fiat in conspectu tuo, Dómine, nostræ servitutis munus et beáti Archángeli Gabriélis oratio: ut qui a nobis veneratur in terris, sit apud te pro nobis advocátus in cælis. Per Dóminum. **M**AY the offering of our homage find acceptance in Thy sight, O Lord, and the prayer of the blessed archangel Gabriel; that he, to whom we pay homage on earth, may be our advocate in heaven. Through our Lord.

Commemoration of the Feria.

Preface for Weekdays, page 775.

Communion

Benedícite, omnes Angeli Dómini, Dómino: hymnum dicite, et superexaltáte eum in sæcula. All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all forever.

Postcommunion

CÓRPORIS tui et Sanguinis sumptis mystériis, tuam, Dómine Deus noster, deprecámur cleméntiam: ut sicut Gabriéle nuntiánte Incarnatióem tuam cognóvimus, ita ipso adjuvánte, Incarnatiónis ejúsdem beneficia consequámur. Qui vivis. **H**AVING received the mysteries of Thy body and blood, O God our Lord, we pray Thy clemency, that, as we have known of Thine incarnation by the message of Gabriel, so by his help we may obtain the benefits of the same incarnation. Who livest.

Commemoration of the Feria.

Concluding Prayers, page 793. Gospel of the Feria at end.



HAIL, MARY, FULL OF GRACE, THE LORD IS WITH THEE. BLESSED ART THOU AMONG WOMEN, AND BLESSED IS THE FRUIT OF THY WOMB. BEHOLD, THOU SHALT CONCEIVE AND BRING FORTH A SON, AND THOU SHALT CALL HIS NAME EMMANUEL. THE HOLY GHOST SHALL COME UPON THEE, AND THE POWER OF THE MOST HIGH SHALL OVERSHADOW THEE; AND THEREFORE ALSO THE HOLY WHICH SHALL BE BORN OF THEE SHALL BE CALLED THE SON OF GOD. (Luke 1.)

meos. *V.* Propterea confitebor
in nationibus, Domine, et no-
mini tuo psalmum dicam.

shall fall under my feet. *V.*
Therefore will I give glory to
Thee, O Lord, among the na-
tions, and I will sing a psalm
to Thy name.

Greater Alleluia

Allelúja, allelúja. *V.* 1 Reg.
25, 26, 28. Dominus salvavit
manum tuam tibi: quia praelia
Domini tu praeliaris. Allelúja.
V. Ps. 143, 1. Benedictus Dó-
minus Deus meus, qui docet
manus meas ad praelium, et
dígitos meos ad bellum. Al-
lelúja.

Alleluia, alleluia. *V.* 1 Kings
25, 26, 28. The Lord hath saved
thy hand to thee: because thou
fightest the battles of the Lord.
Alleluia. *V.* Ps. 143, 1. Blessed
be the Lord my God, Who
teacheth my hands to fight,
and my fingers to war. Alleluia.

Gradual. Ps. 17, 33

Deus, qui praeinxit me
virtute: et posuit immaculá-
tam viam meam. *V.* Qui do-
cet manus meas ad praelium:
et posuisti, ut arcum æreum,
brachia mea.

God, Who hath girt me with
strength: and made my way
blameless. *V.* Who teacheth my
hands to war: and hast made
my arms like a brazen bow.

Allelúja, allelúja. *V.* Dedisti
mihi protectionem salutis
tuæ: et dextera tua suscepit
me. Allelúja.

Alleluia, alleluia. *V.* Ps. 58.
Thou hast given me the pro-
tection of Thy salvation: and
Thy right hand hath held me
up. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 6, 6-11

✠ Sequéntia sancti Evan-
gélii secundum Lucam.

IN ILLO témpore: Factum
est in alio sabbato, ut in-
tráret Jesus in synagógam, et
docéret. Et erat ibi homo, et
manus ejus dextera erat árida.
Observábant autem scribæ et
pharisæi. si in sabbato curá-
ret: ut invenírent unde accu-
sárent eum. Ipse vero sciébat
cogitatiónes eórum: Et ait
hómíni, qui habébat manum
aridam: Surge, et sta in mé-

✠ Continuation of the holy
Gospel according to St. Luke.

AT THAT time: It came to
pass also on another
sabbath, that Jesus entered
into the synagogue, and taught.
And there was a man, whose
right hand was withered. And
the scribes and pharisees
watched if He would heal on
the sabbath; that they might
find an accusation against
Him. But He knew their
thoughts; and said to the man

who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth. Then Jesus said to them: I ask you, if it be lawful on the sabbath-days to do good or to do evil; to save life, or to destroy? And looking round about on them all, He said to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored. And they were filled with madness; and they talked one with another, what they might do to Jesus.

Creed, page 765.

Offertory. Job. 14, 7

A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

Lignum habet spem, si prae-
cisum fuerit, rursum virescit,
et rami ejus pullulant.

Offertory Prayers, page 767.

Secret

WHAT the gifts we offer Thee, O Lord, may be worthy in Thy sight, let the loving intercession of blessed John be joined with that of Thy saints, whose visible forms we, by his doing, venerate in our churches. Through our Lord.

UT, QUÆ tibi, Dómine, offerimus, dona tuo sint, digna conspectu: beáti Joánnis et Sanctorum, quos ópera expósitos in templis cólimus, pia suffragatio conspíret. Per Dóminum.

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775.

Communion. Ps. 36, 17

The arms of the wicked shall be broken in pieces, but the Lord strengtheneth the just.

Bráchia peccatórum conteréntur, confirmat autem justos Dóminus.

Postcommunion

MAY the gifts we have received, O Lord, we beseech Thee, guard us with their

SUMPTA nos, quæsumus Dómine, dona cælestibus armis tueántur: et beáti Jo-

annis patrocínia circúmdent heavenly weapons, and the
Sanctórum unánimi suffrágio patronage of blessed John com-
cumuláta; quorum imágines pass us about, reinforced by the
evicit in Ecclesiá esse vene- united prayers of the saints, the
rándas. Per Dóminum. veneration of whose images by
Thy Church he vindicated.
Through our Lord.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

March 28—St. John Capistran, Confessor (*White*)

Semi-double

The Beginning of Mass, page 756.

Introit. Hab. 3, 18, 19

Ego autem in Dómino gau- **I** WILL rejoice in the Lord:
débo et exsultábo in Deo and I will joy in God my
Jesu meo: Deus Dóminus for- Jesus: the Lord God is my
titúdo mea. Ps. 80, 2. Exsul- strength. Ps. 80, 2. Rejoice to
táte Deo adjutóri nostro, jubi- God our helper: sing aloud to
láte Deo Jacob. V. Glória the God of Jacob. V. Glory.
Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui per beátum Jo- **O** god, Who, through blessed
ánnem fidéls tuos in John, didst make Thy
virtúte sanctíssimi nóminis faithful, in virtue of the most
Jesu de crucis inimícis trium- holy name of Jesus, to triumph
pháre fecísti: præsta, quæsu- over the enemies of the cross;
mus; ut, spirituálium hóstium, grant, we beseech Thee, that
ejus intercessióne, superáti overcoming by his intercession
insidiis, corónam justitiæ a te the snares of our spiritual ene-
accípere mereámur. Per Dó- mies, we may deserve to receive
minum. from Thee a crown of justice.
Through our Lord.

In Lent a commemoration of the Feria.

Lesson. Wis. 10, 10-14

Léctio libri Sapiéntiæ.

Lesson from the Book of
Wisdom.

IUSTUM deduxit Dóminus **T**HE Lord conducted the just
per vias rectas, et ostén- through the right ways,
dit illi regnum Dei, et de- and showed him the kingdom
dit illi sciéntiam sanctórum: of God, and gave him the

knowledge of the holy things; honestavit illum in laboribus, et complévit labores illius. In fraude circumventium illum affuit illi: et honestum fecit illum. Custodivit illum ab inimicis, et a seductoribus tutavit illum, et certamen, forte dedit illi, ut vinceret, et sciret, quoniam omnium potentior est sapientia. Hæc venditum justum non dereliquit, sed a peccatoribus liberavit eum: descenditque cum illo in foveam et in vinculis non dereliquit illum.

made him honorable in his labors, and accomplished his labors. In the deceit of them that overreached him, He stood by him, and made him honorable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia. Out of Paschal-time the Tract is replaced by the Lesser Alleluia.

Gradual. Ps. 21, 24, 25

Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him. *V.* Let all the seed of Israel fear Him: because He hath not slighted nor despised the supplication of the poor man.

Qui timetis Dominum, laudate eum: universum semen Jacob glorificate eum. *V.* Timeat eum omne semen Israel: quoniam non sprevit, neque despexit deprecationem pauperis.

Tract. Ex. 15, 2, 3

The Lord is my strength and my praise, and He is become salvation to me: He is my God, and I will glorify Him. *V.* The Lord is a man of war, Almighty is His name. *V. Jud. 16, 3.* The Lord putteth an end to wars: the Lord is His name.

Fortitudo mea, et laus mea Dominus, et factus est mihi in salutem: iste Deus meus, et glorificabo eum. *V.* Dominus quasi vir pugnator, omnipotens nomen ejus. *V. Jud. 16, 3.* Dominus conterens bella: Dominus nomen est illi.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 58, 17.* But I will sing Thy strength: and will extol Thy mercy in the morning. Alleluia.

Alleluja, alleluja. *V. Ps. 58, 17.* Ego autem cantabo fortitudinem tuam: et exultabo mane misericordiam tuam. Allelúja.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 58,*
V. Ego autem cantábo forti-
tinem tuam: et exsultábo
ane misericórdiam tuam.
Allelúja. Quia factus es sus-
ceptor meus, et refúgiam
eum in die tribulatiónis
eæ. Allelúja.

Alleluia, alleluia. *V. Ps. 58,*
17. But I will sing Thy
strength: and will extol Thy
mercy in the morning. Alleluia.
V. For Thou art become my
support and my refuge in the
day of my trouble. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 9, 1-6

✠ Sequéntia sancti Evan-
 líi secúndum Lucam.

✠ Continuation of the holy
 Gospel according to St. Luke.

IN ILLO témpore: Convocá-
 tis Jesus duódecim Após-
 lis, dedit illis virtútem, et
 testátem super ómnia
 mónia, et ut languóres cu-
 rent. Et misit illos prædicáre
 gnium Dei, et sanáre infir-
 mos. Et ait ad illos: Nihil tu-
 itis in via neque virgam,
 neque peram, neque panem,
 neque pecúniám, neque duas
 tunicas habeátis. Et in quam-
 vis domum intravéritis,
 manéte, et inde ne exeátis.
 Quicúmque non receperint
 vós: exeúntes de civitáte illa.
 Et super pulverem pedem ves-
 trum excúтите in testimó-
 nium supra illos. Egréssi au-
 tem circúfbant per castélla,
 angelizántes, et curántes
 que.

AT THAT time, Jesus call-
 ing together the twelve
 apostles, gave them power and
 authority over all devils, and
 to cure diseases. And He sent
 them to preach the kingdom of
 God, and to heal the sick. And
 He said to them, Take nothing
 for your journey, neither staff,
 nor scrip, nor bread, nor
 money: neither have two coats:
 and whatsoever house you shall
 enter into, abide there, and de-
 part not from thence. And who-
 soever will not receive you,
 when ye go out of that city,
 shake off even the dust of your
 feet for a testimony against
 them. And going out, they went
 about through the towns;
 preaching the gospel; and heal-
 ing everywhere.

Offertory. Ecclus. 46, 6

Invocávit Altíssimum po-
 tem in oppugnádo inimí-
 úndique, et audívit illum
 gnus et sanctus Deus.

He called upon the most high
 Sovereign when the enemies
 assaulted him on every side,
 and the great and holy God
 heard him.

Offertory Prayers, page 767.

Secret

[ACRIFICIUM, Dómine, quod
 immolámus, placátus in-

BE APPEASED, O Lord, and
 look upon the sacrifice

which we offer, that, by the intercession of blessed John, Thy confessor, it may establish us in the security of Thy protection until we tread under foot the snares of our enemies. Through our Lord.

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775.

Communion. Wis. 10, 20

They sung to Thy holy name, O Lord, and praised Thy victorious hand.

Decantavérunt, Dómine, nomen sanctum tuum, et victtricem manum tuam laudavérunt.

Postcommunion

FILLED with heavenly food and refreshed with the spiritual cup, we beseech Thee, O almighty God, that by the intercession of blessed John, Thy confessor, Thou defend us against the malice of the enemy and keep continual peace in Thy Church. Through our Lord.

REPLĒTI alimónia cœlésti et spirituáli póculo re-creáti, quæsumus, omnipotens Deus: ut intercedente beáto Joánnē Confessóre tuo, nos ab hoste maligno defēdas, et Ecclésiā tuā perpētua pace custódias. Per Dóminum.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

Friday in Passion Week

Feast of the Seven Dolours of the Blessed Virgin Mary (White)

Double Major

The Beginning of Mass, page 756.

Introit. John 19, 25

WHERE stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. *V.* Woman, behold thy son, said Jesus; to the disciple, however, Behold thy mother. *V.* Glory.

STABANT juxta crucem Jesu mater ejus, et soror matris ejus María Cléophæ, et Salóme, et María Magdaléne. *V.* Múlier, ecce filius tuus: dixit Jesus; ad discípulum autem: Ecce mater tua. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, in cujus passióne, secúndum Simeónis prophetiam, dulcíssimam animam gloriósæ Virgínis et Matris Mariæ dolóris gládus pertransívit: concéde propítius; ut, qui transfixiónem ejus et passiónem venerádo recólimus, gloriósus méritis et précibus ómnium Sanctórum cruci fidéliter astántium intercedéntibus, passiónis tuæ effectum felicem consequámur: Qui vivis.

O GOD, in Whose passion the sword, according to the prophecy of blessed Simeon, pierced through the soul of Mary, the glorious virgin and mother, mercifully grant that we, who reverently commemorate her piercing through and her suffering, may, by the interceding glorious merits of all the saints faithfully standing by the cross, obtain the happy fruit of Thy passion. Who livest.

Commemoration of the Feria in Low Masses.

In Votive Masses of the Seven Dolours the Prayer appointed in place of that given here is the one following it.

Prayer

QUÓRIBUS nostris, quæsumus, Dómine, grátiam tuam benignus infúnde: ut peccáta nostra castigatióne voluntária cohibéntes, temporaliter pótius macerémur, quam suppliciis deputémur ætérnis. Per Dóminum.

OF THY goodness pour Thy grace into our hearts, we beseech Thee, O Lord, that, bridling our sinful appetites with voluntary discipline, we may suffer temporal mortifications rather than be condemned to eternal punishments. Through our Lord.

Prayer

INTERVÉNIAT pro nobis, quæsumus, Dómine Jesu Christe: nunc, et in hora mortis nostræ, apud tuam cleméntiam beáta Virgo Maria Mater tua; cujus sacratíssimam animam in hora tuæ pássionis dolóris gládus pertransívit. Qui vivis.

O LORD Jesus Christ, we beseech Thee that now and at the hour of our death the blessed Virgin, Thy Mother, whose most sacred soul the sword pierced in the hour of Thy passion, may intercede for us at the throne of Thy mercy. Who livest.

Lesson. Judith 13, 22-25

BENEDÍXIT te Dóminus in virtúte sua, quia per te ad níhilum redégit inimicos

THE Lord hath blessed thee by His power, Who by thee hath brought our enemies

to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord Who made heaven and earth, because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord forever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

nostros. Benedicta es tu filia a Dómino Deo excélso, præ ómnibus mulieribus super terram. Benedictus Dómine, qui creávit cælum et terram: quia hódie nomen tuum ita magnificávit, ut non recédât laus tua de ore hóminum, qui mémores fúerint virtútis Dómini in atérnum, pro quibus non pepercísti ánimæ tuæ propter angústias et tribulationem géneris tui, sed subvenísti ruínæ ante conspéctum Dei nostri.

In Paschal-time the Gradual is replaced by the Greater Alleluia, below.

Gradual

Sorrowful and tearful art thou, O Virgin Mary, standing by the cross of the Lord Jesus, thy Son and Redeemer. *V.* O Virgin Mother of God, He Whom the whole earth containeth not, the Author of life, made man, beareth this anguish of the cross.

Dolorósa et lacrimábilis es, Virgo María, stans juxta crucem Dómini Jesu Filii tui Redemptóris. *V.* Virgo Dei Génitrix, quem totus non capit orbis, hoc crucis fert supplícium, auctor vitæ factus homo.

In votive Masses the Tract is replaced by the Lesser Alleluia.

Tract

Holy Mary, queen of heaven and mistress of the world, filled with sorrow, stood by the cross of Our Lord Jesus Christ. *V. Lam. 1, 12.* O all you that pass by the way, attend and see if there be any sorrow like to my sorrow.

Stabat sancta María, cæli Regina, et mundi Dómina, juxta crucem Dómini nostri Jesu Christi dolorósa. *V. Thren. 1, 12.* O vos omnes, qui transítis per viam, atténdite, et vidéte, si est dolor sicut dolor meus.

Lesser Alleluia

Alleluia, alleluia. *V.* Holy Mary, queen of heaven and mistress of the world, stood, filled with sorrow, by the cross of our Lord Jesus Christ. Alleluia.

Allelúja, allelúja. *V.* Stabat sancta María, cæli Regina, et mundi Dómina, juxta Crucem Dómini nostri Jesu Christi dolorósa. Allelúja.

Greater Alleluia

Allelúja, allelúja. *V.* Stabat sancta María, cæli Regina, et mundi Dómina, juxta Crucem Dómini nostri Jesu Christi dolorósa. Allelúja. *V. Thren. 1, 12.* O vos omnes, qui transitis per viam, atténdite, et vidéte, si est dolor sicut dolor meus. Allelúja.

Alleluia, alleluia. *V.* Holy Mary, queen of heaven and mistress of the world, stood, filled with sorrow, by the cross of our Lord Jesus Christ. Alleluia. *V. Lam. 1, 12.* O all you that pass by the way, attend and see if there be any sorrow like to my sorrow. Alleluia.

The following Sequence is not said in Votive Masses:

Sequence

Stabat Mater dolorósa	Next the cross in tears unceasing,
Juxta crucem lacrymósa,	Worn by sorrow aye increasing,
Dum pendébat Fílius.	Stood the Mother 'neath her Son.
Cujus ánimam geméntem,	Through her soul already riven,
Contristátam et doléntem,	Simeon's sword divinely driven,
Pertransívit gládius.	Edged with anguish, lo! hath run.
O quam tristis et afflícta	Sad, afflicted as no other,
Fuit illa benedícta	Was that chosen blessed Mother,
Mater Unigéniti!	Having none but Christ begot.
Quæ mærébat. et dolébat,	Faithful Mother! upward gazing,
Pia Mater, dum vidébat	Heart and hands to Son up-raising,
Nati pœnas ínclýti.	Mourns and grieves His cruel lot.
Quis est homo, qui non fíeret,	Hard the man his tears refrain-
Matrem Christi si vidéret	ing, Watching Mary uncomplaining,
In tanto supplício?	Bear a sorrow like to none.
Quis non posset contristári,	Hard the man that shares no sorrow,
Christi Matrem contemplári	With a Mother fain to borrow
Doléntem cum Fílio?	Every pang that writhes her Son.

Tortured, scourged in expiation Pro peccátis suæ gentis
Of the sins that marred His Vidit Jesum in torméntis,
Nation,

Mary watched His every pang. Et flagéllis súbditum.

She beheld her dear Begotten, Vidit suum dulcem natum
Stretched in death by all for-
gotten,
As on hoisted rood He hang. Moriéndo desolátum,
Dum emísit spíritum.

Mother, fount of love, the pur- Eia Mater, fons amóris,
est,
Floods of sorrow thou endurest, Me sentíre, vim dolóris
Turn them toward this heart of Fac ut técum lúgeam.
mine,

With these waters purge its Fac, ut árdeat cor meum,
guileness,
Burn with love its innate vile- In amándo Christum Deum,
ness,
With the flames of love divine. Ut sibi compláceam.

Hallowed Mother, do this fa- Sancta Mater, istud agas
vor,
Those five wounds that gored Crucifixi fige plagas
my Saviour
Deeply on my heart engrave. Cordi meo válide.

Pains thou gladly with Him Tui nati vulneráti,
sharest,
Anguish that thou bravely Tam dignáti pro me pati,
bearest,
Fully share with me, I crave. Pœnas mecum dívide.

Blend thy tears with mine in Fac me tecum píe flere,
wailing,
Sorrow for my sins prevailing, Crucifixo condolére,
Till the break of endless dawn. Donec ego víxero.

Next the cross to take my sta- Juxta Crucem tecum stare
tion,
By thy side in desolation, Et me tibi sociáre
Thus, I long with thee to In planctu desidéro.
mourn.

Maiden of all maidens fairest, Virgo víginum præclára,
Sate me with the grief thou Míhi jam non sis amára:
bearest:
Spurn me not, but be thou kind. Fac me tecum plángere.

Fac, ut portem Christi mortem,
 Passiónis fac consórtem,
 Et plagas recólere.

Mine it be Christ's throes in sharing,
 Mine it be His anguish bearing,
 These His wounds to keep in mind.

Fac me plagis vulnerári,
 Fac me Cruce inebriári,
 Et crúore Fílii.

May His scars my body carry.
 May His cross and blood not tarry
 Soul of mine to satiate!

Flammis ne urar succénsus,
 Per te, Virgo, sim defénsus
 In die iudícii.

Thus inflamed with love consuming,
 Shall I not thy aid presuming
 Safe the reck'ning day await?

Christe, cum sit hinc exire,
 Da per Matrem me veníre
 Ad palmam victóriæ.

When in death my eyes are closing,
 Ope them, Lord, to see reposing
 Victory's crown in Mary's hand.

Quando corpus moriétur,
 Fac, ut ánimæ donétur
 Paradísi glória.
 Amen.

When my frame by death is broken,
 And my doom by Thee is spoken,
 Be it, Lord, the better land.
 Amen.

Munda Cor Meum, page 763.

Gospel. John 19, 25-27

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus, Maria Cléophæ, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce filius tuus. Deínde dicit discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing, whom He loved, He saith to His mother, Woman, behold thy son. After that He saith to the disciple, Behold, thy mother, And from that hour the disciple took her to his own.

Creed, page 765.

Offertory

Remember, O Virgin Mother of God, when thou standest in the presence of the Lord, that thou speak good things for us and turn His wrath from us.

Recordáre, Virgo Mater Dei, dum stéteris in conspéctu Dómini, ut loquáris pro nobis bona et ut avértat indignatióem suam a nobis.

Offertory Prayers, page 767.

Secret

WE OFFER Thee prayers and sacrifices, O Lord Jesus Christ, humbly entreating that we, who commemorate in our prayers the piercing of the most dear soul of blessed Mary, Thy Mother, may, through the multiplied intercession of her and of her holy companions under the cross, by the merits of Thy death, receive our portion with the blessed. Who livest.

OFFÉRIMUS tibi preces et hóstias, Dómine, Jesu Christe, humiliter supplicántes: ut, qui Transfixiónem dulcíssimi spíritus beátæ Mariæ Matris tuæ précibus recensémus; suo suorumque sub cruce Sanctórum, consórtium multiplicáto piíssimo intervéntu, méritis mortis tuæ, méritum cum beátis habeámus: Qui vivis.

Commemoration of the Feria in Low Masses.

Secret

GRANT US, O merciful God, that we may ever have the grace of serving Thine altars worthily, and may be saved by constantly partaking of the sacrifices offered thereon. Through our Lord.

PRÆSTA nobis, miséricors Deus: ut digne tuis servire semper altáribus mereámur; et eórum perpétua participatióne salvári. Per Dóminum.

Preface No. 11, page 814.

Communion

Happy the senses of the blessed Virgin Mary, which without death earned the palm of martyrdom beneath the cross of our Lord.

Felices sensus beátæ Mariæ Virginis, qui sine morte meruerunt martyrii palmam sub cruce Dómini.

Postcommunion

MAY the sacrifices of which we have partaken, O Lord Jesus Christ, devoutly

SACRIFICIA, quæ sumpsimus Dómine Jesu Christe, Transfixiónem Matris tuæ et

Virginis devôte celebrâtes: celebrating the piercing of Thy
nobis impetrent apud clemén- virgin Mother's soul, obtain for
tiam tuam omnis boni salu- us with Thy clemency the effect
târis effectum: Qui vivis. of every salutary benefit. Who
livest.

Commemoration of the Feria in Low Masses.

Postcommunion

SUMPTI sacrificii, Dómine, **M**AY the protection of the
perpétua nos tuítio non sacrifice which we have
derelinquat: et nóxia semper received never leave us, and
a nobis cuncta depellat. Per may it ever ward off from us
Dóminum. all things harmful. Through
our Lord.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

April 2—St. Francis of Paula, Confessor (*White*)

Double

Mass, Justus ut palma, page 1352, except:

Prayer

DEUS humilium celsitúdo, **O** god, Who in exalting the
qui beátum Franciscum lowly hast raised the
Confessórem Sanctórum tuó- blessed confessor Francis to the
rum glória sublimásti: tribue, glory of the saints, grant, we
quæsumus, ut ejus méritis et beseech Thee, that, by his mer-
imitatióne, promissa humfli- its and our imitation of him,
bus præmia feliciter conse- we may happily attain to the
quámur. Per Dóminum. rewards promised to the
humble. Through our Lord.

In Lent a commemoration of the Feria.

Epistle. Philipp. 3, 7-12

Léctio Epistolæ beáti Pauli Lesson from the Epistle of
Apóstoli ad Philippenses. blessed Paul the Apostle to the
Philippians.

FRATRES: Quæ mihi fué- **B**RETHREN, The things that
runt lucra, hæc arbi- were gain to me, the
trátus sum propter Christum same I have counted loss for
detríménta. Verúmtamen ex- Christ. Furthermore, I count
istimo ómnia detríméntum all things to be but loss, for
esse, propter eminentem sci- the excellent knowledge of
éntiam Jesu Christi Dómini Jesus Christ my Lord; for
mei: propter quem ómnia de- Whom I have suffered the loss

of all things, and count them but as dung, that I may win Christ: and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings; being made conformable to His death, if by any means I may attain to the resurrection which is from the dead; not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

triméntum feci, et árbítror ut stércora, ut Christum lucrifáciam, et invéníar in illo, non habens meam justítiam, quæ ex lege est, sed illam quæ ex fide est Christi Jesu; quæ ex Deo est justítia in fide, ad cognoscéndum illum, et virtútém resurrectiónis ejus, et societátem passiónum illíus: configurátus morti ejus: si quo modo occúrram ad resurrectiónem, quæ est ex mórtuis: non quod jam accéperim, aut jam perféctus sim: sequor autem, is quo modo comprehendam, in quo et comprehénsus sum a Christo Jesu.

Secret

QUAY these offerings of a devout people with which we heap Thine altars, O Lord, be rendered pleasing to Thee by the merits of blessed Francis, and, by Thy mercy, salutary to us. Through our Lord.

HÆC dona devótæ plebis, Dómine, quibus tua cumulámus altária, beáti Francisci méritis tibi grata, nobisque salutária, te miseránte, reddántur. Per Dóminum.

In Lent a commemoration of the Feria.

Postcommunion

WE PRAY Thee, O Lord, that the divine sacrament we have received may by the intercession of blessed Francis, Thy confessor, bestow on us the aids both of temporal and of life eternal. Through our Lord.

SUMPTA, Dómine, sacraménta cæléstia, beáto Francíscó Confessóre tuo intercedénte, precámur; ut et temporális vitæ subsidia nobis cónferant, et æternæ. Per Dóminum.

In Lent a commemoration of the Feria. The last Gospel of the Feria.

April 4—St. Isidore, Bishop, Confessor, Doctor of the Church (White)

Double

Mass, In medio, page 1344.

In Lent a commemoration of the Feria, and its Gospel at the end.

April 5—**St. Vincent Ferrer, Confessor (White)****Double***Mass, Os justi, page 1349, except:***Prayer**

DEUS, qui Ecclesiám tuam beáti Vincéntii Confessoris tui méritis et prædicatione, illustráre dignátus es: concéde nobis fámulis tuis; ut et ipsíus instruámur exémpis, et ab ómnibus ejus patrocínio liberémur advérsis. Per Dóminum.

O GOD, Who didst vouchsafe to enlighten Thy Church with the virtues and preaching of blessed Vincent, Thy confessor, grant unto us, Thy servants, that we may be both instructed by his examples and delivered from all evil by his patronage. Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at the end.

April 11—**St. Leo the Great, Pope, Confessor, Doctor of the Church (White)****Double***The Beginning of Mass, page 756.***Introit. John 21, 15-17**

SI DÍLIGIS me, Simon Petre, pasce agnos meos, pasce oves meas. (T. P. Allelúja, allelúja). Ps. 29, 1. Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me. V. Gló-
ria Patri.

IF THOU lovest me, Simon Peter, feed My lambs, feed My sheep. (P. T. Alleluia, alleluia). Ps. 29, 1. I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. V. Glory.

*Kyrie, page 761; Gloria, page 762.***Prayer**

GREGEM tuum, Pastor ætérne, placátus intén-
de: et per beátum Leonem Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclesiæ præstitísti esse pastórem. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Leo, Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

In Lent a commemoration of the Feria.

Lesson. 1 Peter 5, 1-4; 10-11

Lesson from the Epistle of Lécio Epístolæ beáti Petri
blessed Peter the Apostle. Apóstoli

BRETHREN: The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a pattern of the flock, from the heart. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you and establish you, To Him be glory and empire for ever and ever. Amen.

QUARÍSSIMI: Seniores, qui in vobis sunt, obsecro consénior et testis Christi passiónum, qui et ejus, quæ in futúro revelánda est, glóriæ communicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontánee secúndum Deum, neque turpis lucri grátia, sed voluntárie; neque ut domínantes in cleris sed forma facti gregis ex ánimo. Et cum apparúerit princeps pastórum, percipiétis immarcescibilem glóriæ coronam. Deus autem omnis grátia, qui vocávit nos in ætérnam suam glóriam in Christo Jesu, módicum passos ipse perficiet, confirmábit solidabítque. Ipsi glória et impérium in sæcula sæculórum. Amen.

In Septuagesima the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. V. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

Exáltent eum in Ecclésia plebis: et in cáthedra seniórum laudent eum. V. Confíteántur Dómino mísericórdiæ ejus; et mirabília ejus filiis hóminum.

Lesser Alleluia

Allelúja, allelúja. *Matth.* Alleluia, alleluia. *Matth.* 16, 18. Tu es Petrus, et super 18. Thou art Peter and upon hanc petram ædificábo Ec- this rock I will build My clésiám meam. Allelúja. Church. Alleluia.

Tract 39, 10-11

Annuntiávi justítiam tuam I have declared Thy justice in ecclésia magna, ecce lábia in a great church, lo, I will not mea non prohibébo: Dómine, restrain my lips: O Lord Thou tu scisti. *V.* Justítiam tuam knowest it. *V.* I have not hid non abscondi in corde meo: Thy justice within my heart. I veritátem tuam et salutáre have declared Thy truth and tuum dixi. *V.* Non abscondi Thy salvation. *V.* I have not misericórdiam tuam, et veri- concealed Thy mercy and Thy tátem tuam a concílio multo. truth from a great council.

Greater Alleluia

Allelúja, allelúja. *Matth.* Alleluia, alleluia. *Matth.* 16, 18. Tu es Petrus, et super 18. Thou art Peter and upon hanc petram ædificábo Ecclé- this rock I will build My siasm meam. Allelúja. *Ps.* 44, Church. Alleluia. *Ps.* 44, 17, 18. 17, 18. Constitues eos prin- Thou shalt make them princes cipes super omnem terram: over all the earth: they shall mémoires erunt nóminis tui, remember Thy name through- Dómine. Allelúja. out all generations. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Venit Je-
sus in partes Cæsaréæ
Philippi: et interrogábat dis-
cípulos suos, dicens: Quem
dicunt hómines esse Fílium
hóminis? At illi dixerunt:
Alii Joánnem Baptístam, álii
autem Eliam, álii vero Jere-
míam, aut unum ex prophé-
tis. Dicit illis Jesus: Vos au-
tem quem me esse dicitis?
Respondens Simon Petrus

AT THAT time, Jesus came
into the quarters of
Cæsarea Philippi and He asked
His disciples, saying, Whom do
men say that the Son of man
is? But they said, Some, John
the Baptist, and other some
Elias, and others Jeremias, or
one of the prophets. Jesus saith
to them. But whom do you say
that I am? Simon Peter an-
swered, and said, Thou art

Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven: and I say to thee, That thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Creed, page 765.

Offertory. Jerem. 1, 9, 10

Behold I have given my words in thy mouth; lo, I have set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant. (P. T. Alleluia).

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut evellas et destruas, et ædifices et plantes. (T. P. Alleluia).

Offertory Prayers, page 767.

Secret

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

OBLATIS munéribus, quæsumus Dómine, Ecclesiam tuam benígnus illúmína: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

In Lent a commemoration of the Feria.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church. (P. T. Alleluia).

Tu es Petrus, et super hanc petram ædificábo Ecclesiám meam. (T. P. Alleluia).

Postcommunion

REFECTIONE sancta enutritam gubernas, quesumus Domine, tuam placatus Ecclesiam: ut potēti moderatiōne directa, et incrementa libertatis accipiat et in religiōnis integritate persistat. Per Dōminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

April 13—St. Hermenegild, Martyr (Red)

Semi-double

In Paschal-time Mass, Protexisti, page 1328. Out of Paschal-time, the Mass, In virtute, page 1309. In either case the exceptions are as follows:

Prayer

DEUS, qui beātum Hermenegildum Mātyrem tuum cēlesti regno terrēnum postpōnere docuisti: da, quesumus, nobis; ejus exēplo cadūca despīcere, atque aeterna sectāri. Per Dōminum.

O GOD, Who didst teach blessed Hermenegild, Thy martyr, to choose a heavenly kingdom rather than an earthly one, grant us, we beseech Thee, to despise fleeting things, after his example, and to pursue those that are eternal. Through our Lord.

In Lent a commemoration of the Feria.

Gospel from the Mass, Statuit, page 1304.

Last Gospel of the Feria.

April 14—St. Justin, Martyr (Red)

Double

Sts. Tiburtius, Valerian and Maximus,

Martyrs (Red)

The Beginning of Mass, page 756.

Introit. Ps. 118, 85, 46

NARRAVERUNT mihi iniqui fabulatiōnes, sed non ut lex tua: ego autem loquē-

THE wicked have told me fables, but not as Thy law; but I spoke of Thy tes-

timonies before kings, and I was not ashamed. (*P.T. Alleluia, alleluia.*) *Ps. 118, 1.* Blessed are the undefiled in the way, who walk in the law of the Lord. *V. Glory.*

bar de testimoniis tuis in conspectu regum et non confundar. (*T. P. Allelúja, allelúja.*) *Ps. 118, 1.* Beati immaculati in via, qui ambulantes in lege Domini. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who, through the foolishness of the cross, didst wondrously teach blessed Justin, martyr, the surpassing knowledge of Jesus Christ, grant us, by his intercession, that we may avoid the wiles of error and attain to firmness of faith. Through the same.

DEUS, qui per stultitiam crucis eminentem Jesu Christi scientiam beatum Justinum Mátyrem mirabiliter docuisti; ejus nobis intercessionem concede; ut, errorum circumventionem depulsa, fidei firmitatem consequamur. Per eundem Dominum.

*In Lent a commemoration of the Feria.
Of St. Tiburtius and his fellow-martyrs.*

Prayer

GRANT, we beseech Thee, O almighty God, that, as we observe the feast of Thy holy martyrs, Tiburtius, Valerian and Maximus, we may likewise imitate their virtues. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut, qui sanctorum Mátyrum tuorum Tibúrtii, Valeriáni et Máximi solémnia cólimus: eórum étiam virtútes imitémur. Per Dóminum.

Epistle. 1 Cor. 1, 18-30

Lesson from the Epistle to blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beati Pauli Apóstoli ad Corinthios.

BRETHREN, the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing

FRATRES: Verbum crucis pereúntibus quidem stultitia est: iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim: Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo. Ubi sapiens? ubi scriba? ubi conquisitor hujus sæculi? Nonne stultam fecit Deus sapiéntiam hujus mundi? Nam quia in Dei sapiéntia non cognóvit mundus

per sapiéntiam Deum: plácuít Deo per stultítiam prædicationis salvos fácere credéntes. Quóniam et Judæi signa petunt, et Græci sapiéntiam quærunt: nos autem prædicámus Christum crucifixum: Judæis quidem scándalum géntibus autem stultítiam, ípsíis autem vocátis Judæis, atque Græcis, Christum Dei virtútem, et Dei sapiéntiam: quia quod stultum est Dei, sapiéntius est homínibus: et quod infirmum est Dei, fórtius est homínibus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justítia, et sanctificátio, et redémptio.

that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. But of Him are you in Christ Jesus, Who of God is made unto us wisdom and justice, and sanctification, and redemption.

In Lent the Greater Alleluia is replaced by the Gradual and Tract.

Greater Alleluia

Allelúja, allelúja. *℣. 1 Cor. 3, 19, 20.* Sapiéntia hujus mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatiónes sapiéntium, quóniam vanæ sunt. Allelúja. *℣. Phil. 3, 8.* Verúmtamen existimo ómnia detriméntum esse propter emínentem sciéntiam Jesu Christi Dómini mei. Allelúja.

Alleluia, alleluia. *℣. 1 Cor. 3, 19, 20.* The wisdom of this world is foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain. Alleluia. *℣. Philipp. 3, 8.* Furthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord. Alleluia.

Gradual. 1 Cor. 3, 19, 20

Sapiéntia hujus mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatiónes sapiéntium, quóniam vanæ sunt. *℣. 1 Cor. 1, 19.* Perdam sapiéntiam sapiéntium, et prudéntiam prudentium reprobábo.

The wisdom of this world is foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain. *℣. 1 Cor. 1, 19.* I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.

Tract. 1 Cor. 2, 2, 7, 8

I judged not myself to know anything amongst you but Jesus Christ, and Him crucified. *Y.* We speak the wisdom of God in a mystery, which is hidden, which God ordained before the world unto our glory. *Y.* Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory.

Non iudicavi me scire ali-
quid inter vos nisi Jesum
Christum, et hunc crucifixum.
Y. Loquimur Dei sapientiam
in mysterio, quæ abscondita
est, quam prædestinavit Deus
ante sæcula in glóriam nos-
tram. *Y.* Quam nemo princi-
pum hujus sæculi cognovit.
Si enim cognovissent, num-
quam Dóminum glóriæ cruci-
fixissent.

Munda Cor Meum, page 763.

Gospel. Luke 12, 2-9

✠ Continuation of the holy
Gospel according to St. Luke.

✠ Sequéntia sancti Evan-
gélíi secúndum Lucam.

AT THAT time, Jesus said to His disciples, there is nothing covered that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear in chambers shall be preached on the house-tops. And I say to you, My friends, be not afraid of them who kill the body, and after that have no more that they can do. But I will show you Whom you shall fear: fear ye Him Who, after He hath killed, hath power to cast into Hell. Yea, I say to you, fear Him. Are not five sparrows sold for two farthings and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows. And I say to you, who-

IN ILLO témpore: Dixit Je-
sus discipulis suis: Nihil
opértum est quod non revelé-
tur: neque absconditum, quod
non sciátur. Quóniam quæ in
ténébris dixistis in lúmine di-
céntur: et quod in aurem lo-
cúti estis in cubiculis, prædic-
ábitur in tectis. Dico autem
vobis amicis meis: Ne terreá-
mini ab his qui occidunt cor-
pus, et post hæc non habent
ámplius quid fácient. Ostén-
dam autem vobis quem timeá-
tis: timéte eum qui, post-
quam occiderit, habet potestá-
tem mittere in gehénnam; ita
dico vobis, hunc timéte. Nonne
quinque pásseres véneunt di-
póndio, et unus ex illis non
est in oblivióne coram Deo?
Sed et capilli cápitis vestri
omnes numeráti sunt. Nolite
ergo timére: multis passéri-
bus pluris estis vos. Dico au-
tem vobis: Omnis quicúmque
conféssus fúerit me coram

hominibus, et Filius hominis confitebitur illum coram Angelis Dei.

soever shall confess Me before men, him shall the Son of man also confess before the angels of God.

Offertory. 1 Cor. 2, 2

Non enim iudicavi me scire aliquid inter vos nisi Jesum Christum, et hunc crucifixum. (T. P. Alleluja.)

For I judged not myself to know any thing among you, but Jesus Christ; and Him crucified. (P.T. Alleluia.)

Offertory Prayers, page 767.

Secret

MŪNERA nostra, Dōmine Deus, benignus suscipe: quorum mirabile mysterium sanctus Mārtyr Justinus adversus impiōrum calūnnias strēnue defendit. Per Dōminum.

GRACIOUSLY accept our gifts, O Lord, the wondrous mystery of which St. Justin, martyr, strenuously defended against the calumnies of the impious. Through our Lord.

*In Lent commemoration of the Feria.
Of the Holy Martyrs.*

Secret

HÆC hōstia, quæsumus, Dōmine, quam sanctōrum Mārtyrum tuōrum natalitia recensētes offerimus: et vincula nostræ pravitatīs absolvat, et tuæ nobis misericordiæ dona conciliet. Per Dōminum.

MAY this sacrifice, O Lord, which we offer commemorating the birthday of Thy martyrs, both loose us from the bonds of our base desires and gain for us the gifts of Thy mercy. Through our Lord.

Preface for Weekdays, page 775.

Communion. 2 Tim. 4, 8

Repōsita est mihi corōna justitiæ, quam reddet mihi Dōminus in illa die justus iudex. (T. P. Alleluja.)

There is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day. (P.T. Alleluia.)

Postcommunion

QUÆSTI alimōnia refecti. supplices te, Dōmine, deprecāmur: ut, beāti Justini Mārtiris tui mōnitis, de acceptis donis semper in gra-

REFRESHED with heavenly food, we humbly pray Thee, O Lord, that, following the admonitions of Thy blessed martyr, Justin, we may

give thanks incessantly for the gifts we have received. Through our Lord.

*In Lent a commemoration of the Feria.
Of the Holy Martyrs.*

Postcommunion

FILLED with Thy sacred gifts, we beseech Thee, O Lord, that what we celebrate in fulfillment of our bounden service we may feel in the increase of Thy salvation. Through our Lord

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

April 17—**St. Anicetus**, Pope, Martyr (*Red*)

Simple

Mass, E. diligit me, page 1302, except as follows:

Prayer

ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Anicetus Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

Secret

IN Thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIONE sancta nutritam gubernas, quæsumus Dómine, tuam placatus Ecclesiam: ut poténti moderatione directas, et incrementa libertátis accipias et in religionis integritate persistas. Per Dóminum nostrum.

April 21—**St. Anselm**, Bishop, Confessor, Doctor of the Church (*White*)

Double

Mass, In medio, page 1344.

April 22—**Sts. Soter and Caius**, Popes, Martyrs (*Red*)

Semi-double

Mass, Si diligis me, page 1302 with Prayer, Secret and Postcommunion as below:

Prayer

QUEGEM tuum, Pastor ætérne, placátus inténde: et per beátos Sotérem et Cajum Mártýres tuos atque Summos Pontífices, perpétua protectióne custódi; quos totius Ecclésiæ præstiti esse pastóres. Per Dóminum.

OETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Soter and Caius Thy Martyrs and Supreme Pontiffs, whom Thou didst choose to be the chief shepherds of the whole Church. Through our Lord.

Secret

OBLÁTIS munéribus, quæsumus Dómine, Ecclésiám tuam benignus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Preface No. 13, page 816.

Postcommunion

REFECTIONE sancta enutritam guberná, quæsumus Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et incrementa libertátis accípiat et in religiónis integritáte persistat. Per Dóminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

April 23—**St. George, Martyr (Red)****Semi-double***Mass, Protexistl, page 1328, except:***Prayer**

O god, Who dost gladden us by the merits and intercession of blessed George, Thy Martyr, mercifully grant that we, who ask Thy favors through him, may obtain them by the gift of Thy grace. Through our Lord.

DEUS, qui nos beāti Geōrgii Mártýris tui méritis et intercessióne lætificas: concéde propítius: ut, qui tua per eum beneficia póscimus dono tuæ grátiaē consequámur. Per Dóminum.

Epistle. 2 Tim. 2, 8-10; 3, 10-12

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

Léctio Epistolæ beāti Pauli Apóstoli ad Timótheum.

DEARLY beloved, be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein I labor even unto bands, as an evil-doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra; what persecutions I endured and out of them all the Lord delivered me. And all that will live godly in Jesus Christ shall suffer persecution.

QUARRISIME: Memor esto Dóminum Jesum Christum resurrexisse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans; sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Jesu, cum glória cœlésti. Tu autem assecútus es meam doctrínam institutiónem, propósitum, fidem, longanimitátem, dilectiόnem, paciéntiam, persecutiόnes, passióes: quálla mihi facta sunt Antiochiæ, Iconií, et Lystris: quales persecutiόnes sustínui et ómnibus erípuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Jesu, persecutiόnem patiéntur.

Secret

SANCTIFY the gifts we offer Thee, O Lord, and through the intercession of blessed George, Thy martyr, cleanse us by them from the stains of our sins. Through our Lord.

MÚNERA, Dómine, obláta sanctífica, et intercedénte beáto Geórgio Mártýre tuo, nos per hæc a peccatórum nostrórum máculis emúnda. Per Dóminum.

Postcommunion

SÚPPlices te rogámus, om-nípotens Deus: ut, quos tuis réficis sacraméntis, intercedente beáto Geórgio Mártire tuo, tibi étiam plácitis móribus dignánte tribuas deservíre. Per Dóminum.

WE BESEECH Thee, O almighty God, that those whom Thou dost refresh with Thy sacrament, Thou also grant them, by the intercession of blessed George, Thy martyr, to serve Thee, as befits them, with behavior pleasing unto Thee. Through our Lord.

April 24—*St. Fidelis of Sigmaringen, Martyr (Red)*

Double

Mass, Protexisti, page 1328, except:

Prayer

DEUS, qui beátum Fidélem, seráphico spíritus ardóre succénsus, in veræ fidei propagatióne martýrii palma et gloriósus miráculis decoráre dignátus es: ejus, quæsumus, méritis et intercessione, ita nos per grátiam tuam in fide et caritaté confirma; ut in servítio tuo fidéles usque ad mortem inveníri mereámur. Per Dóminum.

O God, Who didst vouchsafe to adorn with the grace of working miracles and the palm of martyrdom in the propagation of the true faith the blessed Fidelis, inflamed with seraphic ardor of soul, we beseech Thee, by his merits and intercession, so to strengthen us through Thy grace in faith and charity that we may be worthy to be found faithful in Thy service even unto death. Through our Lord.

April 25—*St. Mark the Evangelist (Red)*

Double of the Second Class

During the Paschal season the following Mass is celebrated. If this feast is transferred to a day after the Pentecost octave the Mass is Mihi autem, as on the feast of St. Luke, October 18, page 1241; but the Prayer, Epistle, Secret and Postcommunion are from the following Mass:

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

PROTEXISTI me, Deus, a convéntu malignántium allelúja: a multitudíne operántium iniquitatem, allelúja, allelúja. Ps. 6, 2. Exáudi, Deus, oratióem meam cum déprecor: a timóre inimíci éripe ánimam meam. *V.* Glória Patri.

THOU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. Ps. 6, 2. Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O gon, Who didst endow blessed Mark, Thine evangelist, with the grace of preaching, grant us, we beseech Thee, ever to profit by his teaching and be defended by his prayers. Through our Lord.

Deus, qui beatum Marcum Evangelistum tuum evangelicæ prædicationis grátia sublimásti: tribue, quæsumus; ejus nos semper et eruditíone proficere, et oratione defendi. Per Dóminum.

Lesson. *Ezech. 1, 10-14*

Lesson from Ezechiel the Prophet.

Lectio Ezechielis Prophætæ.

AS FOR the likeness of the faces of the four living creatures; there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four. And their faces and their wings were stretched upward; two wings of every one were joined, and two covered their bodies; and every one of them went straight forward; whither the impulse of the spirit was to go, thither they went, and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

SIMILITUDO vultus quatuor animálíum: fácies hóminis, et fácies leónis a dextris ipsórum quatuor: fácies autem bovis a sinístris ipsórum quatuor, et fácies áquillæ désuper ipsórum quatuor. Fácies eórum, et pennæ eórum exténtæ désuper: duæ pennæ singulórum jungébántur, et duæ tegébant corpóra eórum: et unumquódque eórum coram fácie sua ambulábat: ubi erant ímpetus spíritus, illuc gradiebántur, nec revertébántur cum ambulárent. Et similitúdo animálíum, aspéctus eórum quasi carbónum ignis ardéntium, et quasi aspéctus lampadárum. Hæc erat visio discúrrens in médio animálíum, splendor ignis, et de igne fulgur egrédiens. Et animália ibant, et revertébántur in similitúdinem fúlguris coruscántis.

and returned like flashes of lightning.

Alleluia, alleluia. *Y. Ps. 88, 6.* The heavens shall confess Thy wonders, O Lord; and Thy truth in the Church of the saints. Alleluia. *Y. Ps. 20, 4.* O Lord, Thou hast set on his head a crown of precious stones. Alleluia.

Allelúja, allelúja. *Y. Ps. 88, 6.* Confitebúntur celi mirabília tua, Dómine: étenim veritátem tuam in ecclésia sanctórum. Allelúja. *Y. Ps. 20, 4.* Posuísti, Dómine, super caput ejus corónam de lápide pretióso. Allelúja.

Gospel. Luke 10, 1-9

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Designávit Dóminus et álios septuaginta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sáculum, neque peram, neque calceaménta, et néminem per viam salutaverítis. In quamcúmque domum intraverítis, primum dicite: Pax huic dómui; et si ibi fúerit fílius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transire de domo in domum. Et in quamcúmque civitátem intraverítis, et suscéperint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dicite illis: Appropinquávit in vos regnum Dei.

Creed, page 763.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, The Lord appointed also other seventy-two; and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them, The harvest indeed is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He send laborers into His harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein; and say to them, The kingdom of God is come nigh unto you.

Offertory. Ps. 88, 6

Confitebúntur cæli mirabilia tua, Dómine, et veritátem tuam in ecclésia sanctorum, allelúja, allelúja.

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

BEÁTI Marci Evangelistæ tui solemnité, tibi

BRINGING Thee gifts, O Lord, on the festival of

blessed Mark, Thine evangelist, we pray Thee, that, as the preaching of the Gospel made him glorious, so his intercession may render us in word and deed acceptable to Thee. Through our Lord.

múnera deferéntes, quæsumus, Dómine; ut, sicut illum prædicatio evangélica fecit gloriósum: ita nos ejus intercessio et verbo, et ópere tibi reddat accéptos. Per Dóminum.

Preface No. 13, page 816.

Communion. Ps. 63, 11

The just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.

Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúja, allelúja.

Postcommunion

MAY Thy holy things, we beseech Thee, O Lord, bring us continual protection, so that, through the prayers of blessed Mark, Thine evangelist, they may ever guard us from all evils. Through our Lord.

PRÍBUANT nobis, quæsumus, Dómine, contínuum tua sancta præsidium: quo, beáti Marci Evangelistæ tui præcibus, nos ab ómnibus semper tueántur advérsis. Per Dóminum.

Concluding Prayers, page 793.

On this day after the singing in procession of the Litany of the Saints, page 1536, the Mass of the Rogation-days is appointed to be celebrated, as on the three days preceding the festival of the Ascension, page 578.

April 26—**Sts. Cletus and Marcellinus, Popes,**
Martyrs (*Red*)

Semi-double

Mass, Si diligis me, page 1302, except:

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Cletus and Marcellinus Thy Martyrs and Supreme Pontiffs, whom Thou didst choose to be the chief shepherds of the whole Church. Through our Lord.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátos Cletum et Marcellinum Mártýres tuos atque Summos Pontífices perpétua protectióne custódi; quos totíus Ecclésiæ præstitisti esse pastóres. Per Dóminum.

April 27—**St. Peter Canisius**, Confessor and Doctor
of the Church (*White*)

Double

Mass, In medio, page 1344, except:

Prayer

DEUS, qui ad tuendam catholicam fidem beatum Petrum Confessorem tuum virtute et doctrina roborasti: concede propitius: ut ejus exemplis et monitis errantes ad salutem resipiscant, et fideles in veritatis confessione perseverent. Per Dominum.

O GOD, Who for the defense of the Catholic Faith didst strengthen blessed Peter, Thy confessor, with virtue and learning: vouchsafe in Thy loving kindness, that by his example and precepts the erring may be restored to salvation, and the faithful may persevere in the confession of the truth. Through our Lord.

April 28—**St. Paul of the Cross**, Confessor (*White*)

Double

St. Vitalis, Martyr (*Red*)

The Beginning of Mass, page 756.

Introit. Gal. 2, 19, 20

CHRISTO confixus sum cruci: vivo autem, jam non ego: vivit vero in me Christus: in fide vivo Filii Dei, qui dilexit me, et tradidit semetipsum pro me, allelúja, allelúja. *Ps. 40, 2.* Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus. *V. Glória Patri.*

WITH Christ I am nailed to the cross: but I live, now not I: but Christ liveth in me: I live in the faith of the Son of God, Who loved me, and delivered Himself for me. Alleluia, alleluia. *Ps. 40, 2.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DÓMINE Jesu Christe, qui ad mysterium crucis prædicandum, sanctum Paulum singulári caritate donás-

O LORD Jesus Christ, Who didst endow St. Paul with exceeding charity to preach the mystery of the Cross, and

didst will that through him a new family should spring up in Thy Church, grant us, by his intercession, that, constantly venerating Thy passion on earth, we may be worthy to partake of its fruits in heaven. Who livest.

ti, et per eum novam in Ecclesia familiam florere voluisti: ipsius nobis intercessionem concede; ut passionem tuam jūgiter recolentes in terris, ejusdem fructum consequi mereāmur in cælis. Qui vivis.

A commemoration of St. Vitalis, Prayer from the Mass In virtue, page 1309.

Epistle. 1 Cor. 1, 17-25

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beati Pauli Apóstoli ad Corinthios.

BRETHREN, Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void. For the word of the cross, to them indeed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; But unto them that are called, both Jews and Greeks, Christ

ERATRES: Non misit me Christus baptizare sed evangelizare: non in sapientia verbi, ut non evacuétur crux Christi. Verbum enim crucis peréuntibus quidem stultitia est: iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim: Perdam sapientiam sapientium et prudentiam prudentium reprobabo. Ubi sapiens? ubi scriba? ubi conquisitor hujus sæculi? Nonne stultam fecit Deus sapientiam hujus mundi? Nam quia in Dei sapientia non cognóvit mundus per sapientiam Deum: placuit Deo per stultitiam prædicationis salvos facere credentes. Quóniam et Judæi signa petunt, et Græci sapientiam quærunt: nos autem prædicāmus Christum crucifixum: Judæis quidem scādalum, gentibus autem stultitiam, ipsis autem vocātis Judæis atque Græcis, Christum Dei virtutem et Dei sapientiam: quia quod stultum est Dei, sapientius est hominibus: et

quod infirmum est Dei, fórtius est homínibus.

the power of God, and the wisdom of God. For the foolishness of God is wiser than men;

and the weakness of God is stronger than men.

In votive Masses out of Paschal-time the Greater Alleluia is replaced by the Gradual. After Septuagesima the Lesser Alleluia is replaced by the Tract.

Greater Alleluia

Allelúja, allelúja. *V.* 2 *Cor.* 5, 15. Pro ómnibus mórtuus est Christus: ut, et qui vivunt jam non sibi vivant sed ei, qui pro ipsis mórtuus est, et resurréxit. Allelúja. *V.* *Rom.* 8, 17. Si filii, et herédes: herédes quidem Dei, coherédes autem Christi: si tamen compátimur, ut et conglorificémur. Allelúja.

Alleluia, alleluia. 2. *Cor.* 5, 15. *V.* Christ died for all; that they also who live may not now live to themselves, but to Him who died for them, and rose again. Alleluia. *Rom.* 8, 17. *V.* And if sons, heirs also: heirs indeed of God, and joint heirs with Christ; yet so if we suffer with Him, that we may be also glorified with Him. Alleluia.

Gradual. Gal. 6, 14

Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *V.* 1. *Cor.* 2, 2. Non judicávi me scire áliquid inter vos, nisi Jesum Christum, et hunc crucifixum.

But God forbid that I should glory, save in the cross of Our Lord Jesus Christ, by Whom the world is crucified to me, and I to the world. *V.* 1 *Cor.* 2, 2. I judged not myself to know anything among you, but Jesus Christ, and Him crucified.

Lesser Alleluia

Allelúja, allelúja. *V.* 1 *Petr.* 2, 21. Christus passus est pro nobis, vobis relínquens exémpum ut sequámini vestígia ejus. Allelúja.

Alleluia, alleluia. *V.* 1 *Peter* 2, 21. Christ suffered for us, leaving you an example that you should follow His steps. Alleluia.

Tract. 1 Peter 4, 1

Christo igitur passo in carne, et vos eádem cogitatióne armámini: quia qui passus est in carne, désiit a peccátis. *V.* 2 *Cor.* 4, 10. Semper mortificátióne Jesu in córpore nostro circumferéntes, ut et vita

Christ therefore having suffered in the flesh, be you also armed with the same thought, for He that hath suffered in the flesh, hath ceased from sins. *V.* 2 *Cor.* 4, 10. Always bearing about in our body the

dying of Jesus, that the life also of Jesus may be made manifest in our bodies. *V. Hebr. 12, 2.* Looking on Jesus, the author and finisher of our faith, Who, having joy set before Him, endured the cross, despising the shame, and sitteth on the right hand of the throne of God.

Jesu manifestetur in corpóribus nostris. *V. Hebr. 12, 2.* Aspicientes in auctórem fidei et consummatórem Jesum, qui propósito sibi gáudio, sustinuit Crucem, confusióne contépta, atque in dextera sedis Dei sedet.

Munda Cor Meum, page 763.

Gospel. Luke 10, 1-9

✠ Continuation of the Holy Gospel according to St. Luke.

AT THAT time, The Lord appointed also other seventy-two; and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them, The harvest indeed is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He send laborers into his harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you: and heal the sick that are therein; and say to them, The kingdom of God is come nigh unto you.

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Designávit Dóminus et álios septuaginta duos: et misit illos binos ante faciém suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dómimum messis, ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutavéritis. In quamcúmque domum intravéritis primum dicite: Pax huic dómui: et si ibi fúerit fílius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eadém autem domo manéte, edéntes et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscepérint vos, manducáte quæ apponúntur vobis: et curáte infirmos qui in illa sunt, et dicite illis: Appropinquávit in vos regnum Dei.

Offertory. Eph. 5, 2

Ambuláte in dilectiōne, sicut et Christus diléxit nos, et trádidit semetípsum pro nobis oblatiōnem, et hóstiam Deo in odórem suavitátis, allelúja.

Walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God, for an odor of sweetness. Alleluia.

Offertory Prayers, page 767.

Secret

QUAESTEM nobis, Dómine, præbeant mystéria hæc passiōis et mortis tuæ fervorem: quo sanctus Paulus, ea offeréndo, corpus suum hóstiam vivéntem, sanctam, tibi que placéntem exhibuit: Qui vivis.

O MAY these mysteries of Thy passion and death, O Lord, obtain for us that heavenly fervor by which St. Paul, when he offered the same, presented his own body as a living sacrifice, holy and pleasing unto Thee. Who livest.

Commemoration of St. Vitalis, Secret from the Mass In virtue, page 1311.

Preface for Weekdays, page 775.

Communion. 1. Peter 4, 13

Communicántes Christipassiōibus gaudéte, ut in revelatiōe, gloriæ, ejus gaudeátis exsultántes, allelúja.

If you partake of the sufferings of Christ, rejoice, that when His glory shall be revealed, you may also be glad with exceeding joy. Alleluia.

Postcommunion

SÚMPSIMUS, Dómine, divinum sacraméntum, inménsæ caritátis tuæ memoriale perpétuum: tríbe, quæsumus; ut sancti Pauli méritis, et imitatiōe, aquam de fóntibus tuis hauriámus in vitam ætérnam salientem, et tuam sacratíssimam passiōem córdibus nostris impréssam móribus et vita teneámus: Qui vivis.

WE HAVE received, O Lord, Thy divine sacrament, the perpetual memorial of Thine infinite love; grant, we beseech Thee, that, by the merits of St. Paul and by imitating him, we may draw from Thy fountains the water that gusheth out unto life eternal, and may by our life and actions bear Thy sacred passion deep graven upon our hearts. Who livest.

Commemoration of St. Vitalis, Postcommunion from the Mass In virtue, page 1312.

Concluding Prayers, page 793.

April 29—*St. Peter of Verona, Martyr (Red)**Double**Mass, Protexisti, page 1328, except:**Prayer*

GRANT, we beseech Thee, O almighty God, that we may honor the faith of blessed Peter, Thy martyr, with fitting devotion, as he by the spread of the same faith was found worthy to obtain the palm of martyrdom. Through our Lord.

PRÆSTA quæsumus, omnipotens Deus: ut beati Petri Mátyris tui fidem congrua devotiõne sectemur; qui, pro ejusdem fidei dilatatiõne, martyrii palmam meruit obtinere. Per Dóminum.

*Epistle from the Mass Lætabitur, page 1313.**Secret*

GRACIOUSLY give ear, O Lord, to the prayers we offer Thee, and, through the intercession of blessed Peter, Thy martyr, keep under Thy protection those who defend the Faith. Through our Lord.

PRECES, quas tibi, Dómine, offerimus intercedente beato Petro Mátyre tuo, clementer inténde: et propugnatores fidei sub tua protectiõne custodi. Per Dóminum.

Postcommunion

QUAY the sacraments which we have received, keep Thy faithful, O Lord, and, by the intercession of blessed Peter, Thy martyr, guard them against all assaults of the enemy. Through our Lord.

FIDÉLES tuos, Dómine, custodiant sacramenta, quæ sumpsimus: et intercedente beato Petro Mátyre tuo, contra omnes adversos tueántur incursus. Per Dóminum.

April 30—*St. Catharine of Siena, Virgin (White)**Double**Mass, Dilexisti, page 1370, except:**Prayer*

GRANT, we beseech Thee, O almighty God, that we, who venerate the natal feast of blessed Catharine, Thy virgin, may be both gladdened by

DA, QUÆSUMUS, omnipotens Deus: ut, qui beatæ Catharinæ Virginis tuæ natalitia cõlimus; et animæ solemnitate lætemur, et tantæ

virtútis proficiámus exémplo. her annual solemnity and
Per Dominum. helped by the example of so
great virtue. Through our Lord.

Secret

ASCÉNDANT ad te, Dómine,
quas in beátæ Catha-
rinæ solemnitate offerimus,
preces, et hóstia salutáris, vir-
gineo fragrans odóre. Per Dó-
minum.

LET the prayers we offer on
the feast-day of blessed
Catharine rise up unto Thee,
O Lord, and the sacrifice of
salvation fragrant with the
odor of virgin purity. Through
our Lord.

Postcommunion

AETERNITATEM nobis, Dó-
mine, cónferat, qua
pasti sumus, mensa cœlestis:
quæ beátæ Catharinæ Virginis
vitam étiam áluit temporá-
lem. Per Dóminum.

MAY the heavenly table,
from which we have
been fed, give us eternal life,
O Lord, as it sustained even the
temporal life of Catharine, the
blessed virgin. Through our
Lord.

Wednesday before the Third Sunday after Easter

The Solemnity of St. Joseph

Spouse of the Blessed Virgin Mary, Patron of
the Universal Church. (White)

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Ps. 32, 20, 21

ADJÚTOR, et protéctor
noster est Dóminus: in
eo lætábitur cor nostrum, et in
nómine sancto ejus sperávi-
mus, allelúja, allelúja. Ps. 79,
2. Qui regis Israel, inténde:
qui dedúcis, velut ovem, Jo-
seph. V. Glória Patri.

THE Lord is our helper and
protector: in Him our heart
shall rejoice, and in His holy
name we have trusted. Alleluia,
alleluia. Ps. 79, 2. Give ear, O
Thou that rulest Israel: Thou
that leadest Joseph like a
sheep. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui ineffábili provi-
déntia beátum Joseph
sanctíssimæ Genitricis tuæ
sponsum eligere dignátus es:
præsta, quæsumus; ut, quem
protectórem venerámur in

O god, Who, in Thine un-
speakable providence,
didst deign to choose blessed
Joseph for the spouse of Thy
most holy Mother, grant, we
beseech Thee, that, venerating

him on earth as our protector, terris, intercessórum habére
 we may deserve to have him mereámur in cælis: Qui vivis.
 for our intercessor in heaven.
 Who livest.

Lesson. Gen. 49, 22-26

Lesson from the Book of Lécitio libri Génesis.
 Genesis.

JOSEPH is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him and envied him. His bow rested upon the strong, and the bands of his arms and hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

FILIUS accrésceus Joseph, filius accrésceus, et decórus aspéctu: filiæ discurrérunt super murum. Sed exasperavérunt, eum, et jurgáti sunt, inviderúntque illi habéntes jácula. Sedit in forti arcus ejus, et dissolúta sunt víncula brachiórum et mánuum illius per manus poténtis Jacob: inde pastor egréssus est, lapis Israél. Deus Patris tui erit adjútor tuus, et Omnípotens benedícet tibi benedictiónibus cæli désuper, benedictiónibus abyssi jacéntis deórsum, benedictiónibus úberum et vulvæ. Benedictiónes patris tui confortátæ sunt benedictiónibus patrum ejus, donec veníret desidérium cólium æternórum: fiant in cápite Joseph, et in vértice Nazaræi inter fratres suos.

If said out of Paschal-time the following Alleluias are replaced by the Gradual below.

Alleluia, alleluia. *V.* In whatever tribulation they shall cry to me, I will hear them, and be their protector away. Alleluia. *V.* Grant, O Joseph, that ever secure under thy patronage, we may pass our lives without guilt. Alleluia.

Allelúja, allelúja. *V.* De quacúmque tribulatióne clamáverint ad me, exáudiam eos, et ero protéctor eórum semper. Allelúja. *V.* Fac nos innócuam, Joseph, decúrre vitam: sitque tuo semper tuta patrocínio. Allelúja.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented him with blessings of sweet- Dómine, prævenísti eum in benedictiónibus dulcédinis:

posuisti in cápite ejus corónam de lápide pretíoso. *V.* Vitam pétíit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi. Allelúja, allelúja. *V.* Fac nos innócuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocínio. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 3, 21-23

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Factum est autem cum baptizáretur omnis pópulis, et Jesu baptizato, et oránte, apertum est cælum: et descéndit Spíritus Sanctus corporáli spécie sicut colúmba in ipsum: et vox de cælo facta est: Tu es Fílius meus diléctus, in te complácu mihi. Et ipse Jesus erat incípiens quasi annórum trigínta, ut putabátur, filius Joseph.

Creed, page 765.

Offertory. Ps. 147, 12-13

Lauda, Jerúsalem, Dóminus: quóniam confortávit seras portárum tuárum: benedíxit fíliis tuis in te. (*T. P.* Allelúja, allelúja.)

Offertory Prayers, page 767.

ness: Thou hast set on his head a crown of precious stones. *V.* He asked life of Thee and Thou hast given him length of days for ever and ever. Alleluia, alleluia. *V.* Grant, O Joseph, that ever secure under thy patronage, we may pass our lives without guilt. Alleluia.

✠ Continuation of the Holy Gospel according to St. Luke.

AT THAT time, it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon Him: and a voice came from heaven: Thou art My beloved Son, in Thee, I am well pleased. And Jesus Himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph.

Praise the Lord, O Jerusalem, because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee. (*P. T.* Alleluia, alleluia.)

Secret

SANCTÍSSIMÆ Genitricis tuæ Sponsi patrocínio suffúlti, rogámus, Dómine, cleméntiam tuam: ut corda nostra fácias terréna cuncta despícere, ac te verum Deum

SUPPORTED by the patronage of the spouse of Thy most holy Mother, we ask Thy clemency, O Lord, to make our hearts despise all earthly things and with perfect charity

love Thee, the true God. Who perfecta caritate diligere: Qui
livest. vivis.

Preface No. 12, page 815.

Communion. Matt. 1, 16

But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ. (P. T. Alleluia, alleluia.) Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus. (T. P. allelûja, allelûja.)

Postcommunion

REFRESHED at the fountain of divine blessing, we beseech Thee, O Lord, our God, as Thou dost make us to rejoice in the protection of blessed Joseph, so to make us also, by his merits and intercession, partakers of his heavenly glory. Through our Lord. **D**IVINI muneris fonte re-fecti, quæsumus, Dómine Deus noster: ut, sicut nos facis beati Joseph protectione gaudere; ita ejus méritis et intercessione, cælestis glóriæ fáctas esse participes. Per Dóminum.

Concluding Prayers, page 793.

Wednesday before the Fourth Sunday after Easter

Octave of the Solemnity of St. Joseph, (White)

Double Major

Mass of the feast, page 997, with the commemoration of the occurring feast.

May 1—Sts. Philip and James, Apostles (Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. 2 Esdr. 9, 27

IN THE time of their tribulation they cried to Thee, O Lord, and Thou heardest them from heaven, alleluia, alleluia. **Q**LAMAVÉRUNT ad te, Dómine, in tempore afflictionis suæ, et tu de cælo exaudisti eos, allelûja, allelûja. Ps. 32, 1. Rejoice in the Lord, 32, 1. Exsultáte, justí, in Dómino: rectos decet collaudatio. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost gladden us with the annual solemnities of the Apostles, **D**EUS, qui nos ánnua Apostolorum tuorum

Philippi et Jacobi solemnitate lætificas: præsta, quæsumus; ut, quorum gaudemus meritis, instruamur exemplis. Per Dóminum.

nity of Thine apostles, Philip and James, grant, we beseech Thee, that we may learn from the examples of those in whose merits we rejoice. Through our Lord.

In Votive Masses out of Paschal-time only, the following Lesson instead of the prescribed one below is said.

Lesson. Eph. 4, 7-13

Lectio Epistolæ beati, Pauli Apóstoli ad Ephésios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

FRATRES: Unicuique nostrum data est grátia secundum mensuram donatiónis Christi. Propter quod dicit: Ascéndens in altum captivam duxit captivitatem: dedit dona hominibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferiores partes terræ? Qui descéndit, ipse est et qui ascéndit super omnes cælos, ut impleret ómnia. Et ipse dedit quosdam quidem, Apóstolos, quosdam autem Prophétas, álios vero Evangelístas, álios autem pastóres, et doctóres, ad consummationem sanctorum in opus ministérii, in ædificatióem corpóris Christi: donec occurrámus omnes in unitatem fidei, et agnitiónis Filii Dei, in virum perfectum, in mensuram ætátis plenitudinis Christi.

BRETHREN, to every one of us is given grace according to the measure of the giving of Christ. Wherefore he saith, Ascending on high, he led captivity captive; he gave gifts to men. Now, that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

Lesson. Wis. 5, 1-5

Lectio libri Sapientiæ.

Lesson from the Book of Wisdom.

STABUNT justī in magna constantia adversus eos, qui se angustiaverunt, et qui

THE just shall stand with great constancy against those that have afflicted them,

and taken away their labors. *abstulerunt labores eorum.* These seeing it, shall be *Videntes turbabuntur timore* troubled with terrible fear, and *horribili, et mirabuntur in* shall be amazed at the sudden- *subitacione insperata salutis,* ness of their unexpected sal- *dicentes intra se, penitentiam* vation, saying within them- *agentes et pre angustia, spiri-* selves, repenting and groaning *tus gementes: Hi sunt, quos* for anguish of spirit, These are *habuimus aliquando in deri-* they whom we had some time *sum, et in similitudinem im-* in derision, and for a parable *propetii. Nos insensati vitam* of reproach. We fools esteemed *illorum aestimabamus insani-* their life madness, and their *am, et finem illorum sine ho-* end without honor. Behold, *nore: ecce quomodo compu-* how they are numbered among *tati sunt inter filios Dei, et* the children of God, and their *inter sanctos sors illorum est.* lot is among the saints.

Out of Paschal-time the following Alleluias are replaced by the Gradual. After Septuagesima, by the Tract.

Alleluia, alleluia. *V. Ps. 88, 6.* Alleluja, alleluja. *V. Ps. 88,*
The heavens shall confess Thy *6. Confitebuntur celi mirabi-*
wonders, O Lord; and Thy *lia tua, Domine: etenim veri-*
truth in the church of the *tatem tuam in ecclesia sanc-*
saints. Alleluia. *V. John 14, 9.* *torum Alleluja. V. Joann. 14,*
So long a time have I been with *9. Tanto tempore vobiscum*
you, and have you not known *sum, et non cognovistis me?*
Me? Philip, he that seeth Me, *Philippe, qui videt me, videt*
seeth My Father also. Alleluia. *et Patrem meum. Alleluja.*

Gradual. Ps. 44, 17, 18

Thou shalt make them *Constitues eos principes*
princes over all the earth; they *super omnem terram: me-*
shall remember Thy name, O *mores erunt nominis tui, Do-*
Lord. *V. Instead of thy fathers,* *mine. V. Pro patribus tuis*
sons are born to thee, therefore *nati sunt tibi filii: propterea*
shall people praise thee. Alle- *populi confitebuntur tibi. Al-*
luia, alleluia. *V. John 14, 9.* *leluja, alleluja. V. Joann. 14,*
So long a time have I been with *9. Tanto tempore vobiscum*
you, and have you not known *sum, et non cognovistis me?*
Me? Philip, he that seeth Me *Philippe, qui videt me videt*
seeth My Father also. Alleluia. *et Patrem meum. Alleluja.*

Tract. Ps. 125, 5, 6

They that sow in tears shall *Qui seminant in lacrimis in*
reap in joy. *V. Going they gaudio metent. V. Euntes*
went and wept, casting their *ibant et flebant, mittentes se-*
seeds. *V. But coming they shall mina sua. V. Venientes autem*

venient cum exultatione, come with joyfulness, carrying
portantes manipulos suos. their sheaves.

Munda Cor Meum, page 763.

Gospel. John 14, 1-13

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Dixit Je-
sus discipulis suis: Non
turbétur cor vestrum. Créditis
in Deum, et in me créдите. In
domo Patris mei mansiónes
multæ sunt. Si quo minus
dixissem vobis: Quia vado
paráre vobis locum. Et si
abiero, et præparávero vobis
locum: íterum vénio, et accí-
píam vos ad meípsum, ut ubi
sum ego, et vos sitis. Et quo
ego vado scitis, et víam scitis.
Dicit ei Thomas: Dómine,
nescimus quo vadis: et quó-
modo póssumus víam scire?
Dicit ei Jesus: Ego sum via,
véritas, et víta; nemo venit ad
Patrem, nisi per me. Si cog-
novissétis me, et Patrem me-
um útique cognovissétis: et
ámodo cognoscétis eum, et ví-
distis eum. Dicit ei Philíppus:
Dómine, osténde nobis Pa-
trem, et súfficit nobis. Dicit
ei Jesus: Tanto témpore vo-
biscum sum, et non cognovís-
tis me? Philíppe, qui videt me,
videt et Patrem. Quómodo tu
dicis: Osténde nobis Patrem?
Non créditis, quia ego in Pa-
tre, et Pater in me est? Verba,
quæ ego loquor vobis, a meípso
non loquor. Pater autem in
me manens, ipse facit ópera.
Non créditis, quia ego in Pa-
tre, et Pater in me est? Alió-
quin propter ópera ipsa cré-
dite. Amen, amen dico vobis,
qui credit in me, ópera quæ

✠ Continuation of the Holy
Gospel according to St. John.

AT THAT time, Jesus said
to His disciples: Let not
your heart be troubled: you
believe in God, believe also in
Me. In My Father's house
there are many mansions. If
not, I would have told you,
that I go to prepare a place for
you. And if I shall go and
prepare a place for you, I will
come again and will take you
to Myself, that where I am you
also may be. And whither I go
you know, and the way you
know. Thomas saith to Him,
Lord, we know not whither
Thou goest; and how can we
know the way? Jesus saith to
him, I am the way, and the
truth, and the life. No man
cometh to the Father, but by
Me. If you had known Me, you
would without doubt have
known My Father also: and
from henceforth you shall
know Him; and you have seen
Him. Philip saith to Him, Lord,
show us the Father, and it is
enough for us. Jesus saith to
him, So long a time have I
been with you, and have you
not known Me? Philip, he that
seeth Me, seeth the Father also.
How sayest thou, Show us the
Father? Do you not believe
that I am in the Father, and
the Father in Me? The words
that I speak to you, I speak
not of Myself. But the Father
Who abideth in Me, He doeth

the works. Believe you not that I am in the Father, and the Father in Me? Otherwise, believe for the very works' sake. Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do; and greater than these shall he do. Because I go to the Father: and whatsoever you shall ask the Father in My name, that will I do.

Creed, page 765.

Out of Paschal-time only, the second Offertory is said instead of the following one.

Offertory. Ps. 88, 6

The heavens shall confess Thy wonders, O Lord; and Thy truth, in the church of the saints, alleluia, alleluia.

Confitebúntur cœli mirabilia tua, Dómine: et veritatem tuam in Ecclesiá sanctórum, allelúja, allelúja.

Offertory. Ps. 18, 15

Their sound went forth into all the earth; and their words to the ends of the world.

In omnem terram exivit sonus eórum; et in fines orbis terræ verba eórum

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the offerings which we bring for the feast of Thine Apostles Philip and James, and turn aside all the evils which we deserve. Through our Lord.

MÚNERA, Dómine, quæ pro Apostolórum tuórum Philíppi et Jacóbi solemnitáte deférimus, propítius súscipe: et mala ómnia, quæ merémur, avérte. Per Dóminum.

Preface No. 13, page 816.

Communion. John 14, 9, 10

So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth My Father also, alleluia: believest thou not that I am in the Father, and the Father in Me? alleluia, alleluia.

Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem meum, allelúja: non credis, quia ego in Patre, et Pater in me est? Allelúja, allelúja.

Postcommunion

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be assisted by the prayers of those

QUÆSUMUS, Dómine, salutaribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratióni-

bus adjuvémur. Per Dóminum. whose feast we celebrate.
Through our Lord.

Concluding Prayers, page 793.

May 2—*St. Athanasius*, Bishop, Confessor,
Doctor of the Church (*White*)

Double

The Beginning of Mass, page 756.

Introit. Eccclus. 15, 5

IN MÉDIO Ecclésiæ apérui
os ejus: et implévit eum
Dóminus spíritu sapiéntiæ et
intelléctus: stolam glóriæ in-
duit eum, allelúja, allelúja.
Ps. 91, 2. Bonum est confitéri
Dómino: et psállere nómini
tuo, Altíssime. *V.* Glória
Patri.

IN THE midst of the Church
the Lord opened his
mouth: and filled him with the
spirit of wisdom and under-
standing: He clothed him with
a robe of glory. Ps. 91, 2. It is
good to give praise to the Lord;
and to sing to Thy name, O
Most High. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

EXÁUDI, quæsumus, Dó-
mine, preces nostras,
quas in beáti Athanásii Con-
fessóris tui atque Pontificis
solemnitate deférimus: et, qui
tibi digne méruit famulári,
ejus intercedéntibus méritis,
ab ómnibus nos absólve pec-
cátis. Per Dóminum.

GRACIOUSLY hear our pray-
ers, we beseech Thee, O
Lord, which we bring before
Thee on the solemnity of
blessed Athanasius, Thy con-
fessor and pontiff, and, by the
merits and intercession of him
who had the grace to serve
Thee worthily, absolve us of all
our sins. Through our Lord.

Epistle. 2 Cor. 4, 5-14

Lectio Epistolæ beáti Pauli
Apóstoli ad Corínthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Non nosmetipsos
prædicámus sed Jesum
Christum Dóminum nostrum:
nos autem servos vestros per
Jesum: quóniam Deus, qui
dixit de ténebris lucem splen-
descere, ipse illúxit in córdi-
bus nostris ad illuminatióem

BRETHREN, We preach not
ourselves, but Jesus
Christ our Lord; and ourselves
your servants through Jesus.
For God, Who commanded the
light to shine out of darkness,
hath shined in our hearts, to
give the light of the knowledge

of the glory of God, in the face of Christ Jesus. But we have this treasure in earthen vessels, that the excellency may be of the power of God and not of us. In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not; always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus, may be made manifest in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, as it is written, I believed, for which cause I have spoken, we also believe, for which cause we speak also: knowing that He who raised up Jesus will raise up us also with Jesus, and place us with you.

scientiæ claritatis Dei, in facie Christi Jesu. Habemus autem thesaurum istum in vasis fictilibus: ut sublimitas sit virtutis Dei, et non ex nobis. In omnibus tribulationem patimur, sed non angustiamur: aporiamur, sed non destituimur: persecutionem patimur, sed non derelinquimur: deijcitur, sed non perimus: semper mortificationem Jesu in corpore nostro circumferentes, ut et vita Jesu manifestetur in corporibus nostris. Semper enim nos, qui vivimus, in mortem tradimur propter Jesum: ut et vita Jesu manifestetur in carne nostra mortali. Ergo mors in nobis operatur, vita autem in vobis. Habentes autem eundem spiritum fidei, sicut scriptum est: Credidi, propter quod locutus sum: et nos credimus, propter quod et loquimur: scientes, quoniam qui suscitavit Jesum, et nos cum Jesu suscitabit, et constituet vobiscum.

In Votive Masses out of Paschal-time the following Alleluias are replaced by the Gradual.

Alleluia, alleluia. <i>V. Ps. 109,</i>	Allelúja, allelúja. <i>V. Ps.</i>
4. Thou art a priest for ever, according to the order of Melchisedech. Alleluia. <i>V. James</i>	109, 4. Tu es sacerdos in æternum secundum ordinem Melchisedech. Allelúja. <i>V. Jac.</i>
1, 12. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.	1, 12. Beátus vir, qui suffert tentationem: quoniam cum probátus fuerit, accipiet corónam vitæ. Allelúja.

Gradual. Eccl. 44, 16

Behold a great priest, who in his days pleased God. <i>V. Eccl. 44, 20.</i> There was not any found like to him, who kept the law of the Most High. Al-	Ecce sacerdos magnus, qui in diébus suis placuit Deo. <i>V. Eccl. 44, 20.</i> Non est inventus similis illi, qui conserváret legem Excélsi. Allelúja, alle-
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lúja. *Y. Jac. 1, 12.* Beátus vir qui suffert tentatióem: quóniam cum probátus fúerit, accipiet corónam vitæ. Allelúja.

leluia, alleluia. *Y. James 1, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 23-28

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the Holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis: Cum persequéntur vos in civitaté ista, fúgite in áliam. Amen dico vobis, non consummábitis civitatés Israél, donec véniat Fílius hóminis. Non est discipulus super magistrum, nec servus super Dóminum suum. Súfficit discipulo, ut sit sicut magíster ejus: et servo, sicut dóminus ejus. Si patremfámlias Beélzebub vocavérunt: quanto magis domésticos ejus? Ne ergo tímueritis eos. Nihil enim est opértum, quod non revelábitur: et occúltum, quod non sciétur. Quod dico vobis in ténebris, dicite in lúmine: et quod in aure auditis, prædicáte super tecta. Et nolite tímere eos, qui occidunt corpus, ánimam autem non possunt occidere: sed pótius tímete eum, qui potest ánimam et corpus pérdere in gehénnam.

AT THAT time, Jesus said to His disciples, When they shall persecute you in this city, flee to another. Amen, I say to you, you shall not finish all the cities of Israel till the Son of man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? Therefore fear them not; for nothing is covered that shall not be revealed; nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body into hell.

Creed, page 765.

Offertory. Ps. 88, 24, 22

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxili-

I have found David my servant: with my holy oil I have anointed him; for my arm

shall help him, and my hand ábitur ei, et bráchium meum
shall strengthen him, alleluia. confortábit eum, allelúja.

Offertory Prayers, page 767.

Secret

MAY the annual solemnity of St. Athanasius, Thy confessor, commend us to Thy loving-kindness, we beseech Thee, O Lord, that, by this office of pious atonement, a blessed reward may follow him, and he may obtain for us the gifts of Thy grace. Through our Lord.

SANCTI Athanásii Confessoris tui atque Pontificis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos: ut, per hæc piæ placatiónis officia, et illum beáta retribútio comitétur, et nobis grátia tuæ dona concíliet. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 10, 27

That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the housetops, alleluia.

Quod dico vobis in ténebris, dicite in lúmine, dicit Dóminus: et quod in aure auditis, prædicáte super tecta, allelúja.

Postcommunion

O gon, the rewarder of faithful souls, grant that, by the prayers of blessed Athanasius, Thy confessor and bishop, whose august festival we celebrate, we may obtain pardon. Through our Lord.

DEUS, fidélium remunerátor animárum: præsta; ut beáti Athanásii Confessoris tui atque Pontificis, cujus venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

Concluding Prayers, page 793.

May 3—The Finding of the Holy Cross, (Red)

Double of the Second Class

Sts. Alexander, Eventius, Theodulus and Iubenal, Martyrs

If this feast is transferred beyond the Paschal season, the Mass below is celebrated, but the alleluia after the Introit and Communion, and the commemoration of Ss. Alexander and Companions are omitted, and the Gradual will be that of the feast of the Exaltation of the Holy Cross, September 14, page 1196.

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

Nos autem gloriári oportet in cruce Dómini nostri Jesu Christi in quo est salus, vita, et resurrectio nostra per quem salváti, et liberáti sumus, allelúja, allelúja. *Ps. 66, 2.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. *V.* Glória Patri.

But it behooves us to glory in the cross of our Lord Jesus Christ: in Whom is our salvation, life, and resurrection: by Whom we are saved and delivered, alleluia, alleluia. *Ps. 66, 2.* May God have mercy on us and bless us: May He cause the light of His countenance to shine upon us, and may He have mercy on us. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui in præclára salu-
tíferæ Crucis Inven-
tione, passiõnis tuæ mirácula
suscitásti: concéde; ut vitális
ligni prætio, æternæ vitæ suf-
frágia consequámur: Qui vi-
vis.

O God, Who, in the glorious
finding of the cross of
our salvation, didst renew the
miracles of Thy passion, grant
that, by the price of that life-
giving wood, we may obtain the
privilege of eternal life. Who
livest.

Commemoration of Sts. Alexander and Companions, in low Masses only.

Prayer

PRÆSTA, quæsumus, omni-
potens Deus: ut, qui
sanctorum tuorum Alexandri,
Eventii, Theodúli, atque Ju-
venális natalítia cólimus; a
cunctis malis imminéntibus
eorum intercessiónibus libe-
rémur. Per Dóminum.

GRANT, we beseech Thee, O
almighty God, that, vene-
rating the natal feast of Thy
saints, Alexander, Eventius,
Theodulus, and Juvenal, we
may, by their intercessions, be
delivered from all the evils
that threaten us. Through our
Lord.

Epistle. Philipp. 2, 5-11

Léctio Epistolæ beáti Pauli
Apóstoli ad Philippenses.

Lesson from the Epistle of
blessed Paul the Apostle to the
Philippians.

FRATRES: Hoc enim sentíte
in vobis, quod et in
Christo Jesu; qui cum in

BRETHREN, Let this mind be
in you, which was also
in Christ Jesus; who, being in

the form of God, thought it not robbery to be equal with God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (*Here all kneel down*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Alleluia, alleluia. *V. Ps. 95, 10.* Say ye among the gentiles, that the Lord hath reigned from the wood. Alleluia. *V.* Sweet the wood, sweet the nails, sweet the load that hangs thereon, to bear up the King and Lord of heaven, no tree was worthy, save thou, O holy cross. Alleluia.

Munda Cor Meum, page 763.

forma Dei esset, non rapinam arbitratus est esse se æqualem Deo: sed semetipsum exinavit formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum: et donavit illi nomen, quod est super omne nomen: (*hic genuflectitur*) ut in nomine Jesu omne genu flectatur cælestium, terrestrium, et infernorum: et omnis lingua confiteatur, quia Dominus Jesus Christus in glória est Dei Patris.

Allelúja, allelúja. *V. Ps. 95, 10.* Dícite in géntibus, quia Dóminus regnávít a ligno. Allelúja. *V.* Dulce lignum, dulces clavos, dúlcia ferens pón-dera: quæ sola fúísti digna sustinére Regem cælórum, et Dóminum. Allelúja.

Gospel. John 3, 1-15

✠ Continuation of the Holy Gospel according to St. John.

AT THAT time, There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night; and said to Him, Rabbi, we know that Thou art come, a teacher from God; for no man can do these signs which Thou dost, unless God be with him. Jesus answered and said to him, Amen, amen, I say to thee, unless a

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Erat homo ex Pharisæis, Nicodémus nómine, princeps Judæórum. Hic venit ad Jesum nocte, et dixit ei: Rabbi, scimus quia a Deo venísti magíster, nemo enim potest hæc signa fácere, quæ tu facis, nisi fúerit Deus cum eo. Respóndit Jesus, et dixit ei: Amen, amen dico tibi nisi quis renátus fúerit dénuo, non potest vidére reg-

num Dei. Dicit ad eum Nicodémus: Quómodo potest homo nasci, cum sit senex? numquid potest in ventrem matris suæ iterato introire, et renasci? Respondit Jesus: Amen, amen dico tibi, nisi quis renátus fuerit ex aqua, et Spiritu Sancto, non potest introire in regnum Dei. Quod natum est ex carne, caro est: et quod natum est ex spiritu, spiritus est. Non mireris quia dixi tibi: oportet vos nasci denuo. Spiritus ubi vult spirat, et vocem ejus audis, sed nescis unde veniat, aut quo vadat: sic est omnis, qui natus est ex spiritu. Respondit Nicodémus, et dixit ei: Quómodo possunt hæc fieri? Respondit Jesus, et dixit ei: Tu es magister in Israël, et hæc ignoras? Amen, amen dico tibi, quia quod scimus loquimur, et quod vidimus testamur, et testimonium nostrum non accipitis. Si terræna dixi vobis, et non creditis: quómodo, si dixero vobis cælestia, credetis? Et nemo ascendit in cælum nisi qui descendit de cælo, Filius hominis, qui est in cælo. Et sicut Móyses exaltavit serpentem in deserto; ita exaltari oportet Filium hominis: ut omnis qui credit in ipsum, non pereat, sed habeat vitam æternam.

man be born again, he can not see the kingdom of God. Nicodemus said to Him, How can a man be born again, when he is old? Can he enter a second time into his mother's womb, and be born again? Jesus answered, Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Wonder not that I said to thee, You must be born again. The Spirit breatheth where He will; and thou hearest His voice, but thou knowest not whence He cometh, nor whither He goeth; so is every one that is born of the Spirit. Nicodemus answered and said to Him, How can these things be done? Jesus answered, and said to him, Art thou a master in Israel, and knowest not these things? Amen, amen, I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not; how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but He that descended from heaven, the Son of man Who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up; that whosoever believeth in Him may not perish but may have life everlasting.

Creed, page 765.

Offertory. Ps. 117, 16, 17

Dextera Dómini fecit virtutem. dextera Dómini exal-

The right hand of the Lord hath wrought strength, the

right hand of the Lord hath távit me: non móriar, sed vi-
exalted me: I shall not die, but vam, et narrábo ópera Dó-
live, and shall declare the works mini, allelúja.
of the Lord, alleluia.

Offertory Prayers, page 767.

Secret

Look with favor, O Lord, **S**ACRIFICIUM, Dómine, quod
upon the sacrifice which tibi immolámus placá-
we immolate to Thee, that it tus inténde: ut ab omni
may preserve us from the hor- nos éruat bellórum nequitia,
rors of war and, through the et per vexillum sanctæ Crucis
banner of the holy cross of Filii tui, ad conteréndas po-
Thy Son, may establish us in testátis advérsæ insídias, nos
the security of Thy protection, in tuæ protectiόνis securitáte
to trample under foot the constituat. Per eúndem Dó-
snares of the enemy's power. minum.
Through the same.

Commemoration of Sts. Alexander and Companions, in low Masses only.

Secret

LET plenteous benediction, **S**UPER has hóstias, quæsu-
we beseech Thee, O Lord, mus, Dómine, benedictio
descend upon these sacrifices, copiósa descéndat: quæ et
both to work Thy merciful sanctificatióem nobis ele-
sanctification in us and to ménter operétur, et de Sanc-
bring us joy in the solemnity tórum nos solemnitate læti-
of Thy saints. Through our ficet. Per Dóminum.
Lord.

Preface No. 4, page 803.

Communion

By the sign of the cross, de- Per signum Crucis de ini-
liver us from our enemies, O micis nostris libera nos, Deus
Thou our God, alleluia. noster, allelúja.

Postcommunion

FILLED with heavenly food, **R**EPLÉTI alimónia cælesti,
and refreshed with the et spiritali pócuro re-
spiritual cup, we beseech Thee, creáti, quæsumus, omnipotens
O almighty God, that Thou Deus: ut ab hoste maligno de-
defend us from the malice of féndas, quos per huius sanc-

tæ Crucis Fílli tui, arma justí-
tiæ pro salúte mundi, trium-
pháre jussísti. Per eúndem
Dóminum.

the enemy, as Thou hast bid-
den us triumph by the wood of
the holy cross, the armor of
justice for the salvation of the
world. Through the same

*Commemoration of Sts. Alexander and Companions, in low
Masses only.*

Postcommunion

REFÉCTI participatióne
múneris sacri, quæsu-
mus, Dómine Deus noster: ut,
cujus exséquimur cultum, in-
tercedéntibus sanctis tuis Al-
exándro, Evéntio, Theodúlo,
et Juvenále, sentiámus efféc-
tum. Per Dóminum.

REFRESHED by partaking of
Thy sacred gift, we pray,
Thee, O Lord, our God, that by
the intercessions of Thy saints
Alexander, Eventius, Theodu-
lus, and Juvenal, we may expe-
rience the effect of that to
which we pay our worship.
Through our Lord.

Concluding Prayers, page 793.

May 4—St. Monica, Widow (White)

Double

Mass, Cognovi, page 1383, except:

Prayer

DEUS, mæréntium conso-
látor et in te speránti-
um salus, qui beátæ Mónica
pias lácrymas in conversiône
fílli sui Augustíni misericór-
diter suscepísti: da nobis utri-
usque intervéntu, peccáta no-
stra deploráre, et grátia tuæ
indulgéntiam invénire. Per
Dóminum.

O god, the consoler of them
that mourn and the
health of them that hope in
Thee, Who didst show Thine
acceptance of blessed Monica's
pious tears in the conversion
of her son Augustine, grant us,
by the intercession of them
both, to deplore our sins and
find the mercy of Thy grace.
Through our Lord.

Epistle, Honor widows, page 1388.

Gospel, At that time Jesus went into a city, page 691.

May 5—St. Píus V, Pope, Confessor (White)

Double

Mass, Si diligis me, page 1302, except:

Prayer

DEUS, qui ad conteréndos
Ecclésiæ tuæ hostes, et

O god, Who didst vouchsafe
to choose blessed Pius

Thy chief bishop for the crushing of the enemies of Thy Church and the restoration of divine worship, make us to be defended by his watchful care and so to adhere to Thy service that, all the contrivances of our enemies being overcome, we may rejoice in everlasting peace. Through our Lord.

ad divinum cultum reparandum, beatum Pium Pontificem maximum eligere dignatus es: fac nos ipsius defendi praesidiis, et ita tuis inhærere obsequiis: ut omnium hostium superatis insidiis, perpétua pace letémur. Per Dóminum.

May 6—St. John before the Latin Gate, (Red)

Double Major

Mass, Protexisti, page 1328, except:

Prayer

O GOD, Who beholdest that our own ill deeds disquiet us on every side, grant, we beseech Thee, that the glorious intercession of blessed John, Thine apostle and evangelist, may be our protection. Through our Lord.

DEUS, qui conspicias quia nos undique mala nostra perturbant: presta, quaesumus; ut beati Joannis Apostoli tui et Evangelistae intercessio gloriosa nos protegat. Per Dóminum.

Alleluia, alleluia. *V. Ps. 91, 13.* The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Alleluia. *V. Osee 14, 6.* The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Allelúja, allelúja. *V. Ps. 91, 13.* Justus ut palma florébit: sicut cedrus Libani multiplicabitur. *V. Osee, 14, 6.* Justus germinábit sicut lilium: et florébit in aeternum ante Dóminum. Allelúja.

Gospel. Matt. 20, 20-23

✠ Continuation of the Holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time, the mother of the sons of Zebedee came to Jesus with her sons, worshipping, and asking something of Him. Who said to her: What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy

IN ILLO témpore: Accéssit ad Jesum mater filiórum Zebedæi cum filiis suis, adorans, et petens aliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sédeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinistram tuam

regno tuo. Respondens autem Jesus, dixit: Nescitis quid petatis. Potestis bibere cálicem, quem ego bibitúrus sum? Dicunt ei: Póssumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad dexteram meam, vel sinistram, non est meum dare vobis, sed quibus parátum est a Patre meo.

right hand, and the other on Thy left, in Thy kingdom. And Jesus answering, said: You know not what you ask, can you drink the chalice that I shall drink? They say to Him: We can. He saith to them: My chalice indeed you shall drink; but to sit on my right or left hand is not Mine to give to you, but to them for whom it is prepared by My Father.

Creed, page 765.

Secret

QUINÉRIBUS nostris, quæsumus, Dómine, precibúsq; suscepitis: et celéstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

RECEIVING our gifts and prayers, we beseech Thee, O Lord, do Thou cleanse us with Thy heavenly mysteries and mercifully hear us. Through our Lord.

Preface No. 13, page 816.

Postcommunion

REFÉCTI, Dómine, pane celésti: ad vitam, quæsumus, nutriámur ætérnam. Per Dóminum.

REFRESHED with the bread of heaven, we beseech Thee, O Lord, that we may be nourished unto everlasting life. Through our Lord.

Concluding Prayers, page 793.

May 7—*St. Stanislaus, Bishop, Martyr (Red)*

Double

Mass, Protexisti, page 1328, except:

Prayer

DEUS, pro cuius honóre gloriósus Póntifex Stanislaus gládiis impiórium ocúbuít: præsta, quæsumus: ut omnes, qui ejus implórant auxílium, petitiónis suæ salutárem consequántur effectum. Per Dóminum.

O GOD, for Whose honor Stanislaus, the glorious bishop, fell by the sword of the impious, grant, we beseech Thee, that all who implore his aid may obtain the salutary effect of their petition. Through our Lord.

Secret, Sanctify, O Lord, from Mass, Sacerdotes, page 1308, Postcommunion, May this communion, from Mass, Sacerdotes, page 1308.

May 8—Apparition of St. Michael the Archangel,
(White)

Double Major

Mass, Benedicite, as on Sept. 29, page 1213.

May 9—St. Gregory Nazianzen, Bishop, Confessor,
Doctor of the Church (White)

Double

Mass, In medio, page 1344, except Epistle is that contained at the end of that Mass, The just man.

May 10—St. Antoninus, Bishop, Confessor (White)

Double

Mass, Statuit ei, page 1337, except:

Prayer

WAY we be assisted, O Lord, by the merits of St. Antoninus, Thy confessor and bishop, that, as we declare Thee wonderful in him, so we may glory in Thy mercy toward us. Through our Lord.

SANCTI Antonini, Dómine, Confessóris tui atque Pontíficis, méritis adjuvémur: ut, sicut te in illo mirábillem prædicámus, ita in nos misericórdem fuisse gloriémur. Per Dóminum.

Prayer, Secret and Postcommunion of Sts. Gordian and Epimachus.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who venerate the festival of Thy blessed martyrs Gordian and Epimachus, may be helped by their intercession with Thee. Through our Lord.

DA QUÆSUMUS, omnipotens Deus: ut, qui beatórum Mártýrum tuórum Gordiáni et Epimáchi solénnia cólimus eórum apud te intercessiónibus adjuvémur. Per Dóminum.

Secret

GRACIOUSLY receive, O Lord, the sacrifices dedicated to the merits of Thy blessed

HÓSTIAS tibi, Dómine, beatórum Mártýrum tuórum Gordiáni et Epimáchi di-

cátas méritis, benignus as-
súme: et ad perpétuum nobis
tribue proveníre subsidium.
Per Dóminum.

martyrs, Gordian and Epima-
chus, and grant that they may
profit for our everlasting assis-
tance. Through our Lord.

Postcommunion

QUÆSUMUS, omnípotens
Deus: ut, qui cælestia
aliménta percépimus, inter-
cedéntibus sanctis Martyribus
tuis Gordiáno et Epímácho,
per hæc contra ómnia advérsa
muniámur. Per Dóminum.

WE BESEECH Thee, O al-
mighty God, that we,
who have partaken of heavenly
nourishment, may, by the in-
tercession of Thy holy mar-
tyrs, Gordian and Epimachus,
be thereby fortified against all
adverse influences. Through
our Lord.

May 12—*Sts. Nereus, Achilleus, Domitilla and
Pancras, Martyrs (Red)*

Semi-double

The Beginning of Mass, page 756.

Introit. Ps. 32, 18-20

ECCE óculi Dómini super
timéntes eum, sperán-
tes in misericórdia ejus, alle-
lúja: ut erípiat a morte áni-
mas eórum: quóniam adjútor,
et protéctor noster est, alle-
lúja. Ps. 32, 1. Exsultáte,
justi, in Dómino: rectos decet
collaudátio. *V.* Glória Patri.

BEHOLD the eyes of the Lord
are on them that fear
Him, hoping in His mercy, al-
leluia: to deliver their souls
from death; for He is our
helper and protector, alleluia,
alleluia. Ps. 32, 1. Rejoice in
the Lord, ye just: praise be-
cometh the upright. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

SEMPER NOS, Dómine, Már-
tyrum tuórum Nérei,
Achnei, Domitillæ atque Pan-
crátii fóveat, quæsumus, be-
áta solémnitas: et tuo dignos
reddat obséquio. Per Dómi-
num.

LET the blessed solemnity
of Thy martyrs, Nereus,
Achilleus, Domitilla, and Pan-
cras, ever comfort us, we be-
seech Thee, O Lord, and render
us worthy of Thy service.
Through our Lord.

Lesson from the Mass, Protexisti, page 1330.

Allelúja, allelúja. *V.* Hæc Alleluia, alleluia. *V.* This is
est vera fratérnitas: quæ vicit a true brotherhood, which hath

overcome the sins of the world: it hath followed Christ, laying hold upon the heavenly kingdom. Alleluia. *V.* The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

Munda Cor Meum, page 763.

Offertory. Ps. 88, 6

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

LET the confession of Thy holy martyrs, Nereus, Achilleus, Domitilla, and Pancras, be pleasing unto Thee, we beseech, O Lord, both to commend our offerings and ever to implore Thy pardon for us. Through our Lord.

SANCTORUM MARTYRUM tuorum, quæsumus, Domine, Nérei, Achillei, Domitillæ atque Pancratii sit tibi grata confessio: quæ et munera nostra commendet, et tuam nobis indulgentiam semper implôret. Per Dominum.

Preface for Weekdays, page 775.

Communion. Ps. 32, 1

Rejoice, ye just in the Lord, alleluia: praise becometh the upright, alleluia.

Gaudete, justî, in Dômino, allelûja: rectos decet collaudatio, allelûja.

Postcommunion

WE BESEECH Thee, O Lord, that by the supplications of Thy blessed martyrs, Nereus, Achilleus, Domitilla, and Pancras, the holy sacraments which we have received may profit us for the increase of Thy favor. Through our Lord.

QUÆSUMUS, Domine: ut beatorum Martyrum tuorum Nérei, Achillei, Domitillæ atque Pancratii deprecationibus, sacramenta sancta quæ sumpsimus, ad tuæ nobis proficiant placationis augmentum. Per Dominum.

Concluding Prayers, page 793.

May 13—**St. Robert Bellarmine**, Bishop, Confessor,
Doctor of the Church (*White*)

Double

Mass, In medio, page 1344, except:

Prayer

DEUS, qui ad errórum insídias repelléndas et Apostólicæ Sedis jura propugnánda beátum Robértum, Pontíficem tuum atque Doctórem, mira eruditíone et virtúte decorásti: ejus méritis et intercessióne concéde; ut nos in veritátis amóre crescámus, et errántium corda ad Ecclesiæ tuæ rédeant unitátem. Per Dóminum.

O God, who didst adorn blessed Robert, Thy Bishop and Doctor, with marvelous learning and virtue to expose the deceptions of error and to defend the rights of the Apostolic See, grant that, by his merits and intercession, love for the truth may increase in us and the souls of the erring may return to the unity of Thy Church. Through our Lord.

Epistle as on feast of St. Thomas Aquinas, page 938.

Allelúja, allelúja. *V. Dan. 12, 3.* Qui docti fúerint, fulgébunt quasi splendor firmaménti. Allelúja. *V. Qui ad justitiam erúdiunt multos, quasi stellæ in perpétuas æternitátes.* Allelúja.

Alleluia, alleluia. *V. Dan. 12, 3.* They that are learned shall shine as the brightness of the firmament. Alleluia. *V. They that instruct many to justice, as stars for all eternity.* Alleluia.

In Votive Masses outside of Paschal-time is said:

Gradual. Ecclus. 44, 16

Ecce sacérdos magnus, qui in diébus suis plácuít Deo et invéntus est justus. *V. Eccl. 44, 20.* Non est invéntus similis illi, qui conserváret legem Excélsi.

Behold a great priest, who in his days pleased God and was found just. *V. Eccl. 44, 20.* There was not any found like to him, who kept the law of the Most High.

Allelúja, allelúja. *V. Dan. 12, 3.* Qui docti fúerint, fulgébunt quasi splendor firmaménti. Allelúja.

Alleluia, alleluia. *Dan. 12, 3.* They that are learned shall shine as the brightness of the firmament. Alleluia.

Tract. Ps. 91, 2, 3, 5

Bonum est confitéri Dómino, et psállere nómini tuo Altíssime. *V. Ad annuntiándum mane misericórdiam tu-*

It is good to give praise to the Lord, and to sing to Thy name, O Most High. *V. To show forth Thy mercy in the morn-*

ing, and Thy truth in the night.
V. For Thou hast given me, O
 Lord, a delight in Thy doings,
 and in the works of Thy hands
 I shall rejoice.

Creed, page 765.

Offertory. *Ps. 72, 28*

It is good for me to adhere
 to my God, to put my hope in
 my Lord, that I may declare
 all Thy praises in the gates of
 the daughter of Sion. Alleluia.

am, et veritatem tuam per
 noctem. *V.* Quia delectasti
 me, Dómine, in factúra tua,
 et in opéribus mánuum tuar-
 um exsultábo.

Mihi autem adhærere Deo
 bonum est, pónere in Dómino
 Deo spem meam: ut annún-
 tiem omnes prædicatiónes
 tuas in portis filia Sion. Alle-
 lúja.

Offertory Prayers, page 767.

Secret

WE OFFER this sacrifice
 unto Thee, O Lord, for
 an odor of sweetness; grant
 that, taught by the instruction
 and example of blessed Robert,
 we may with enlarged heart
 run the way of Thy command-
 ments. Through our Lord.

HÓSTIAS tibi, Dómine, in
 odórem suavitátis of-
 férimus; et præsta ut beáti
 Robérti mónitis et exemplis
 edócti, per sémitam manda-
 tórum tuórum dilatáto corde
 currámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. *Matt. 5, 14*

You are the light of the
 world: so let your light shine
 before all men that they may
 see your good works and glorify
 your Father Who is in heaven.
 Alleluia.

Vos estis lux mundi: sic lú-
 ceat lux vestra coram homini-
 bus, ut videant ópera vestra
 bona, et glorificent Patrem
 vestrum qui in cælis est. Alle-
 lúja.

Postcommunion

MAY the sacraments which
 we have received, O
 Lord, our God, inflame us with
 that fire of love which ardently
 consumed blessed Robert and
 led him to spend himself con-
 tinually for Thy Church.
 Through our Lord.

SACRAMÉNTA, quæ sumpsi-
 mus, Dómine, Deus nos-
 ter, in nobis foveant caritátis
 ardórem: quo beátus Robér-
 tus veheménter accénsus, pro
 Ecclesiá tua se júgiter impen-
 débat. Per Dóminum.

Concluding Prayers, page 793.

MAY 15—ST. JOHN BAPTIST DE LA SALLE 1021

May 14—*St. Boniface, Martyr (Red)*

Simple

Mass, Protexisti, page 1328, except:

Prayer

DAQUÆSUMUS, omnipotens Deus: ut, qui beāti Bonifātii Mártyris tui solémnia cólimus, ejus apud te intercessionibus adjuvémur. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, keeping the festival of Thy blessed martyr, Boniface, we may be helped by his intercession with Thee. Through our Lord.

Secret

MUNÉRIBUS nostris quæsumus Dómine precibusque susceptis: et cœlestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

RECEIVE, we beseech Thee, O Lord, our offerings and prayers: cleanse us by virtue of these heavenly mysteries and graciously hear us. Through our Lord.

Postcommunion

REFÉCTI participatióne múnieris sacri, quæsumus Dómine Deus noster: ut cujus exséquimur cultum, intercedente beáto Bonifatio. Mártyre tuo atque Pontifice, sentiámus effectum. Per Dóminum.

OUR strength renewed from having shared in Thy Sacred Gift, we beseech Thee, O Lord our God, that by the intercession of Blessed Boniface, Thy Martyr and Bishop, we may ever feel the mighty power of the Sacrament we worship. Through our Lord.

May 15—*St. John Baptist de la Salle, Confessor*

(White)

Double

Mass, Os justi, page 1349, except:

Prayer

DEUS, qui ad christiánam páuperum eruditiónem, et ad juvéntam in via veritátis firmándam, sanctum Joánnem Baptistam Confesórem excitásti, et novam per eum in Ecclésia familiam collegísti: concéde propítius; ut

O god, Who, for the Christian instruction of the poor, and the strengthening of the young in the way of truth, didst raise up St. John Baptist, the confessor, and, through him, didst gather a new family within Thy Church, mercifully

grant that, by his intercession and example, fervent in zeal for Thy glory and the salvation of souls, we may be enabled to become sharers of his crown in heaven. Through our Lord. ejus intercessióne et exémplo, stúdio glóriæ tuæ in animárum salúte fervéntes, ejus in cœlis corónæ participes fieri valeámus. Per Dóminum.

Gospel. Matt. 18, 1-5

✠ Continuation of the Holy Gospel according to St. Matthew. ✠ Sequéntia sancti Evangélii secúndum Matthæum.

AT THAT time, the disciples came to Jesus saying: Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them and said: Amen I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name receiveth Me.

IN ILLO témpore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno cœlorum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cœlorum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cœlorum. Et qui suscepérit unum párvulum talem in nómine meo, me súscipit.

May 16—*St. Ubalduſ, Biſhop, Confessor (White)*

Semi-double

Maſs, Statuit ei, page 1337, except:

Prayer

BE PLEASED to beſtow upon uſ Thine aſſiſtance, we beſeech Thee, O Lord, and, by the interceſſion of bleſſed Ubalduſ, Thy confeſſor and biſhop, ſtretch forth over uſ the right hand of Thy mercy againſt all the craft of the devil. Through our Lord. **A**UXILIUM tuum nobis, Dómine, quæſumus, placátus impénde: et, interceſſióne beáti Ubáldi Confeſſóris tui atque Pontificis, contra omnes diáboli nequítias délixeram ſuper noſ tuæ propitiatiónis exténde. Per Dóminum.

May 17—**St. Paschal Baylon**, Confessor (*White*)*Double**Mass, Os justi, page 1349, except:**Prayer*

DEUS, qui beátum Paschá-
lem Confessórem tuum
mirífica erga córporis et sán-
guinis tui sacra mystéria di-
lectióne decorásti: concéde
propítius; ut, quam ille ex hoc
divíno convívio spíritus percé-
pit pinguédinem, eámdem et
nos percípere mereámur: Qui
vivis.

O GOD, Who didst adorn
blessed Paschal, Thy con-
fessor, with a wonderful love
for the sacred mysteries of Thy
body and blood, mercifully
grant that we, too, may be
worthy to feel the same unc-
tion of the spirit which he re-
ceived from this divine ban-
quet. Who livest.

May 18—**St. Venantius**, Martyr (*Red*)*Double*

Mass, Protexisti, page 1328; if this feast is celebrated after the Paschal season the Mass will be In virtute, page 1309, and the Gospel from the Mass, Statuit, page 1304, with the proper prayers, as follows:

Prayer

DEUS, qui hunc diem beáti
Venántii Mártiris tui
triúmpho consecrásti: exáudi
preces pópuli tui, et præsta;
ut, qui ejus mérita venerámur,
fidel constántiam imitémur.
Per Dóminum.

O GOD, Who hast conse-
crated this day to the tri-
umph of blessed Venantius,
Thy martyr, harken to the
prayers of Thy people, and
grant that we, who venerate
his merits, may imitate the
constancy of his faith. Through
our Lord.

Secret

HANC oblatiónem, omnípo-
tens Deus, beáti Venán-
tii mérita tibi reddant accép-
tam: ut, ipsíus subsidiis ad-
júti, glóriæ ejus consórtes ef-
ficiámur. Per Dóminum.

MAY the merits of blessed
Venantius render this
oblation acceptable to Thee, O
almighty God, that, being as-
sisted by his help, we may be
made sharers of his glory.
Through our Lord.

Postcommunion

SÚMPSIMUS, Dómine, ætér-
næ vitæ sacraménta, te
humíliter deprecántes: ut,
beáto Venántio Mártire tuo

WE HAVE partaken, O Lord,
of the sacrament of
eternal life, humbly beseeching
Thee, that by the prayer of

blessed Venantius in our behalf pro nobis deprecante, véniam
it may gain for us pardon and nobis concilient, et grátiam.
grace. Through our Lord. Per Dóminum.

May 19—**St. Peter Celestine**, Pope, Confessor

(White)

Double

Mass, Si diligis me, page 1302, except Prayer as below:

St. Pudentiana, Virgin (White)

Prayer

O God, Who didst raise blessed Peter Celestine to the sublime height of the pontificate, and didst teach him to prefer humility to that dignity, mercifully grant that we may have the grace by his example to disdain all the things of the world, and the happiness to attain the rewards promised to the humble. Through our Lord.

Commemoration of St. Pudentiana. Prayer, Secret and Post-communion from the Mass, Dilexisti, page 1370.

May 20—**St. Bernardine of Siena**, Confessor

(White)

Semi-double

Mass, Os justi, page 1349, except:

Prayer

O LORD Jesus, Who didst bestow on blessed Bernardine, Thy confessor, a singular love of Thy holy name, by his merits and intercession, we beseech Thee, graciously pour upon us the spirit of the love of Thee. Who livest.

DÓMINE Jesu, qui beáto Bernardino, Confessóri tuo, exímium sancti nóminis tui amórem tribuísti: ejus, quæsumus, méritis et intercessióne, spíritum nobis tuæ dilectiónis benignus infúnde: Qui vivis.

Second Prayer, Concede nos, and accompanying Secret and Postcommunion of our Blessed Lady, page 824. Third for the Church or Pope, page 825.

Gospel of the Common of Holy Abbots, At that time Peter said to Jesus, page 1358.

May 25—**St. Gregory VII, Pope, Conf. (White)****Double****St. Urban I, Pope, Martyr (White)***Mass, Si diligis me, page 1302, except:***Prayer**

DEUS, in te sperantium fortitúdo, qui beátum Gregórium, Confessórem tuum atque Pontificem, pro tuénda Ecclésiæ libertáte, virtúte constántiæ roborásti: da nobis, ejus exémplo et intercessióne, ómnia adversántia fórtiter superáre. Per Dóminum.

O god, the strength of them that trust in Thee, Who didst fortify blessed Gregory, Thy Confessor and Pontiff, with the virtue of constancy, for the defense of the liberty of the Church, grant us by his example and intercession courageously to overcome all adversities. Through our Lord.

*Commemoration of St. Urban.***Prayer**

DEUS, qui Ecclésiám tuam in apostólicæ petre soliditáte fundátam, ab infernárum éruis terróre portárum: præsta, quæsumus, ut intercedénte beáto Urbáno Mártire tuo atque Summo Pontífice, in tua veritáte persistens; continúa securitáte muniátur. Per Dóminum.

O god, Who didst establish Thy church upon the most firm foundation of an apostolic rock in order to deliver her from the dreadful powers of hell, grant her, we beseech Thee, that through the intercession of the blessed Urban, Thy Martyr and Supreme Pontiff, she may adhere always to Thy truth so as to enjoy at all times a sure defense. Through our Lord.

Secret

MÚNERA, quæ tibi, Dómine, lætántes offérimus, súscipe benígnus, et præsta: ut intercedénte beáto Urbano Ecclésia tua et fidei integritáte lætétur, et témporum tranquillitáte semper exúltet Per Dóminum.

RECEIVE, O Lord, in Thy loving kindness the joyful offering of our gifts, and through the intercession of blessed Urban grant that Thy Church may enjoy integrity of faith and rejoice in the tranquillity of peaceful times. Through our Lord.

Postcommunion

MULTÍPLICA, quæsumus Dómine, in Ecclésia tua spíritum grátiae, quem dedísti: ut beáti Urbani Mártiris tui atque Summi Pontí-

INCREASE, we beseech Thee, O Lord, in Thy Church the spirit of grace Thou hast given her: that through the prayers of the blessed Urban Thy Mar-

tyr and Supreme Pontiff, the flock may never fail in obedience to their shepherd nor the shepherd in the faithful care of his flock. Through our Lord.

May 26—*St. Philip Neri, Confessor (White)*

Double

St. Eleutherius, Pope, Martyr

The Beginning of Mass, page 756.

Introit. Rom. 5, 5

THE charity of God is poured forth in our hearts, by His Spirit dwelling within us. *Ps. 102, 1.* Bless the Lord, O my soul; and let all that is within me bless His holy name. *V. Glory.*

QUÁRITAS Dei diffúsa est in córdibus nostris, per inhabitántem Spíritum ejus in nobis. *Ps. 102, 1.* Bénedic, ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto ejus. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst exalt blessed Philip, Thy confessor, with the glory of Thy saints, mercifully grant that we, who are gladdened by his feast, may profit by the example of his virtues. Through our Lord.

DEUS, qui beátum Philíp-pum Confessórem tuum, Sanctórum tuórum glória sublimásti: concéde propítius; ut cujus solemnitate lætámur, ejus virtútum proficiámus ex-émplo. Per Dóminum.

Commemoration of St. Eleutherius. Prayer from the Mass, Si diligis me, page 1302.

Lesson. Wis. 7, 7-14

Lesson from the Book of Wisdom. *Lectio libri Sapientiae.*

I WISHED, and understanding was given me; and I called, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect

O PRÁVI, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illius: nec comparávi illi lápidem pretiósus: quóniam omne aurum in comparatióne illius, aréna est exígua, et tamquam lutum aestimábitur

argéntum in conspéctu illius. Super salútem et spéciem diléxi illam et propósui pro luce habére illam: quóniam inextinguibile est lumen illius. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illius, et lætátus sum in ómnibus: quóniam antecédébat me ista sapiéntia et ignorábam quóniam horum ómnium mater est. Quam sine fictióne didici, et sine invidia commúnico, et honestátem illius non abscondo. Infinitus enim thesáurus est homínibus quo qui usi sunt, participes facti sunt, amicitiae Dei, propter disciplinæ dona commendati.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. Ps. 33, 12, 6

Venite, filii, audite me: timórem Dómini docébo vos. *V.* Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur. Allelúja, allelúja. *V. Thren. 1, 13.* De excélsó misit ignem in óssibus meis, et erudívit me. Allelúja. Come, children, harken to me: I will teach you the fear of the Lord. *V.* Come ye to Him, and be enlightened: and your faces shall not be confounded. Alleluia, alleluia. *V. Lam. 1, 13.* From above He hath sent a fire into my bones, and hath instructed me. Alleluia.

Greater Alleluia

Allelúja, allelúja. *V. Thren. 1, 13.* De excélsó misit ignem in óssibus meis, et erudívit me. Allelúja. *V. Ps. 38.* Concáluit cor meum intra me: et in meditatione mea exardéscet ignis. Allelúja. Alleluia, alleluia. *V. Lam. 1, 13.* From above He hath sent a fire into my bones, and hath instructed me. Alleluia. *V. Ps. 38.* My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

Gospel, Let your loins be girt, from the Mass Os justi, page 1351.

Munda Cor Meum, page 763.

Offertory. Ps. 118, 32

I have run the way of Thy commandments, when Thou didst enlarge my heart.

Viam mandatorum tuorum cucurri cum dilatasti cor meum.

Secret

LOOK with satisfaction, we beseech Thee, O Lord, upon the sacrifices here before Thee, and grant that the Holy Spirit may kindle within us that fire with which He miraculously penetrated the heart of blessed Philip. Through . . . in the unity of the same.

SACRIFICIIS præséntibus, quæsumus, Dómine, inténde placátus: et præsta; ut illo nos igne Spíritus Sanctus inflámmet, quo beáti Philippi cor mirabíliter penetrávit. Per Dóminum . . . in unitate ejúsdem.

Commemoration of St. Eleutherius. Second Secret from Mass Si diligis me, page 1302

Preface No. 13, page 816.

Communion. Ps. 83, 3

My heart and my flesh have rejoiced in the living God. (P. T. Alleluia).

Cor meum et caro mea exultavérunt in Deum vivum. (T. P. Allelúja).

Postcommunion

REGALED with heavenly delights, O Lord, we pray Thee, that, by the merits of blessed Philip, Thy confessor, and after his example, we may ever seek those things by which we truly live. Through our Lord.

CÆLÉSTIBUS, Dómine, pasti deliciis: quæsumus; ut beáti Philippi Confessóris tui méritis et imitatione, semper eadém, per quæ veráciter vivimus, appetámus. Per Dóminum.

Commemoration of St. Eleutherius. Second Postcommunion from Mass Si diligis me, page 1302.

Concluding Prayers, page 793.

May 27—St. Bede, Confessor, Doctor of the Church

(White)

Double

Mass, In medio, page 1344, except Prayer as below:

St. John II, Pope, Martyr (Red)

Mass Si diligis me, page 1302.

Prayer

O GOD, Who dost enlighten Thy Church with the

DEUS, qui Ecclesiam tuam beáti Bedæ Confessóris

tui atque Doctóris eruditíone learning of blessed Bede, Thy
claríficas: concéde propítius confessor and doctor, merci-
fámulis tuis; ejus semper il- fully grant Thy servants ever
lustrári sapiéntiæ et méritis to be illuminated by his wis-
adjuvári. Per Dóminum. dom and assisted by his merits.
Through our Lord.

*Commemoration of St. John the Pope, Prayer, Secret and Post-
communion from the Mass Si diligis me, page 1302; Preface No.
13, page 816.*

May 28—*St. Augustine of Canterbury, Bishop.*

Confessor (*White*)

Double

Mass, Sacerdotes tui, page 1341, except:

Prayer

Deus, qui Anglórum gentes
prædicatíone et mirá-
culis beáti Augustíni Confes-
sóris tui atque Pontíficis, veræ
fidei luce illustráre dignátus
es: concéde; ut, ipso interve-
niénte, errántium corda ad
veritátis tuæ rédeant unitá-
tem, et nos in tua simus vol-
untáte concórdes. Per Dómi-
num.

O god, Who didst vouchsafe
to illumine the English
people with the light of the
true faith by the preaching and
miracles of blessed Augustine,
Thy confessor and bishop,
grant that, by his intercession,
the hearts of those who err
may return to the unity of the
truth and that we may be of
one mind in Thy will. Through
our Lord.

Epistle. 1 Thess. 2, 2-9

Lectio Epistolæ beáti Pauli
Apóstoli ad Thessalonicénses.

Lesson from the Epistle of
blessed Paul the Apostle to the
Thessalonians.

FRATRES: Fidúciám habúi-
mus in Deo nostro lo-
qui ad vos Evangélium Dei
in multa sollicitúdine. Ex-
hortátio enim nostra non de
erróre, neque de immundítia,
neque in dolo, sed sicut pro-
báti sumus a Deo, ut crederétur
nobis Evangélium: ita
lóquimur, non quasi homi-

BRETHREN, we had confi-
dence in our God to
speak unto you the gospel of
God in much carefulness. For
our exhortation was not of
error, nor of uncleanness, nor
in deceit. But as we were ap-
proved by God that the gospel
should be committed to us:
even so we speak, not as pleas-

ing men, but God, Who proveth our hearts. For neither have we used at any time the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness: nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children: so desirous of you, we would gladly impart unto you not only the gospel of God, but also our own souls; because you were become most dear unto us. For, you remember, brethren, our labor and toil: working night and day lest we should be chargeable to any of you, we preached unto you the gospel of God.

Gospel, At that time, the Lord appointed, as on feast of St. Mark, page 989.

nibus placéntes, sed Deo qui probat corda nostra. Neque enim aliquándo fúimus in sermóne adulationis, sicut scitis: neque in occasióne avaritiæ: Deus testis est: nec queréntes ab homínibus glóriam, neque a vobis, neque ab aliis; cum possémus vobis óneri esse ut Christi Apóstoli; sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat filios suos. Ita desiderántes vos, cupide volebámus trádere vobis non solum Evangélium Dei, sed étiam ánimas nostras: quóniam caríssimi nobis facti estis. Mémoires enim estis, fratres, laboris nostri, et fatigatiónis: nocte ac die operántes, ne quem vestrum gravarémus, prædicávimus in vobis Evangélium Dei.

Secret

WE OFFER sacrifice unto Thee, O Lord, on the solemnity of blessed Augustine, Thy bishop and confessor, humbly beseeching that the sheep which have gone astray may return to the one fold and be nourished with this food of salvation. Through our Lord.

SACRIFICIUM tibi offérimus, Dómine, in solemnitate beáti Augustini Pontíficis et Confessóris tui, humíliter deprecántes: ut oves, quæ periérrunt, ad unum ovile revérsæ hoc salutári pábulo nutriántur. Per Dóminum.

Postcommunion

REFRESHED with the victim of salvation, we supplicate Thee, O Lord, that, through the intercessory patronage of blessed Augustine, it may always and everywhere be offered to Thy name. Through our Lord.

HÓSTIA salutári refécti: te, Dómine, súpplices exorámus; ut eádem, beáti Augustini interveníente suffrágio, in omni loco nómini tuo júgiter immoléetur. Per Dóminum.

May 29—*St. Mary Magdalen dei Pazzi, Virgin*
(*White*)

Semi-double

Mass, Dilexisti, page 1370, except:

Prayer

DEUS, virginitatis amátor, **O** GOD, Who lovest chastity, qui beátam Mariam and didst adorn blessed Magdalénam Virginem, tuo Mary Magdalen, the virgin, amóre succénsam, cœléstibus with heavenly gifts, grant that donis decorásti: da; ut, in purity and charity we may quam festíva celebritáte ve imitate her whom we venerate nerámur, puritáte et caritáte with this festive celebration. imitémur. Per Dóminum. Through our Lord.

May 30—*St. Félix II, Pope, Martyr (Red)*

Simple

Mass, Si diligis me, page 1302.

May 31 - *Feast of the Blessed Virgin Mary, Queen*
Page 1298g

Commemoration of St. Petronilla, Virgin, Page 1370

June 1—*St. Angela Merici, Virgin (White)*

Double

Mass, Dilexisti, Page 1370, except:

Prayer

DEUS, qui novum per beá- **O** GOD, Who hast willed that, tam Angelam sacrá- through blessed Angela, rum virginum collégium in a new family of consecrated Ecclesia tua floréscere voluisti; da nobis, ejus intercessi- virgins should flourish in Thy Church, grant us, through her sione, angélicis móribus ví- intercession, to lead an angelic vere; ut, terrénis ómnibus ab- life, that, putting aside all dicátis, gáudiis pérfrui me- earthly joys, we may deserve reámur ætérnis. Per Dómi- to attain those that are eternal. Through our Lord. num.

Secret

HÓSTIA, Dómine, quam **M**AY the victim which we tibi beátæ Angelæ me- offer Thee, O Lord, ven- móriam recoléntes offerimus, erating the memory of blessed et nostræ pravitátis véniam Angela, both obtain the pardon

of our evil deeds and win for implóret, et grátia tua nobis
us the gifts of Thy grace. dona concíliet. Per Dóminum.
Through our Lord.

Postcommunion

REFRESHED with heavenly food, O Lord, we humbly beg Thee, that, by the prayers and example of blessed Angela, being cleansed of every stain, we may be pleasing to Thee both in body and in soul. Through our Lord.

QUÆLÉSTI alimónia refécti, súpplíces te, Dómine, deprecámur: ut beátæ Angelæ précíbus et exémplo, ab omni labe mundáti et corpore tibi placeámus et mente. Per Dóminum.

June 2—**Sts. Marcellinus, Peter and Erasmus,**
Martyrs (*Red*)

Simple

For the Mass to be said in Paschal-time, in place of the following see directions at the end of this Mass.

Introit of the Mass of the Holy Forty Martyrs, page 940.

Prayer

O God, Who dost gladden us with the annual feast of Thy blessed martyrs, Marcellinus, Peter, and Erasmus, grant, we beseech Thee, that as we rejoice in their virtues, we may be quickened by their example. Through our Lord.

DEUS, qui nos ánnua beatorum Mátyrum tuorum Marcellini, Petri atque Erásmi solemnitate lætíficas: præsta, quæsumus; ut, quorum gaudémus méritis, accendámur exémpilis. Per Dóminum.

Epistle of the Fourth Sunday after Pentecost, page 653.

Gradual. Ps. 33, 18, 19

The just cried, and the Lord heard them, and delivered them out of all their troubles. *V.* The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

Clamavérunt justí, et Dóminus exaudivit eos: et ex ómnibus tribulatióibus eórum liberávit eos. *V.* Juxta est Dóminus his, qui tribuláto sunt corde: et húmiles spiritu salvábit.

Alleluia, alleluia. *V. John 15, 16.* I have chosen you out of the world, that ye should go, Allelúja, allelúja. *Joan 15, 16.* *V.* Ego vos elégi de mundo, ut eátis et fructum afferátis;

et fructus vester máneat. Al- and bring forth fruit, and that
lelúja. your fruit should endure. Al-
leluia.

Gospel, When you shall hear of wars, from the Mass Intret, page 1319.

Offertory. Ps. 31, 11

Lætámini in Dómino, et Be glad in the Lord, and re-
exsultáte, justí: et gloriá- joice ye just; and glory all ye
mini, omnes recti corde. right of heart.

Secret

HÆC hóstia, quæsumus, **M**AY this sacrifice, which
Dómine, quam sanctó- we offer in commemora-
rum Mártýrum tuórum nata- tion of Thy holy martyrs, O
lítia recenséntes offérimus: Lord, both loose the bonds of
et víncula nostræ pravítátis our base instincts and win us
absólvat, et tuæ nobis miseri- the gifts of Thy mercy.
córdiæ dona concíliet. Per Through our Lord.
Dóminum.

Communion. Wis. 3, 1-3

Justórum ánimæ in manu The souls of the just are in
Dei sunt, et non tanget illos the hand of God, and the tor-
torméntum malítiæ: visi sunt ment of malice shall not touch
óculis insipiéntium mori: them; in the sight of the un-
illi autem sunt in pace. wise they seemed to die, but
they are in peace.

Postcommunion

SACRO múnere satiáti, súp- **R**EGALED with Thy sacred
plices te Dómine depre- gift, we beseech Thee,
cámur: ut quod débitæ ser- O Lord, that what we celebrate
vitútis celebrámus officio, sal- in the fulfilment of our boun-
vatiónis tuæ sentiámus aug- den service, we may feel as the
méntum. Per Dóminum. increase of Thy salvation.
Through our Lord.

If this feast is celebrated in Paschal-time, the Mass (in place of the foregoing) is Sancti tul, page 1333, with Prayer, Epistle, Secret and Postcommunion as in the foregoing Mass, but the Gradual is omitted and the following verse is added to the alleluia verse:

V. Pretiósá in conspéctu V. Precious in the sight of
Dómini mors sanctórum ejus. the Lord is the death of His
Allelúja. saints. Alleluia.

June 4—*St. Francis Caracciolo, Confessor (White)**Double*

The Beginning of Mass, page 756.

Introit. Ps. 21, 1, 5; 68, 10

MY HEART is become like wax melting in the midst of my bowels: for the zeal of Thy house hath eaten me up. (*P. T. Alleluia, alleluia.*) *Ps. 72, 1.* How good is God to Israel: to them are of a right heart. *V. Glory.*

FACTUM est cor meum tamquam cera liquescens in médio ventris mei: quóniam zelus domus tuæ comédit me (*T. P. Allelúja, allelúja.*) *Ps. 72, 1.* Quam bonus Israel Deus: his, qui recto sunt corde. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst adorn blessed Francis, as the founder of a new order, with the spirit of prayer and the love of penance, grant Thy servants to make such progress in imitating him that, by prayer without ceasing, and by bringing the body into subjection, they may deserve to attain heavenly glory. Through our Lord.

DEUS, qui beátum Franciscum, novi órdis institutórem, orándi stúdio et peniténtiæ amóre decorásti: da fámulis tuis in ejus imitatioe ita profícere; ut, semper orántes et corpus in servitútem redigéntes, ad cæléstem glóriam perveníre mereántur. Per Dóminum.

*Lesson. Wis. 4, 7-14*Lesson from the Book of Wisdom. *Lectio libri Sapientíæ.*

THE just man, if he be prevented with death, shall be in rest. For venerable age is not that of long time, nor counted by the number of years; but the understanding of a man is gray hairs. And a spotless life is old age. He pleased God and was beloved, and living among sinners he was translated. He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth

IUSTUS, si morte præoccupátus fúerit, in refrigerio erit. Senéctus enim venerabilis est non diutúrna, neque annórum número computáta: cani autem sunt sensus hóminis, et ætas senectútis vita immaculáta. Placens Deo factus est diléctus, et vivens inter peccatóres translátus est. Raptus est ne malítia mutáret intelléctum ejus, aut ne fictio decíperet ánimam illius. Fascinatio enim nugacitátis obscurat bona, et in-

constántia concupiscéntiæ transvértit sensum sine malitia. Consummátus in brevi explévit témpora multa, plá-cita enim erat Deo ánima illíus: propter hoc properávit edúcere illum de médio iniquitátum.

good things, and the wandering of concupiscence overturneth the innocent mind. Being made perfect in a short space, he fulfilled a long time. For his soul pleased God: therefore He hastened to bring him out of the midst of iniquities.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. Ps. 41, 2

Quemádmódum desidérat cervus ad fontes aquárum: ita desidérat ánima mea ad te, Deus. *V. Ps. 41, 3.* Sítívit ánima mea ad Deum fortem vivum.

As the hart panteth after the fountains of waters, so my soul panteth after Thee, O God. *V. Ps. 41, 3.* My soul hath thirsted after the strong living God.

Allelúja, allelúja. *V. Ps. 72, 26.* Defécit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in ætérnum. Allelúja.

Alleluia, alleluia. *V. Ps. 72, 26.* My flesh and my heart hath fainted away. Thou art the God of my heart, and the God that is my portion forever. Alleluia.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 64, 5.* Beátus quem elegísti, et assumpsísti: inhabitábit in átriis tuis. Allelúja. *V. Ps. 111, 9.* Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi. Allelúja.

Alleluia, alleluia. *V. Ps. 64, 5.* Blessed is he whom Thou hast chosen and taken to Thee; he shall dwell in Thy courts. Alleluia. *V. Ps. 111, 9.* He hath distributed, He hath given to the poor, His justice remaineth for ever and ever. Alleluia.

Munda Cor Meum, page 763.

Gospel, Let your loins be girt, from the Mass Os justi, page 1351.

Offertory. Ps. 91, 13

Justus ut palma florébit; sicut cedrus Líbani multiplicábitur. (T. P. Allelúja.)

The just man shall flourish like the palm-tree, he shall grow up like the cedar of Libanus. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

DA NOBIS, clementissime Jesu: ut præclára beáti Francísci mérita recolén-

GRANT US, O most merciful Jesus, that, while celebrating the noble virtues of

blessed Francis, we, being enkindled with the same fire of charity that burned within him, may be able to stand worthily about Thy sacred table. Who livest.

tes, eódem nos, ac ille, caritá-tis igne succénsi, digne in circúitu sacre hujus mensæ tuæ esse valeámus: Qui vivis.

Preface for Weekdays, page 775.

Communion. Ps. 30, 20

O how great is the multitude of Thy sweetness, O Lord, which Thou hast hidden from them that fear Thee! (P. T. Alleluia.)

Quam magna multitúdo dulcédinis tuæ, Dómine, quam abscondisti timéntibus te! (T. P. Allelúja.)

Postcommunion

LET the happy memory of the most holy sacrifice, which we have this day offered to Thy majesty on the solemn feast of blessed Francis, ever endure in our minds together with its fruits. Through our Lord.

SACROSÁNTI sacrificii, quæsumus, Dómine, quod hódie in solemnitate beati Francisci tuæ obtúlimus majestáti, grata semper in mentibus nostris memória perseveret, et fructus. Per Dóminum.

Concluding Prayers, page 793.

June 5—**St. Boniface**, Bishop, Martyr (*Red*)

Double

The Beginning of Mass, page 756.

Introit. Is. 65, 19, 23

I WILL rejoice in Jerusalem, and joy in My people, and the voice of weeping shall no more be heard in her, nor the voice of crying. My elect shall not labor in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their posterity with them. (P. T. Alleluia, alleluia.) Ps. 43, 2. We have heard, O God, with our ears: our

EXSULTÁBO in Jerúsalem, et gaudébo in pópulo meo: et non audiétur in eo ultra vox fletus et vox clamóris. Elécti mei non laborábunt frustra, neque generábunt in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis. (T. P. Allelúja, allelúja.) Ps. 43, 2. Deus, áuribus nostris audívimus: patres nostri nar-

ravérunt opus, quod operátus fathers have declared to us
es in diébus eórum. *V.* Glória the work Thou hast wrought
Patri. in their days. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui, multitudinem
populórum, beáti Boni-
fátii Mártiris tui atque Pon-
tificis zelo, ad agnitiónem tui
nóminis vocáre dignátus es:
concéde propítius; ut, cujus
solémnia cólimus, étiam pa-
trocinia sentiámus. Per Dó-
minum.

O GOD, Who didst vouch-
safe to call a multitude
of peoples to the knowledge of
Thy name by means of the
zeal of blessed Boniface, Thy
martyr and bishop, mercifully
grant that, as we venerate his
festival, we may experience
the benefits of his protection.
Through our Lord.

Lesson, Let us now praise, from the Mass of the Seven Holy Founders, February 12, page 919.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. 1 Peter 4, 13-14

Communicántes Christi
passiónibus gaudéte, ut in
revelatióne glóriæ ejus gau-
deátis exsultántes. *V.* Si ex-
probrámini in nómine Christi,
beáti éritis: quóniam quod
est honóris, glóriæ, et virtútis
Dei, et qui est ejus Spíritus,
super vos requiescet. Allelú-
ja, allelúja. *V.* Is. 66, 12. De-
clinábo super eum quasi flú-
vium pacis, et quasi torréntem
inundántem glóriam. Alle-
lúja.

Partaking of the sufferings
of Christ, rejoice, that when
His glory shall be revealed, you
may also be glad with exceed-
ing joy. *V.* If you be reproached
for the name of Christ, you
shall be blessed: for that
which is of the honor, glory,
and power of God, and that
which is His spirit resteth
upon you. Alleluia, alleluia.
Is. 66, 12. I will bring upon
him as it were a river of peace,
and as an overflowing torrent
the glory. Alleluia.

Greater Alleluia

Allelúja, allelúja. *V.* Is. 66,
10-14. Lætámini cum Jerúsá-
lem, et exsultáte in ea omnes,
qui dilígitis Dóminum. Alle-
lúja. *V.* Vidébitis, et gaudébit
cor vestrum: cognoscétur ma-
nus Dómini servis ejus. Alle-
lúja.

Alleluia, alleluia. *V.* Is. 66,
10, 14. Rejoice with Jerusalem,
and be glad with her, all you
that love the Lord. Alleluia.
V. You shall see, and your
heart shall rejoice, the hand
of the Lord shall be known to
His servants. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus seeing, from the Mass of All Saints, page 1267.

Creed, page 765.

Offertory. Ps. 15, 78

I will bless the Lord Who hath given me understanding: I set the Lord always in my sight; for He is at my right hand, that I be not moved. (P.T. Alleluia.)

Benedicam Dóminum, qui tribuit mihi intelléctum: vidébam Deum in conspéctu meo semper, quóniam a dextris est mihi ne commóvear. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

LET Thy plenteous blessing descend upon these offerings, O Lord, both mercifully to work our sanctification and to make us rejoice in the solemnity of St. Boniface, Thy martyr and bishop. Through our Lord.

SUPER has hóstias, Dómine, quæsumus, benedíctio copiósa descéndat: quæ et sanctificatióem nostram misericórditer operétur: et de sancti Bonifáti Mártiris, tui atque Pontificis fáciat sollemnitate gaudére. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Apoc. 3, 21

To Him that shall overcome, I will give to sit with Me in My throne: as I also have overcome, and am set down with My Father in His throne. (P.T. Alleluia.)

Qui vicerit, dabo ei sedére mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno ejus. (T. P. Allelúja.)

Postcommunion

SANCTIFIED, O Lord, by this saving mystery, we beseech Thee that the loving prayer of St. Boniface, Thy martyr and bishop, by whose patronage Thou hast given us to be governed, may never be wanting. Through our Lord.

SANCTIFICÁTI, Dómine, salutári mystério: quæsumus; ut nobis sancti Bonifáti Mártiris tui atque Pontificis pia non desit orátio, cujus nos donásti patrocinio gubernári. Per Dóminum.

Concluding Prayers, page 793.

June 6—**St. Norbert**, Bishop, Confessor (*White*)

Double

Mass, Statuit ei, page 1337, except:

Prayer

DEUS, qui beátum Norbertum, Confessórem tuum atque Pontíficem, verbi tui præcónem exímium effecísti, et per eum Ecclésiám tuam nova prole fecundásti: præsta, quæsumus; ut, ejúsdem suffragántibus méritis, quod ore simul et ópere dócuit, te adjuvánte, exercére valeámus. Per Dóminum.

O GOD, Who didst make blessed Norbert, Thy confessor and bishop, an excellent preacher of Thy word, and through him didst cause Thy Church to bring forth a new progeny, grant, we beseech Thee, that, by the intercession of his merits, we may have the strength, with Thine assistance, to practice what he, both by word and work, hath taught us. Through our Lord.

June 9—**Sts. Primus and Felician**, Martyrs (*Red*)

Simple

Introit from the Mass, Sapientiam, page 1321 (for direction when this Mass is said in Paschal-time see note at end of this Mass).

Prayer

HAC NOS, quæsumus, Dómine, sanctórum Mártýrum tuórum Primi et Feliciáni semper festa sectári: quorum suffrágiis protectiõnis tuæ dona sentiámus. Per Dóminum.

GRANT US, we beseech Thee, O Lord, ever to observe worthily the festival of Thy holy martyrs, Primus and Felician, by whose intercession may we experience the gifts of Thy protection. Through our Lord.

Lesson from the Mass, Sapientiam, page 1322.

Gradual. Ps. 88, 6, 2

Confitebuntur cæli mirabilia tua, Dómine: étenim veritátem tuam, in ecclésiá sanctórum. *V.* Misericórdias tuas, Dómine, in ætérnum cantábo: in generatióne et progénie.

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints. *V.* Thy mercy, O Lord, I will sing forever, to generation and generation.

Allelúja, allelúja. *V.* Hæc est vera fraternitas, quæ vicit mundi crimina: Christum se-

Alleluia, alleluia. *V.* This is the true brotherhood which overcame the wickedness of

the world; it followed Christ, cūta est, inclyta tenens regna
attaining the noble kingdom cælestia. Allelūja.
of heaven. Alleluia.

Gospel, I praise Thee, O Father, from the Mass of St. Paul, Hermit, page 865.

Offertory. Ps. 67, 36

God is wonderful in His	Mirābilis Deus in sanctis
saints: the God of Israel is He	suis: Deus Israël, ipse dabit
Who will give power and	virtutem, et fortitudinem
strength to His people: blessed	plebi suæ: benedictus Deus,
be God. Alleluia.	allelūja.

Secret

MAY the offering be acceptable to Thee, O Lord, which is to be consecrated on the festival of the precious martyrdom, that it may both purify us of our sins and commend to Thee the prayers of Thy servants. Through our Lord.

FIAT tibi, quæsumus, Dómine, hóstia sacránda placábilis, pretiósí celebrátate martyrii: quæ et peccáta nostra purificet, et tuórum tibi vota concíliet famulórum. Per Dóminum.

Communion. John 15, 16

I have chosen you out of the	Ego vos elégi de mundo, ut
world, that you should go, and	eátis, et fructum afferátis: et
should bring forth fruit, and	fructus vester máneat.
your fruit should remain.	

Postcommunion

WE BESEECH Thee, O almighty God, that the solemnity of Thy holy martyrs, Primus and Felician, celebrated with heavenly mysteries, may gain for us the pardon of Thy mercy. Through our Lord.

QUÆSUMUS, ómnipotens Deus: ut sanctórum Mátyrum tuórum Primi et Feliciáni cæléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiónis acquírat. Per Dóminum.

When this feast is celebrated in Paschal-time, the Mass is Sancti tui, page 1333, with Prayer, Secret, Postcommunion and Gospel as in the foregoing Mass. The Gradual is omitted and the following is added to the Alleluia verse:

The white-robed army of	Te Mátyrum candidátus
martyrs praiseth Thee, O Lord.	Laudat exércitus, Dómine.
Alleluia.	Allelūja.

June 10—**St. Margaret**, Queen of Scotland, Widow
(White)

Double Major

Mass, Cognovi, page 1383, except:

Prayer

DEUS, qui beatam Margaritham reginam eximia in pauperes caritate mirabilem effecisti: da; ut ejus intercessione et exemplo, tua in cordibus nostris caritas jugiter augeatur. Per Dominum.

O God, Who didst make blessed Queen Margaret wonderful by her great charity toward the poor, grant that, by her intercession and example, Thy charity may be continually increased in our hearts. Through our Lord.

June 11—**St. Barnabas**, Apostle (Red)

Double Major

Should the feast of St. Barnabas be kept in Paschal-time, the Mass will be that of St. Mark's feast, April 25, page 987, with the Prayers, Epistle and Gospel as in this Mass.

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUASI autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Ps. 138, 1, 2. Domine, probasti me, et cognovisti me, tu cognovisti sessionem meam, et resurrectionem meam. V. Gloria Patri.

THOU ME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Ps. 138, 1, 2. Lord, Thou hast proved me and known me: Thou hast known my sitting down and my rising up. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos beati Barnabae Apostoli tui meritis et intercessione laetificas: concede propitius; ut, qui tua per eum beneficia poscimus, dono tuae gratiae consequamur. Per Dominum.

O God, Who dost make us joyful with the merits and intercession of blessed Barnabas, Thine apostle, mercifully grant that we, who ask Thy benefits through him, may obtain them by the gift of Thy grace. Through our Lord.

Lesson. Acts 16, 21-26; 13, 2-3

Lesson from the Acts of the Apostles. Lécitio Áctuum Apostolórum.

IN THOSE days, A great number of believers at Antioch were converted to the Lord; and the tidings came to the ears of the Church that was at Jerusalem touching these things, and they sent Barnabas as far as Antioch: Who, when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord: for he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord. And Barnabas went to Tarsus, to seek Saul; whom, when he had found, he brought to Antioch. And they conversed there in the Church a whole year; and they taught a great multitude; so that at Antioch the disciples were first named Christians. Now there were in the Church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them, Separate me Saul and Barnabas, for the work whereunto I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away.

IN DIEBUS illis: Multus numerus credentium Antiochiæ conversus est ad Dóminum. Pervénit autem sermo ad aures ecclésiæ, quæ erat Jerosólymis, super istis: et misérunt Bárnabam usque ad Antiochiám. Qui cum pervenisset, et vidisset grátiam Dei, gávisus est: et hortabátur omnes in propósito cordis permanére in Dómino: quia erat vir bonus, et plenus Spíritu Sancto, et fide. Et appósita est multa turba Dómino. Profectus est autem Bárnabas Tarsum, ut quæreret Saulum: quem cum invenisset, perdúxit Antiochiám. Et annum totum conversáti sunt ibi in ecclésiá: et docuérunt turbam multam, ita ut cognominarentur primum Antiochiæ discipuli, Christiáni. Erant autem in ecclésiá, quæ erat Antiochiæ, prophétæ et doctóres, in quibus Bárnabas et Simon, qui vocabátur Niger, et Lúcius Cyrenénsis, et Mánahen, qui erat Heródis Tetrárchæ col-lactáneus, et Saulus. Ministrántibus autem illis Dómino, et jejunántibus, dixit illis Spíritus Sanctus: Segregáte mihi Saulum, et Bárnabam in opus, ad quod assúmpsi eos. Tunc jejunántes et orántes, imponentésque eis manus, dimiserunt illos.

Gradual. Ps. 18, 5, 2

Their sound went forth into all the earth; and their words In omnem terram exívit sonus eórum: et in fines orbis

terræ verba eorum. *V. Cœli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.*

Allelúja, allelúja. *V. Joan. 15, 16. Ego vos elégi de mundo, ut eátis, et fructum afferátis, et fructus vester máneat. Allelúja.*

to the ends of the world. *V. The heavens show forth the glory of God; and the firmament declareth the work of His hands.*

Alleluia, alleluia. *V. John 15, 16. I have chosen you out of the world, that you should go, and should bring forth fruit; and your fruit should remain. Alleluia.*

Munda Cor Meum, page 763.

Gospel. Matt. 10, 16-22

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis: Ecce ego mitto vos sicut oves in médio lupórum. Estóte ergo prudentes sicut serpéntes et simplices sicut columbæ. Cavéte autem ab hominibus. Tradent enim vos in conciliis et in synagógis suis flagellábunt vos: et ad præsides, et ad reges ducémini propter me in testimónium illis, et géntibus. Cum autem tradent vos, nolíte cogitáre quómodo, aut quid loquámini: dábitur enim vobis in illa hora quid loquámini. Non enim vos estis qui loquimini, sed Spíritus Patris vestri, qui loquitur in vobis. Tradet autem frater fratrem in mortem, et pater filium: et insúrgent filii in paréntes et morte eos afficient: et éritis ódio ómnibus propter nomen meum: qui autem perseveráverit usque in finem, hic salvus erit.

AT THAT time, Jesus said to His disciples, Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. But beware of men; for they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings, for My sake, for a testimony to them and to the gentiles. But when they shall deliver you up, take no thought how, or what, to speak; for it shall be given you in that hour what to speak; for it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against the parents, and shall put them to death; and you shall be hated by all men for My

name's sake: but he that shall persevere to the end, he shall be saved.

Creed, page 765.

Offertory. Ps. 44, 17-18

Thou shalt make them
princes over all the earth: they
shall remember Thy name, O
Lord, throughout all genera-
tions.

Constitues eos principes su-
per omnem terram: memores
erunt nómínis tui, Dómine, in
omni progénie et genera-
tione.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee,
O Lord, the gifts offered
to Thee, and, by the interces-
sion of blessed Barnabas,
Thine apostle, cleanse us
through them from the stains
of our sins. Through our Lord.

MÚNERA, Dómine, oblata
sanctifica, et interce-
dente beato Bárnaba Apóstolo
tuo, nos per hæc a peccató-
rum nostrórum máculis
emúnda. Per Dóminum.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You who have followed Me,
shall sit on seats, judging the
twelve tribes of Israel.

Vos, qui secúti estis me, se-
débitis super sedes, iudicantes
duódecim tribus Israël.

Postcommunion

WE HUMBLY beseech Thee,
O almighty God, that,
through the intercession of
blessed Barnabas, Thine apos-
tle, Thou grant us, whom Thou
dost refresh with Thy sacra-
ments, to serve Thee worthily
with behavior pleasing in Thy
sight. Through our Lord.

SÚPLICES te rogámus, om-
nípotens Deus: ut, quos
tuis réficis sacraméntis, inter-
cedente beato Bárnaba Após-
tolo tuo, tibi étiam plácitis
móribus, dignánter tríbuas
deservíre. Per Dóminum.

Concluding Prayers, page 793.

June 12—St. John of St. Facundus, Conf. (*White*)

Double

Sts. Basilides, Cyrinus, Pabor and Nazarius,
Martyrs (*Red*)

Mass, Os justí, page 1349, except:

Prayer

O GOD, the author of peace,
and lover of charity, Who

DEUS, auctor pacis et am-
átor caritátis, qui beá-

tum Joánnem Confessórem tuum mirífica dissidentes componendi grátia decorásti: ejus méritis et intercessióne concéde; ut, in tua caritaté firmáti, nullis a te tentatióibus separémur. Per Dóminum.

didst adorn blessed John, Thy confessor, with wonderful grace for the reconciliation of quarrels, grant, by his merits and intercession, that, being firmly established in Thy charity, we may not be separated from Thee by any temptations. Through our Lord.

Commemoration of the Holy Martyrs.

Prayer

SANCTORUM Mátyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii, quæsumus, Dómine, natalítia nobis votiva resplédeant: et, quod illis cóntulit excelléntia sempitérna frúctibus nostræ devotiónis accréscat. Per Dóminum.

MAY the natal festival of Thy martyrs Basilides, Cyrinus, Nabor, and Nazarius, be glorious for us, we beseech Thee, O Lord, and may that which eternal goodness hath conferred on them increase in the fruits of our devotion. Through our Lord.

Secret

PRO sanctorum tuórum Basílidis, Cyríni, Náboris atque Nazárii, sanguíne venerádo, hóstias tibi, Dómine, solémniter immolámus, tua mirabilia pertractátes: per quem talis est perfécta victória. Per Dóminum.

WE OFFER The solemn sacrifices, O Lord, in honor of the blood of Thy saints, Basilides, Cyrinus, Nabor, and Nazarius, commemorating Thy wondrous works, that through Thee such a victory was accomplished. Through our Lord.

Postcommunion

SEMPER, Dómine, sanctorum Mátyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii solémnia celebrátes: præsta, quæsumus; ut eórum patrocínia júgiter sentiámus. Per Dóminum.

EVER celebrating the feast of Thy holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, grant, we beseech Thee, O Lord, that we may continually experience the blessing of their patronage. Through our Lord.

June 13—St. Anthony of Padua, Confessor, Doctor of the Church (*White*)

Double

The Beginning of Mass, page 756.

Introit. *Ecclus. 15, 5*

IN THE midst of the Church the Lord opened his mouth; and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Ps. 91, 2.* It is good to give praise to the Lord, and to sing to Thy name, O Most High. *V.* Glory.

IN MÉDIO Ecclésiæ aperuit os ejus: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

MAY the votive solemnity of Thy blessed confessor and doctor, Anthony, gladden Thy Church, O God, that it may ever be fortified with spiritual aids and deserve eternal joys. Through our Lord.

ECCLESIAM tuam, Deus, beáti Antónii Confessoris tui atque Doctóris solémnitas votiva lætificet: ut spirituálibus semper muniátur auxiliis, et gáudiis pérfrui mereátur ætérnis. Per Dóminum.

Epistle, Dearly beloved, I charge thee, from the Mass In medio, page 1345.

Gradual. *Ps. 36, 30, 31*

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *V.* The law of his God is in his heart; and his steps shall not be supplanted.

Os justi meditábitur sapiéntiam, et lingua ejus loqué-tur júdicium. *V.* Lex Dei ejus in corde ípsius; et non sup-plantabúntur gressus ejus.

Alleluia, alleluia. *V. Ecclus. 45, 9.* The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia.

Allelúja, allelúja. *V. Eccli. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Greater Alleluia

Alleluia, alleluia. *V. Ecclus. 45, 9.* The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia. *Osee 14, 6.* The just shall spring as the lily; and shall flourish forever before the Lord. Alleluia.

Allelúja, allelúja. *V. Eccli. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja. *V. Osee 14, 6.* Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel, from the Mass In medio, page 1346.

Offertory. Ps. 91, 13

Justus ut palma florébit: The just shall flourish like
sicut cedrus, quæ in Líbano the palm-tree: he shall grow
est, multiplicábitur. (T. P. up like the cedar of Libanus.
Allelúja.) (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

PRÆSENS oblátio fiat, Dó- **M**AY the present offering, O
mine, pópulo tuo salu- Lord, be made salutary
táris: pro quo dignátus es Pa- unto Thy people, for whom
tri tuo te vivéntem hóstiam Thou didst vouchsafe to offer
immoláre: Qui cum eódem Thyself, a living victim, to the
Deo Patre, et Spíritu Sancto Father, Who, with the same
vivis et regnas Deus, per óm- God the Father and the Holy
nia sæcula sæculórum. Spirit, livest and reignest, God
for ever and ever.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

Fidélis servus et prudens, A faithful and wise steward,
quem constituit dónus su- whom the Lord set over His
per familiam suam: ut det family; to give them their
illis in témpore trítici mensú- measure of wheat in due season.
ram. (T. P. Allelúja.) (P. T. Alleluia.)

Postcommunion

DIVINIS, Dómine, munéri- **F**ILLED with Thy divine
bus satiáti: quæsumus; gifts, O Lord, we be-
ut beáti Antónii Confessóris seech Thee, that, by the merits
tui atque Doctóris méritis et and intercession of blessed
intercessióne, salutáris sacri- Anthony, Thy confessor and
ficii sentiámus effectum. Per doctor, we may experience the
Dóminum. effect of the sacrifice of salva-
tion. Through our Lord.

Concluding Prayers, page 793.

June 14—**St. Basil**, Bishop, Confessor, Doctor of
the Church (*White*)

Double

The Beginning of Mass, page 756.

Introit. Eccclus. 15, 5

IN MÉDIO Ecclesiæ apérui **I**N THE midst of the Church
os ejus: et implévit eum the Lord opened his
Dóminus spíritu sapiéntiæ et mouth; and filled him with the
intelléctus: stolam glóriæ in- spirit of wisdom and under-
duit eum. Ps. 91, 2. Bonum est standing: He clothed him with
confitéri Dómino: et psállere a robe of glory. Ps. 91, 2. It is

good to give praise to the *nómini tuo*, Altíssime. *V.*
 Lord, and to sing to Thy name, *Glória Patri*.
 O Most High. *V.* Glory.

Prayer from Mass Sacerdotes tui, page 1341.

Epistle from Mass In medio, page 1345.

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *V.* The law of his God is in his heart; and his steps shall not be supplanted. *Os iusti meditábitur sapientiam, et lingua ejus loqué-tur iudícium. V. Lex Dei ejus in corde ipsíus; et non sup-plantabúntur gressus ejus.*

Alleluia, alleluia. *V. Ps. 88, 21. I have found David My servant: with My holy oil I have anointed him. Alleluia.* *Allelúja, allelúja. V. Ps. 88, 21. Inveni David servum meum: óleo sancto meo unxi eum. Allelúja.*

Gospel. Luke 14, 26-33

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to the multitudes, If any man come to Me, and hate not his father, and mother, and wife, and children, and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not carry his cross, and come after Me, can not be My disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying. This man began to build, and was not able to finish? Or what king about to go and make war against another king, doth not first sit down and think whether he be able

✠ Sequéntia sancti Evan-gélii secúndum Lucam.

IN ILLO témpore: Dixit Je-sus turbis: Si quis venit ad me, et non odit patrem suum et matrem, et uxórem, et filios, et fratres, et soróres, adhuc autem et ánimam suam, non potest meus esse discípulus. Et qui non bájulat crucem suam, et venit post me, non potest meus esse discípulus. Quis enim ex vobis volens turrim ædificare, non prius sedens cóputat sump-tus qui necessarij sunt, si há-beat ad perficiéndum, ne, po-steaquam posúerit fundamén-tum, et non potúerit perficere, omnes, qui vident, incipiant illúdere ei, dicéntes: Quid hic homo cepit ædificáre, et non pótuit consummáre? Aut quis rex itúrus committere bellum advérsus álium regem, non sedens prius cógitat, si possit cum decem míllibus occurrere

ei, qui cum viginti millibus venit ad se? Alióquin adhuc illo longe agénte, legatiónem mittens rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renúnciat ómnibus, quæ pössidet, non potest meus esse discipulus. Bonum est sal. Si autem sal evanúerit, in quo condiétur? Neque in terram, neque in sterquilinium útile est, sed foras mittétur. Qui habet aures audiéndi, áudiat.

with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be My disciple. Salt is good: but if the salt shall lose its savor, wherewith shall it be seasoned? It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

Creed, page 765.

Offertory. Ps. 88, 25

Véritas mea et misericórdia mea cum ipso, et in nómine meo exaltábitur cornu ejus.

My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Secret from Mass Sacerdotes tui, page 1343.

Communion. Luke 12, 42

Fidélis servus et prudens, quem constituit Dóminus super familiam suam, ut det illis in témpore trífici mensuram.

A faithful and wise servant, whom the Lord hath set over His family, to give them their measure of wheat in due season.

Postcommunion from Mass Sacerdotes tui, page 1344.

Concluding Prayers, page 793.

June 15—**Sts. Vitus, Modestus and Crescentia,**

Martyrs (Red)

Simple

In Paschal-time the Mass Sancti tui, page 1333, is said in place of this Mass, but with the Prayer, Secret and Postcommunion of this Mass.

Introit. Ps. 33, 20, 1

QUANTÆ tribulatiónes justórum, et de his ómnibus liberávit eos Dóminus:

QUANY are the afflictions of the just, and out of all these the Lord hath delivered

them: the Lord keepeth all their bones: not one of them shall be broken. Ps. 33, 2. I will bless the Lord at all times: His praise shall be always in my mouth. *V.* Gory.

Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. Ps. 33, 2. Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT unto Thy Church, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, Vitus, Modestus, and Crescentia, to forego the spirit of pride and progress in the humility which is pleasing to Thee, that, contemning base things, it may, with generous charity, practice all those things which are right. Through our Lord.

DA ECCLESÍÆ tuæ, quæsumus, Dómine, sanctis Martyribus tuis Vito, Modesto atque Crescentia intercedéntibus, supérbe non sápere, sed tibi plácita humilitáte proficere: ut, prava despiciens, quæcúmque recta sunt, libera exérceat caritáte. Per Dóminum.

Lesson The souls of the just, from the Mass Intret, page 1317.

Gradual. Ps. 149, 5, 1

The saints shall rejoice in glory: they shall be joyful in their beds. *V.* Sing ye to the Lord a new canticle: let His praise be in the church of the saints.

Exsultábunt sancti in glória: lætabúntur in cubilibus suis. *V.* Cantáte Dómino cánticum novum: laus ejus in ecclésia sanctorum.

Alleluia, alleluia. *V.* Ps. 144, 10, 11. Thy saints shall bless Thee, O Lord: they shall speak of the glory of Thy kingdom. Alleluia.

Allelúja, allelúja. *V.* Ps. 144, 10, 11. Sancti tui, Dómine, benedicent te: glóriam regni tui dicent. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 10, 16-18

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

AT THAT time, Jesus said to His disciples, He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth

IN ILLO témpore: Dixit Jesus discípulis suis: Qui vos audit, me audit: et qui vos spernit, me spernit. Qui autem me spernit, spernit

eum qui misit me. Révéri sunt autem septuaginta duo cum gáudio, dicéntes: Dómine, étiam dæmónia subjiúntur nobis in nómine tuo. Et ait illis: Vidébam sátanam sicut fulgur de cælo cadéntem. Ecce dedi vobis potestátem calcándi supra serpéntes et scorpiónes, et super omnem virtútem inimíci: et nihil vobis nocébit. Verúmtamen in hoc nolíte gaudére, quia spíritus vobis subjiúntur: gaudéte autem, quod nómina vestra scripta sunt in cælis.

eth Me, despiseth Him that sent Me. And the seventy-two returned with joy, saying, Lord, the devils also are subject to us in Thy name: and He said to them, I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject to you; but rejoice in this, that your names are written in heaven.

Offertory. Ps. 67, 36

Mirábilis Deus in sanctis suis: Deus Israel ipse dabit virtútem et fortitúdinem plebis suæ; benedíctus Deus.

God is wonderful in His saints, the God of Israel is He Who will give power and strength to His people: blessed be God.

Offertory Prayers, page 767.

Secret

Sicut glóriam divínæ poténtiæ múnera pro Sanctis oblata testántur: sic nobis efféctum, Dómine, tuæ salvatiónis impéndant. Per Dóminum.

As the gifts offered for the saints testify the glory of the divine power, so let them bestow upon us, O Lord, the effect of Thy salvation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Wis. 3, 1-3

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malitiæ: visi sunt oculis insipiéntium mori: illi autem sunt in pace.

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seem to die; but they are in peace.

Postcommunion

Repléti, Dómine, benedictiône solémni: quæsumus; ut per intercessiõem

Filled with Thy solemn blessing, we beseech Thee, O Lord, that, by the in-

tercession of Thy holy martyrs, sanctórum Mártýrum tuórum
 Vitus, Modestus, and Cres- Viti, Modésti et Crescéntiæ,
 centia, the healing power of medicina sacraménti et cor-
 the sacrament may profit both póribus nostris prosit, et mén-
 our bodies and our souls. tibus. Per Dóminum.
 Through our Lord.

Concluding Prayers, page 793.

June 18—**St. Ephrem the Syriac, Deacon, Confessor**
 and Doctor of the Church (*White*)

Double

Mass, In medio, page 1344, except:

Prayer

O GOD Who on Thy Church
 didst bestow a new glory
 in the marvelous learning and
 in the meritorious life of
 blessed Ephrem, Thy confessor
 and doctor: humbly we beseech
 Thee that, through his pray-
 ers, she may be shielded by
 Thine unfailing might against
 every snare of false teaching
 and wickedness. Through our
 Lord.

DEUS, qui Ecclesiám tuam
 beáti Ephræm Confes-
 sóris tui et Doctóris mira eru-
 ditióne et præcláris vitæ mérit-
 is illustráre voluísti: te súp-
 plices exorámus; ut, ipso in-
 tercedénte, eam advérsus er-
 róris et pravitátis insídias pe-
 rénni tua virtúte deféndas.
 Per Dóminum.

Secret

MAY the loving prayers of
 St. Ephrem, Thy confessor
 and doctor, not be want-
 ing to us, O Lord, to commend
 our gifts and ever to obtain
 pardon for us. Through our
 Lord.

SANCTI Ephræm Confes-
 sóris tui, atque Doctóris,
 nobis, Dómine, pia non desit
 oratio: quæ et munera nostra
 conciliet; et tuam nobis in-
 dulgéntiam semper obtíneat.
 Per Dóminum.

Postcommunion

WHAT Thy sacrifices may
 give us health, O Lord,
 may blessed Ephrem, confes-
 sor and illustrious doctor, we
 beseech Thee, act as our inter-
 cessor. Through our Lord.

AT NOBIS, Dómine, tua
 sacrificia dent salútem:
 beátus Ephræm Conféssor tu-
 us et Doctor Egrégíus, quæ-
 sumus, precator accédát. Per
 Dóminum.

The Same Day—**Ssts. Mark and Marcellianus**
 Martyrs

Simple

Introit from Mass Salus autem, page 1325.

Prayer

PRÆSTA, quæsumus, omnipotens Deus, ut, qui sanctorum Martyrum tuorum Marci et Marcelliani natalitia cõlimus; a cunctis malis imminẽntibus eõrum intercessionibus liberẽmur. Per Dõminum.

GRANT, we beseech Thee, O almighty God, that we, who observe the natal feast of Thy martyrs, Mark and Marcellianus, may by their intercession be delivered from all the evils that threaten us. Through our Lord.

Epistle from Mass of Whit-Saturday, page 623.

Gradual. Wis. 3, 1-3

Justorum animæ in manu Dei sunt; et non tanget illos tormentum malitiæ. *V.* Visi sunt oculis insipientium mori: illi autem sunt in pace. Allelûja, allelûja. *V.* Hæc est vera fraternitas, quæ nunquam potuit violari certamine: qui effûso, sanguine secuti sunt Dõminum. Allelûja.

The souls of the just are in the hand of God; and the torment of malice shall not touch them. *V.* In the sight of the unwise they seemed to die: but they are in peace. Alleluia, alleluia. *V.* This is the true brotherhood, which could never be broken by any discord: shedding together their blood, these saints followed their Lord. Alleluia.

Gospel. Luke 11, 47-51

✠ Sequẽntia sancti Evangelii secũndum Lucam.

IN ILLO tẽpore: Dicẽbat Jesus Scribis et Phariseis: Væ vobis, qui ædificatis monumẽta Prophetarum: patres autem vestri occiderunt illos. Profecto testificamini quod consentitis opẽribus patrum vestrorum: quoniam ipsi quidem eos occiderunt, vos autem ædificatis eõrum sepulcra. Propterea et sapiẽntia Dei dixit: Mittam ad illos Prophetas, et Apõstolos, et ex illis occident, et persequẽntur: ut inquiratur sanguis õmnium Prophetarum, qui effusus est a constitutiõne mundi a generatiõne ista, a sanguine Abel,

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to the Scribes and Pharisees, Woe to you who build the monuments of the prophets: and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres. For this cause also the wisdom of God said, I will send to them prophets and apostles, and some of them they will kill and persecute. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of

Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation. usque ad sanguinem Zachariæ, qui périit inter altäre et ædem. Ita dico vobis, requiré- tur ab hac generatióne.

Offertory from the feast of Holy Innocents, page 156.

Secret

SANCTIFY, O Lord, the gifts dedicated to Thee, and through the same, and by the intercession of Thy holy martyrs, Mark and Marcellianus, look upon us with favor. Through our Lord. **D**ÚNERA tibi, Dómine, dicáta sanctifica: et, intercedéntibus sanctis Martyribus tuis Marco et Marcelliano, per eádam nos placátus inténde. Per Dóminum.

Communion from Mass of Monday, first week in Lent, page 241.

Postcommunion

FILLED with the offering of salvation, we humbly entreat Thee, O Lord, that, by the intercession of the holy martyrs, Mark and Marcellianus, we may be renewed by the effect of that which gladdens us with its taste. Through our Lord. **S**ALUTÁRIS tui, Dómine, múnere satiáti, súplices exorámus: ut, cujus letámur gustu, intercedéntibus sanctis Martyribus tuis Marco et Marcelliano, renovémur efectú. Per Dóminum.

Concluding Prayers, page 793.

June 19—St. Juliana Falconieri, Virgin (White)

Double

Sts. Gerbase and Protase, Martyrs (Red)

Mass, Dilexisti, page 1370, except:

Prayer

O gon, Who didst vouchsafe miraculously to restore blessed Juliana, Thy virgin, with the precious body of Thy Son, when she suffered with a mortal sickness, grant, we beseech Thee, that, by her merits interceding for us, we too, being refreshed and **D**EUS, qui beátam Juliánam Vírginem tuam extrémó morbo laborántem, pretiósó Fílii tui córpore mirabiliter recreáre dignátus es: concéde, quæsumus; ut, ejus intercedéntibus méritis, nos quoque eódem in mortis agóne refécti ac roboráti, ad cælé-

stem pátriam perducámur. strengthened by the same in
 Per eúndem Dóminum. the agony of death, may be
 brought to our heavenly
 country. Through the same.

*Commemoration of Sts. Gervase and Protase with the Prayer,
 Secret and Postcommunion of the Mass Salus autem, page 1325.*

June 20—*St. Silberius, Pope, Martyr (Red)*

Simple

Mass, Si diligis me, page 1302, except:

Prayer

GREGEM tuum, Pastor, æ-
 térne, placátus in-
 ténde: et per beátum Sylvé-
 rium Mártýrem tuum atque
 Summum Pontíficem, perpé-
 tua protectióne custódi: quem
 totíus Ecclésiæ præstitísti esse
 pastórum. Per Dóminum.

O ETERNAL Shepherd, do
 Thou look favorably
 upon Thy flock, which we be-
 seech Thee to guard and keep
 for evermore through the
 blessed Silverius Thy Martyr
 and Supreme Pontiff, whom
 Thou didst choose to be the
 chief shepherd of the whole
 Church.

June 21—*St. Aloysius, Confessor (White)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 8, 6

QUÍSTI eum paulo mi-
 nus ab Angelis: glória
 et honóre coronásti eum. *Ps.*
148, 2. Laudáte Dóminum,
omnes Angeli ejus: laudáte
eum, omnes virtútes ejus. V.
Glória Patri.

THOU hast made him a little
 less than the angels:
 Thou hast crowned him with
 glory and honor. *Ps. 148, 2.*
 Praise ye the Lord, all His
 angels: praise ye Him, all His
 hosts. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, the dispenser of heavenly gifts, Who in the angelic youth Aloysius didst combine wonderful innocence of life with penance, grant to his merits and prayers that we, who have not followed him in his innocence, may imitate his penance. Through our Lord,

O CELÉSTIUM donórum distribútor, Deus, qui in angélico júvene Aloísio miram vitæ innocentiam paricum peniténtia sociásti: ejus méritis et précibus concéde; ut, innocentem non secúti, pœnitentem imitémur. Per Dóminum.

Lesson. Eccclus. 31, 8-11

Lesson from the Book of Wisdom. Lécitio líbri Sapiéntiæ.

BLESSED is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them: therefore are his goods established in the Lord.

BEATUS vir, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória atérna: qui pótuít tránsgrédi, et non est transréssus: fácere mala, et non fecit: ideo stabilita sunt bona illius in Dómino.

Gradual. Ps. 70, 5, 6

My hope, O Lord, from my youth: by Thee have I been confirmed from the womb; from my mother's womb Thou art my protector. *V. Ps. 40, 13.* But Thou hast upheld me by reason of my innocence, and hast established me in Thy sight forever.

Dómine, spes mea a juventúte mea: in te confirmátus sum ex útero: de ventre matris meæ tu es protéctor meus. *V. Ps. 40, 13.* Me autem propter innocentiam suscepísti: et confirmásti me in conspéctu tuo in atérnum.

Alleluia, alleluia. *V. Ps. 64, 5.* Blessed is he whom Thou hast chosen, and taken to Thee: he shall dwell in Thy courts. Alleluia.

Allelúja, allelúja. *V. Ps. 64, 5.* Beátus quem elegísti et assumpsísti: inhabitábit in átriis tuis. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 22, 29-40

✠ Sequéntia sancti Evan-
gélíi secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Respón-
dens Jesus, ait Saddu-
cæis: Errátis, nesciéntes
Scriptúras, neque virtútem
Dei. In resurrectione enim
neque nubent, neque nubén-
tur: sed erunt sicut Angeli
Dei in cælo. De resurrectione
autem mortuórum non legis-
tis quod dictum est a Deo di-
cén-te vobis: Ego sum Deus
Abraham, et Deus Isaac, et
Deus Jacob? Non est Deus
mortuórum, sed vivéntium.
Et audiéntes turbæ, mira-
bántur in doctrína ejus. Pha-
risæi autem audiéntes quod
siléntium imposuisset Saddu-
cæis, convenérunt in unum:
et interrogávit eum unus ex
eis legis doctor, tentans eum:
Magister, quod est mandátum
magnum in lege? Ait illi Je-
sus: Dlíiges Dóminum Deum
tuum ex toto corde tuo, et in
tota ánima tua, et in tota
mente tua. Hoc est máximum,
et primum mandátum. Se-
cúndum autem simile est
huic: Dlíiges próximum tu-
um, sicut teípsum. In his duó-
bus mandátis univérsa lex
pendet, et prophétæ.

AT THAT time, Jesus an-
swering, said to the
Sadducees: You err, not know-
ing the Scriptures, nor the
power of God. For in the res-
urrection they shall neither
marry nor be married: but
shall be as the angels of God
in heaven. And concerning
the resurrection of the dead,
have you not read that which
was spoken by God, saying to
you: I am the God of Abra-
ham, and the God of Isaac,
and the God of Jacob? He is
not the God of the dead, but
of the living. And the multi-
tudes hearing it were in ad-
miration of His doctrine. But
the pharisees, hearing that He
had silenced the Sadducees,
came together: and one of
them, a doctor of the law,
asked Him, tempting Him:
Master, which is the great
commandment in the law?
Jesus said to him: Thou shalt
love the Lord thy God with thy
whole heart, and with thy
whole soul, and with thy whole
mind. This is the greatest and
the first commandment. And
the second is like to this: Thou
shalt love thy neighbor as thy-

self. On these two commandments dependeth the whole law
and the prophets.

Offertory. Ps. 23, 3, 4

Quis ascéndet in montem
Dómini, aut quis stabit in
loco sancto ejus? Innocens
mánibus, et mundo corde.

Who shall ascend into the
mountain of the Lord? or who
shall stand in His holy place?
the innocent in hands, and
clean of heart.

Offertory Prayers, page 767.

Secret

MAKE US, O Lord, to sit down to Thy heavenly banquet clothed in the wedding-garment which the pious preparation and constant tears of blessed Aloysius adorned with priceless pearls. Through our Lord.

QUÆSTI convivio fac nos, Dómine, nuptiáli veste indutos accúmbere: quam beáti Aloísii pia præparatio, et juges lácrymæ inæstimábilibus ornábant margaritis. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 77, 24, 25

He gave them the bread of heaven: man ate the bread of angels.

Panem cæli dedit eis: panem Angelórum manducávit homo.

Postcommunion

GRANT, O Lord, that we, who have been fed with the bread of angels, may also live angelic lives, and after the example of him whom we this day venerate, pass our days in incessant giving of thanks. Through our Lord.

ANGELÓRUM esca nutritos, angélicis étiam. Dómine, da móribus vivere: et ejus, quem hódie cólimus, exémplo, in gratiárum semper actióne manére. Per Dóminum.

Concluding Prayers, page 793.

June 22—*St. Paulinus, Bishop, Confessor (White)*

Double

The Beginning of Mass, page 756.

Introit from Mass Sacerdotes tui, page 1341.

Prayer

O GOD, Who hast promised to those who leave all in this world for Thee a hundred-fold in the world to come and life everlasting, mercifully grant that, following closely in the footsteps of the holy bishop, Paulinus, we may have the grace to despise earthly things and desire only heavenly. Who livest.

DEUS, qui ómnia pro te in hoc sæculo relinquentibus, centuplum in futuro et vitam ætérnam promísisti: concéde propítius; ut sancti Pontíficis Paulíni vestígiiis inhæréntes, valeámus terréna despícere, et sola cæléstia desideráre. Qui vivis.

Epistle. 2 Cor. 8, 9-15

Lectio Epistolæ beati Pauli
Apóstoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Scitis grátiam
Dómini nostri Jesu
Christi, quóniam propter vos
egénus factus est, cum esset
dives, ut illius inópia vos dí-
vites essétis. Et consílium in
hoc do: hoc enim vobis útile
est, qui non solum fácere, sed
et velle cœpistis ab anno
prióre: nunc vero et facto
perfícite: ut quemádmódum
promptus est ánimus volun-
tátis, ita sit et perficiéndi ex
eo quod habétis. Si enim vol-
úntas prompta est, secúndum
id quod habet, accépta est,
non secúndum id quod non
habet. Non enim ut áliis sit
remissio, vobis autem tribulá-
tio, sed ex aequalitáte. In præ-
sénti témpore véstra abun-
dántia illórum inópiam súp-
pleat: ut et illórum abundán-
tia vestrá inópiæ sit supplé-
méntum, ut fiat æqualitas, si-
cut scriptum est: Qui mul-
tum, non abundávit: et qui
módicum, non minorávit.

BRETHREN: Ye know the
grace of Our Lord Jesus
Christ, that being rich He be-
came poor for your sakes; that
through His poverty ye might
be rich. And herein, I give my
counsel: for this is profitable
for you, who have begun not
only to do, but also to be will-
ing, a year ago; now therefore
perform it also in deed: that
as your mind is forward to be
willing, so it may be also to
perform, out of that which ye
have. For if the will be for-
ward, it is accepted according
to that which a man hath, not
according to that which he
hath not. For I mean not that
others should be eased, and
you burthened, but by an
equality. In this present time
let your abundance supply
their want, that their abund-
ance also may supply your
want; that there may be an
equality, as it is written: He
that had much had nothing
over; and he that had little
had no want.

Gradual. Eccl. 44, 16

Ecce sacerdos magnus, qui
in diébus suis placuit Deo. *V. Eccl.*
Eccl. 44, 20. Non est inventus
similis illi, qui conserváret
legem Excélsi.

Allelúja, allelúja. *V. Ps.*
109, 4. Tu es sacerdos in atér-
num secúndum ordinem Mel-
chisedech. Allelúja.

Behold a great priest, who in
his days pleased God. *V. Eccl.*
Eccl. 44, 20. There was not any
found like to him, who kept
the law of the Most High.

Alleluia, alleluia. *V. Ps. 109,*
4. Thou are a priest forever
according to the order of Mel-
chisedech. Alleluia.

Gospel Fear not, little flock, from the Mass Justus ut palma.
page 1354.

Offertory from Mass Statuit ei, page 1340.

Secret

GRANT US, O Lord, to join the sacrifice of perfect charity with the oblation of the altar, after the example of the holy bishop Paulinus, and, by zeal for good works, to deserve everlasting mercy. Through our Lord.

DA NOBIS, Dómine, perfectæ caritátis sacrificium exémplo sancti Pontificis Paulini, cum altáris oblatióne conjúgere: et beneficéntiæ stúdio sempitérnam misericórdiam promeréri. Per Dóminum.

Preface for Weekdays, page 775.

Communion from Mass Statult ei, page 1340.

Postcommunion

GRANT US, O Lord, by these holy things that sentiment of piety and humility which Thy holy bishop Paulinus drew from the same divine source, and by his intercession benignly pour the riches of Thy grace upon all who call upon Thee. Through our Lord.

MÉRITUE nobis per hæc sancto, Dómine, illum pietátis et humilitátis afféctum, quem ex hoc divíno fonte hausit sanctus Póntifex tuus Paulinus: et ipsius intercessióne, in omnes, qui te deprecántur, grátia tuæ divítias benignus effúnde. Per Dóminum.

Concluding Prayers, page 793.

June 23—The Vigil of the Nativity of St. John the Baptist, (Purple)

The Beginning of Mass, page 756.

Introit. Luke 1, 13, 15, 14

HEAR not, Zachary; thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and he shall be great before the Lord, and he shall be filled with the Holy Ghost even from his mother's womb; and many shall rejoice at his birth. *Ps. 20, 2.* In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. *V. Glory.*

NE TÍMEAS, Zacharía exaudita est orátio tua: et Elisabéth uxor tua páriet tibi filium, et vocábis nomen ejus Joánnem: et erit magnus coram Dómino: et Spíritu sancto replébitur adhuc ex útero matris suæ: et multi in nativité ejus gaudébunt. *V. Ps. 20, 2.* Dómine, in virtúte tua lætábitur rex: et super salutáre tuum exsultábit vehementer. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus, omnipotens Deus, ut familia tua per viam salutis incédât; et beáti Joánnis Præcursóris hortaménta sectando, ad eum quem prædixit, secúra pervéniat, Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum.

GRANT, we beseech Thee, O almighty God, that Thy household may walk in the way of salvation and, by following the exhortations of blessed John the Precursor, may safely come unto Him Whom he foretold, even Our Lord Jesus Christ, Thy Son, Who with Thee.

Second Prayer of our Blessed Lady Concede nos, page 824, third Prayer for the Church, page 825, or for the Pope, page 826.

Lesson. Jer. 1, 4-10

Léctio Jeremiæ Prophætæ.

Lesson from Jeremiah the Prophet.

IN DIÉBUS illis: Factum est verbum Dómini ad me, dicens: Priúsqvam te formárem in útero, novi te: et ántequam exires de vulva, sanctificávi te et prophétam in géntibus dedi te. Et dixi: A, a, a, Dómine Deus: ecce nescio loquí, quia puer ego sum. Et dixit Dóminus ad me: Noli dicere: Puer sum: quóniam ad ómnia, quæ mittam te, ibis: et univérsa, quæcúmque mandávero tibi, loquéris. Ne timeas a fácie eórum: quia tecum ego sum, ut éruam te, dicit Dóminus. Et misit Dóminus manum suam, et tétigit os meum: et dixit Dóminus ad me: Ecce dedi verba mea in ore tuo: ecce constitui te hódie super gentes, et super regna, ut evéllas, et destruas, et dispérdas, et dissipes, et ædifices, et plantes: dicit Dóminus omnipotens.

IN THOSE days the word of the Lord came to me, saying, Before I formed thee in the bowels of thy mother, I knew thee; and before thou camest forth out of the womb I sanctified thee, and made thee a prophet unto the nations. And I said, Ah, ah, ah, Lord God; behold I can not speak; for I am a child. And the Lord said to me, Say not, I am a child: for thou shalt go to all that I shall send thee; and whatever I shall command thee, thou shalt speak. Be not afraid at their presence; for I am with thee to deliver thee, saith the Lord. And the Lord put forth His hand, and touched my mouth: and the Lord said to me, Behold I have given My words in thy mouth: lo, I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and

to destroy, and to build, and to plant; saith the Lord almighty.

Gradual. John 1, 6, 7

There was a man sent from God, whose name was John. *Fuit homo missus a Deo, cui nomen erat Joánnēs. ¶. Hic venit ut testimónium perhiberet de lúmine, paráre unto the Lord a perfect people. Dómino plebem perfectam.*

Munda Cor Meum, page 763.

Gospel. Luke 1, 5-17

✠ Beginning of the holy Gospel according to St. Luke. ✠ *Initium sancti Evangélii secúndum Lucam.*

THERE was, in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia: and his wife was of the daughters of Aaron, and her name Elizabeth: and they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function, in the order of his course, before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord; and all the multitude of the people was praying without at the hour of incense: and there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him; but the angel said to him, Fear not, Zachary, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and thou shalt have joy and gladness, and many shall rejoice at his nativity. For he

FUIT in diébus Heródis, regis Judææ, sacerdos quidam nómine Zacharías, de vice Abía, et uxor illíus de filiabus Aaron, et nomen ejus Elisabeth. Erant autem justí ambo ante Deum, incedéntes in ómnibus mandátis, et justificatiónibus Dómini sine queréla, et non erat illis filius, eo quod esset Elisabeth stérilis, et ambo processissent in diébus suis. Factum est autem, cum sacerdotio fungeretur in órđine vicis suæ ante Deum, secúndum consuetúdinem sacerdotii, sorte éxiit, ut incénsus póneret ingrésus in templum Dómini: et omnis multitúdo pópuli erat orans foris hora incénsi. Appáruit autem illi Angelus Dómini, stans a dextris altáris incénsi. Et Zacharías turbátus est, videns, et timor irruit super eum. Ait autem ad illum Angelus: Ne timeas, Zacharía quóniam exaudita est deprecátio tua: et uxor tuo Elisabeth páriet tibi filium, et vocábis nomen ejus Joánnem: et erit gáudium tibi, et exsultátio, et multi in nativitate ejus gaudébunt: erit enim magnus coram Dómino: et vinum et síceram non bibet et Spíritu Sancto replébítur

adhuc ex útero matris suæ: shall be great before the Lord;
et multos filiõrum Israël con- and shall drink no wine nor
vertet ad Dóminum Deum ip- strong drink, and he shall be
sõrum: et ipse præcedet ante filled with the Holy Ghost
illum in spírítu, et virtúte even from his mother's womb.
Elíæ: ut convertat corda pa- And he shall convert many of
trum in filios et incrédulos ad the children of Israel to the
prudéntium justõrum, paráre Lord their God; and he shall
Dómino plebem perféctam. go before Him in the spirit and
power of Elias, that he may

turn the hearts of the fathers to the children, and the in-
credulous to the wisdom of the just to prepare unto the Lord
a perfect people.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti Thou hast crowned him
eum: et constituísti eum su- with glory and honor, and hast
per ópera mánuum tuárum, set him over the works of Thy
Dómine. hands, O Lord.

Offertory Prayers, page 767.

Secret

MÚNERA, Dómine, oblata **S**ANCTIFY, O Lord, the gifts
sanctifica: et, interce- we offer, and, by the in-
dente beáto Joánnē Baptísta, tercession of blessed John the
nos per hæc a peccatõrum no- Baptist, cleanse us through
strõrum máculis emúnda. Per them from the stains of our
Dóminum. sins. Through our Lord.

*Second Secret of our Blessed Lady, By Thy mercy, page 825,
third for the Church, page 825, or for the Pope, page 826.*

Preface for Weekdays, page 775.

Communion. Ps. 20, 6

Magna est glória ejus in sa- His glory is great in Thy sal-
lutári tuo: glóriam et mag- vation; glory and great beauty
nam decórem impónes super shalt Thou lay upon him, O
eum, Dómine. Lord.

Postcommunion

BEÁTI Joánnis Baptístæ **M**AY the glorious interces-
nos, Dómine, præclára sion of blessed John the
comitétur orátio: et quem Baptist go with us, O Lord, and
ventúrum esse prædixit, pos- may he obtain for us the mercy
cat nobis fore placátum, Dó- of Him Whose coming he fore-
minum nostrum Jesu:n Chri- told, even Our Lord Jesus
stum Filium tuum: Qui tec- Christ, Thy Son, Who with
cum. Thee.

*Second Postcommunion of our Blessed Lady, Grant, O Lord,
page 825, for the Church, page 825, or for the Pope, page 826.*

Concluding Prayers, page 793.



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June 24—The Nativity of St. John the Baptist,
(White)

Double of the First Class with a Common Octave
The Beginning of Mass, page 756.

Introit. Is. 49, 1, 2

THE Lord hath called me by my name from the womb of my mother, and He hath made my mouth like a sharp sword; in the shadow of His hand He hath protected me, and hath made me as a chosen arrow. Ps. 91, 2. It is good to give praise to the Lord, and to sing to Thy name, O Most High. *V.* Glory.

DE VENTRE matris meae vocavit me Dominus nomine meo: et posuit os meum ut gladium acutum: sub tegumento manus suae protexit me, et posuit me quasi sagittam electam. Ps. 91, 2. Bonum est confiteri Domino: et psallere nomini tuo, Altissime. *V.* Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O god, Who hast made this day honorable to us on account of the birth of blessed John, grant Thy people the grace of spiritual joys, and direct the minds of all the faithful in the way of everlasting salvation. Through our Lord.

DEUS, qui praesentem diem honorabilem nobis in beati Joannis nativitate fecisti: da populis tuis spiritualium gratiarum gaudiorum; et omnium fidelium mentes dirige in viam salutis aeternae. Per Dominum.

Lesson. Is. 49, 1-3, 5-7

Lesson from Isaias the Prophet. Lectio Isaiae Prophetae.

GIVE ear, ye islands, and harken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother He hath been mindful of my name. And He hath made my mouth like a sharp sword; in the shadow

AUDITE, insulae, et attendite, populi de longe: Dominus ab utero vocavit me, de ventre matris meae recordatus est nominis mei. Et posuit os meum quasi gladium acutum: in umbra manus suae protexit me, et po-

suit me sicut sagittam eléctam: in pháretra sua abscondit me. Et dixit mihi: Servus meus es tu, Israël, quia in te gloriabor. Et nunc dicit Dóminus, formans me ex útero servum sibi: Ecce dedi te in lucem géntium, ut sis salus mea usque ad extrémum terræ. Reges vidébunt, et consúrgent principes, et adorábunt propter Dóminum, et sanctum Israël, qui elégit te.

shall rise up, and adore for the Lord's sake, and for the Holy One of Israel, Who hath chosen thee.

Gradual. Jer. 1, 5, 9

Priúsqvam te formárem in útero, novi te: et ántequam exires de ventre, sanctificávi te. *V.* Misit Dóminus manum suam, et tétigit os meum, et dixit mihi.

Allelúja allelúja. *V. Luc. 1, 76.* Tu, puer prophéta Altíssimi vocáberis: præibis ánte Dóminum paráre vias ejus. Allelúja.

of His hand He hath protected me, and hath made me as a chosen arrow; in His quiver He hath hidden me. And He said to me, Thou art My servant Israel, for in thee will I glory. And now saith the Lord that formed me from the womb to be His servant, Behold I have given thee to be the light of the gentiles, that thou mayest be My salvation even to the farthest part of the earth. Kings shall see, and princes

Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee. *V.* The Lord put forth His hand, and touched my mouth: and said to me.

Alleluia, alleluia. *V. Luke 1, 76.* Thou, child, shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare His ways. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 57-68

✠ Sequéntia sancti Evangelíi secúndum Lucam.

ELIZABETH implétum est tempus pariéndi, et péperit filium. Et audiérunt vicíni, et cognáti ejus, quia magnificávit Dóminus misericórdiam suam cum illa, et congratulábantur ei. Et factum est in die octávo, venérunt circumcídere púerum, et vocábant eum nómine patris sui Zachariám. Et respóndens mater

✠ Continuation of the holy Gospel according to St. Luke.

ELIZABETH's full time of being delivered was come, and she brought forth a son. And her neighbors and kinsfolk heard that the Lord had showed His great mercy towards her, and they congratulated with her. And it came to pass, that on the eighth day they came to circumcise the child, and they

called him by his father's name, Zachary. And his mother answering, said Not so, but he shall be called John. And they said to her, There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying, John is his name: and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbors; and all these things were noised abroad over all the hill country of Judea; and all they that had heard them, laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying, Blessed be the Lord God of Israel; because He hath visited, and wrought the redemption of His people.

The Nicene Creed, by ancient custom, is not said in the Mass of St. John the Baptist, unless it is celebrated in a church dedicated to St. John the Baptist, or unless the feast falls on a Sunday or other day for which the saying of it is appointed.

Offertory. Ps. 91, 13

The just man shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Justus ut palma florébit: sicut cedrus, quæ in Libano est, multiplicábitur.

Offertory Prayers, page 767.

Secret

WE HEAP Thine altars with gifts, O Lord, celebrating with fitting honor the nativity of him who heralded the coming of the Saviour, and pointed Him out when He

MUA, Dómine, munéribus altária cumulámus: illius nativitátem honóre debito celebrántes qui Salvató-rem mundi et cécinit adfutú- rum, et adesse monstrávit,

Dóminum nostrum Jesum had come, Our Lord Jesus Christum Fílium tuum: Qui Christ, Thy Son. Who with tecum. Thee.

Preface for Weekdays, page 775.

Communion. Luke 1, 76

Tu, puer, prophéta Altísimi vocáberis: præibis enim Thou, child, shalt be called the Prophet of the Highest; ante fáciem Dómini paráre for thou shalt go before the face of the Lord, to prepare vias ejus. His ways.

Postcommunion

SUMAT Ecclésia tua, Deus, **M**AY Thy Church, O God, beáti Joánnis Baptístæ be joyful at the birth of generatióne lætítiam: per blessed John the Baptist, quem suæ regeneratiónis cognóvit auctórem, Dóminum Author of her regeneration, nostrum Jesum Christum Fílium Our Lord Jesus Christ, Thy tuum: Qui tecum. Son. Who with Thee.

During the octave a commemoration of St. John the Baptist in every Mass that is said, except on June 27 and 29.

Concluding Prayers, page 793.

June 25—**St. William, Abbot (White)**

Double

Mass, Os justí meditábitur, page 1356, except:

Prayer

DEUS, qui infirmitáti nostræ, ad teréndam **O** gon, Who hast set for us in Thy saints an example salutis viam in Sanctis tuis and a help to our weakness, to exéplum et præsidium collocásti: da nobis, ita beáti assist us to tread the path of salvatiónis, grant us so to venerate the virtues of the blessed Guliélmi Abbátis mérita venerári: ut ejúdem excipiámus abbot William, that we may suffrágia, et vestigia prosequámur. Per Dóminum. share in his prayers and follow in his footsteps. Through our Lord.

Commemoration of St. John the Baptist, page 1064.

June 26—**Sts. John and Paul, Martyrs (Red)**

Double

The Beginning of Mass, page 756.

Introit. Ps. 33, 20, 21

MULTÆ tribulatiónes justórum, et de his ómni- **M**ANY were the afflictions of the just, and out of

all these the Lord delivered them: the Lord keepeth all their bones, not one of them shall be broken. Ps. 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. *V.* Glory.

bus liberávit eos Dóminus: Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. Ps. 33, 2. Benedicám Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

WE BESEECH Thee, O almighty God, that the double joy of this day's festival, which proceedeth from the glory of blessed John and Paul, kindred through the one faith and the one martyrdom, may take possession of us. Through our Lord.

QUÆSUMUS omnipotens Deus: ut nos geminata lætítia hodiérnæ festivitátis excípiat, quæ de beatórum Joánnis et Pauli glorificatióne procedit; quos éadem fides et pássio vere fecit esse germános. Per Dóminum.

Commemoration of St. John the Baptist, page 1064.

Lesson, These are men, page 1097.

Gradual. Ps. 132, 1, 2

Behold how good and how pleasant it is for brethren to dwell together in unity. *V.* It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Ecce quam bonum, et quam júcundum, habitáre fratres in unum. *V.* Sicut unguéntum in cápíte, quod descendit in barbam, barbam Aaron.

Alleluia, alleluia. *V.* This is the true brotherhood which overcame the wickedness of the world: it followed Christ, attaining the noble kingdom of heaven. Alleluia.

Allelúja, allelúja. *V.* Hæc est vera fratérnitas quæ vicit mundi crimína: Christum secúta est, ínclýta, tenens regna cæléstia. Allelúja.

Munda Cor Meum, page 763.

Gospel, Beware ye, page 1326.

Offertory. Ps. 5, 12, 13

All they that love Thy name shall glory in Thee, for Thou, O Lord, wilt bless the just: O

Gloriabúntur in te omnes, qui diligunt nomen tuum, quóniam tu, Dómine, bene-

dices justo: Dómine, ut scuto
bonæ voluntátis tuæ coron-
ásti nos.

Lord, Thou hast crowned us,
as with a shield of Thy good
will.

Offertory Prayers, page 767.

Secret

HÓSTIAS tibi, Dómine,
sanctorum Mátyrum tuor-
um Joánnis et Pauli dicá-
tas méritis, benígnus assúme:
et ad perpétuum nobis tribue
provenire subsidium. Per
Dóminum.

GRACIOUSLY receive, O
Lord, the sacrifices con-
secrated to Thee for the merits
of Thy saints, John and Paul,
and grant that they may profit
for our everlasting help.
Through our Lord.

Commemoration of St. John the Baptist, page 1066.

Preface for Weekdays, page 775.

Communion. Wis. 3, 4, 6

Et si coram homínibus tor-
ménta passi sunt, Deus tent-
ávit eos: tamquam aurum in
fornáce probávit eos, et
quasi holocáusta accépit eos.

Though in the sight of men
they suffered torments, God
hath tried them: as gold in the
furnace He hath proved them,
and as a holocaust He hath
received them.

Postcommunion

SÚMPSIMUS, Dómine, sanc-
torum Mátyrum tuor-
um Joánnis et Pauli solém-
nia celebrántes, sacraménta
cœléstia: præsta, quæsumus;
ut, quod temporáliter géri-
mus, atérnis gáudiis conse-
quámur. Per Dóminum.

WE HAVE partaken of Thy
heavenly sacrament, O
Lord, celebrating the feast of
Thy holy martyrs John and
Paul; grant, we beseech Thee,
that what we do in this life
may have its consequences in
everlasting joys. Through our
Lord.

Commemoration of St. John the Baptist, page 1067.

Concluding Prayers, page 793.

June 28—**St. Irenæus**, Bishop, Martyr (*Red*)

Double

Vigil of the Feasts of Sts. Peter and Paul, (*Purple*)

The Beginning of Mass, page 756.

Introit. Mal. 2, 6

LEX veritátis fuit in ore
ejus, et iniquitas non
est invénta in lábiis ejus: in

THE law of truth was in his
mouth, and iniquity was
not found in his lips: he walked

with me in peace and in equity, and turned many away from iniquity. *Ps. 77, 1.* With them that hated peace I was peaceful, when I spake unto them, they fought against me without cause. *V.* Glory.

pace, et in æquitáte ambulavit mecum, et multos avértit ab iniquitáte. *Ps. 77, 1.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst vouchsafe unto blessed Irenæus, Thy martyr and bishop; by his strenuous teaching of the truth, utterly to confute heresies, and happily to establish peace in Thy Church: unto us Thy people, grant, we beseech Thee, to be steadfast in the practice of our holy religion, and in all our days to enjoy that peace which is from Thee. Through our Lord.

DEUS, qui beáto Irenæo Mártýri tuo atque Pontífici tribuísti, ut et veritáte doctrínæ expugnáret hæreses, et pacem Ecclésiæ feliciter confirmáret: da, quæsumus, plebi tuæ in sancta religiône constántiam: et pacem tuam nostris concéde temporibus. Per Dóminum.

Commemoration of the Octave of St. John the Baptist, page 1064, and of the Vigil of the Apostles, as follows:

Prayer

GRANT, we beseech Thee, O almighty God, that Thou permit us not to be shaken by any fears, whom Thou hast solidly established upon the rock of the apostolic confession. Through Our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut nullis non permittas perturbatióibus concuti; quos in apostólicæ confessiōnis petra solidásti. Per Dóminum.

Epistle. 2 Tim. 3, 14-17; 4, 1-5

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

Lectio Epistolæ beáti Pauli Apóstoli ad Timótheum.

DEARLY Beloved: Continue thou in those things which thou hast learned and which have been committed to thee: knowing of Whom thou hast learned them; and because from thy infancy thou

QUARISSIME: Pérmáne in iis, quæ didicisti, et crédita sunt tibi: sciens a quo didiceris; et quia ab infántia sacras litteras nosti, quæ te possunt instrúere ad salutem, per fidem, quæ est

in Christo Jesu. Omnis Scriptura divinitus inspirata utilis est ad docendum, ad arguendum ad corripiendum, ad erudiendum in iustitia: ut perfectus sit homo Dei, ad omne opus bonum instructus. Testificor coram Deo, et Jesu Christo, qui iudicaturus est vivos et mortuos per adventum ipsius, et regnum ejus: prae dica verbum, insta opportune, importune: argue, obsecra, increpa in omni patientia, et doctrina. Erit enim tempus, cum sanam doctrinam non sustinebunt, sed ad sua desideria coacervabunt sibi magistros, prurientes auribus, et a veritate quidem auditum avertent, ad fabulas autem convertentur. Tu vero vigila, in omnibus labora, opus fac Evangelistae, ministerium tuum imple.

vigilant, labor in all things, fulfil thy ministry.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract; in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

hast known the Holy Scriptures, which can instruct thee to salvation by the faith which is in Jesus Christ. All Scripture, inspired by God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work. I charge thee, before God and Jesus Christ, Who shall judge the living and the dead by His coming, and His kingdom: Preach the word: be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they shall not endure sound doctrine: but according to their own desires, they will heap to themselves teachers having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou do the work of an evangelist,

Gradual. Ps. 121, 8

Propter fratres meos, et proximos meos loquebar pacem de te. *V. Ps. 36, 37.* Custodi innocentiam, et vide aequitatem: quoniam sunt reliquiae homini pacifico.

For my brethren and companions' sake, I spake peace concerning thee. *V. Ps. 36, 37.* Keep innocence and behold justice, for the prosperity of the peaceable man continues.

Lesser Alleluia

Alleluja, alleluja. *V. Eccli. 6, 35.* In multitudo presbyterorum prudentium sta, et sapientiae illorum ex corde conjungere, ut omnem narrationem Dei possis audire. Alleluja.

Alleluia, alleluia. *V. Ecclus. Ps. 6, 35.* Stand in the multitude of the ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayest hear every discourse of God. Alleluia.

Tract. Ps. 36, 23, 30, 31

With the Lord shall the steps of a man be directed, and he shall like well his way. *V.* The mouth of the just shall meditate wisdom: and his tongue shall speak judgment. *V.* The law of his God is in his heart, and his steps shall not be sup-
 Apud Dóminum gressus hóminis dirigéntur: et viam ejus volet. *V.* Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. *V.* Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Greater Alleluia

Alleluia, alleluia. *V. Ps. 36, 37.* Keep innocence and behold justice, for the prosperity of the peaceable man continues. Alleluia. *V. Ecclus. 6, 35.* Stand in the multitude of the ancients that are wise, and join thyself from thy heart to their wisdom that thou mayest hear every discourse of God. Alleluia.
 Allelúja, allelúja. *V. Ps. 36, 37.* Custódi innocentiam et vide æquitátem: quóniam sunt reliquæ homíni pacífico. Allelúja. *V. Eccli 6, 35.* In multitúdine presbyterórum prudéntium sta, et sapiéntiæ illórum ex corde conjúgere, ut omnem narratióem Dei possis audíre. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 28-33

✠ Continuation of the holy Gospel according to St. Matthew. ✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time: Jesus said to His disciples: Fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing, and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Every one therefore that shall confess Me before men, I will also confess him before My Father Who is
IN ILLO témpore: Dixit Jesus discipulis suis: Nolite timére eos qui occidunt corpus, ánimam autem non possunt occidere; sed pótius timéte eum qui potest et ánimam et corpus pérdere in gehénnam. Nonne duo pásseres asse véneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capilli cápitis omnes numeráti sunt. Nolíte ergo timére: multis passéribus mellíores estis vos. Omnis ergo qui confitébitur me coram homínibus, confitébor et

ego eum coram Patre meo, in heaven. But he that shall
 qui in caelis est. Qui autem deny Me before men, I will also
 negáverit me coram homini- deny him before My Father
 bus, negábo et ego eum coram Who is in heaven.
 Patre meo, qui in caelis est.

Offertory. *Ecclus. 24, 44*

Doctrinam quasi antelu- I make my doctrine to shine
 cánum illúmino ómnibus, et forth to all as the morning
 enarrábo illam usque ad light, and I will declare it afar
 longínquum. off.

Offertory Prayers, page 767.

Secret

DEUS, qui credéntes in te **O** god, Who suffererest not
 pópulos nullis sinis the nations that believe
 cóncuti terróribus: dignáre in Thee to be shaken by any
 preces et hóstias tibi plebis, fear, deign, we beseech Thee,
 suscípere; ut pax a tua pie- to receive the prayers and sac-
 tate concéssa, Christianórum rifices of the people consecrated
 fines ab nomi hoste fáciat to Thee, that peace, the gift
 esse secúros. Per Dóminum. of Thy loving-kindness, may
 render Christian countries safe
 from every enemy. Through our
 Lord.

*Commemoration of St. John the Baptist, page 1066, and of
 the Vigil as follows:*

Secret

MUNUS pópuli tui quæ- **S**ANCTIFY the gift of Thy
 sumus Dómine, aposto- people, we beseech Thee,
 lica intercessióne sanctifica: O Lord, by the apostolic inter-
 nosque a peccatórum nostró- cession, and cleanse us from
 rum máculis emúnda. Per the stains of our sins. Through
 Dóminum. our Lord.

Preface for Weekdays, page 775.

Communion. *Ecclus. 24, 47*

Vidéte quóniam non soli See ye, that I have not la-
 mihi laborávi, sed ómnibus bored for myself only, but for
 exquiréntibus veritátem. all that seek out the truth.

Postcommunion

DEUS, auctor pacis et **O** god, the author and lover
 amátor, quem nosse, of peace, to know Whom
 vivere, cui servíre, regnáre is to live, and to serve Whom

is to reign, protect us Thy suppliants from all assaults, that we, who trust in Thy defense, by the intercession of blessed Irenæus, Thy martyr and bishop, may not fear the arms of any of our foes. Through our Lord.

est: protége ab ómnibus impugnationibus supplices tuos: ut, qui in defensione tua confidimus, beáti Irenæi Mártýris tui atque Pontificis intercessióne, nullius hostilitátis arma timeámus. Per Dóminum.

Commemoration of St. John the Baptist, page 1067, and of the Vigil as follows:

Postcommunion

KEEP from all adversity, O Lord, by the apostolic intercessions, those whom Thou hast filled with heavenly nourishment. Through our Lord.

QUOS cælesti, Dómine, aliménto satiásti: apostólicis intercessiónibus ab omni adversitáte custódi. Per Dóminum.

But in place of the Gospel of St. John is read the Gospel of the Vigil as in the following Mass.

Concluding Prayers, page 793.

Vigil of Sts. Peter and Paul, (Purple)

The Beginning of Mass, page 756.

Introit. John 21, 18, 19

THE Lord said to Peter: When thou wast younger, thou didst gird thyself, and didst walk where they wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not: and this He said, signifying by what death he should glorify God. *Ps. 18, 1.* The heavens show forth the glory of God: and the firmament declareth the work of His hands. *V. Glory.*

DIXIT Dóminus Petro: Cum esses júnior, cingebás te, et ambulábas ubi volébas: cum autem senúeris, exténdes manus tuas, et álius te cinget, et ducet quo tu non vis: hoc autem dixit, significans qua morte clarificáturus esset Deum. *Ps. 18, 1.* Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer, Grant, we beseech Thee, page 1070, as in preceding Mass. Second Prayer of St. Irenæus, page 1070; the third of St. John the Baptist, page 1064.

Lesson. Acts 3, 1-10

Lectio Actuum Apostolorum.

IN DIEBUS illis: Petrus et Joannes ascendebant in templum ad horam orationis nonam. Et quidam vir, qui erat claudus ex utero matris suae, bajulabatur: quem ponebant quotidie ad portam templi, quae dicitur Speciosa, ut peteret eleemosynam ab introeuntibus in templum. Is, cum vidisset Petrum et Joannem incipientes introire in templum, rogabat ut eleemosynam acciperet. Intuens autem in eum Petrus cum Joanne, dixit: Respice in nos. At ille intendebat in eos, sperans se aliquid accepturum ab eis. Petrus autem dixit: Argentum et aurum non est mihi: quod autem habeo, hoc tibi do: In nomine Jesu Christi Nazareni surge, et ambula. Et apprehensa manu ejus dextera, allevavit eum, et protinus consolidatae sunt bases ejus, et plantae. Et exsiliens stetit, et ambulabat: et intravit cum illis in templum, ambulans, et exsiliens, et laudans Deum. Et vidit omnis populus eum ambulantem, et laudantem Deum. Cognoscebant autem illum, quod ipse erat, qui ad eleemosynam sedebat ad Speciosam portam templi: et implati sunt stupore et extasi in eo, quod contigerat illi.

Lesson from the Acts of the Apostles.

IN THOSE days, Peter and John went up into the temple, at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. But Peter, with John, fastening his eyes upon him, said: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. But Peter said: Silver and gold I have none, but what I have I give thee: In the name of Jesus Christ of Nazareth, arise and walk. And taking him by the right hand, he lifted him up: and forthwith his feet and soles received strength. And he leaping up, stood and walked: and went in with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

Gospel. Ps. 18, 5, 2

In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum. V. Caeli

Their sound went forth into all the earth: and their words to the ends of the world. V.

The heavens show forth the enarrant glóriam Dei: et glory of God: and the firmament declareth the works of tlat firmaméntum. His hands.

Munda Cor Meum, page 763.

Gospel. John 21, 15-19

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelii secúndum Joánnem.

AT THAT time, Jesus said to Simon Peter, Simon, son of John, lovest thou Me more than these? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed my lambs. He saith to him again, Simon, son of John, lovest thou Me? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed My lambs. He saith to him the third time, Simon, son of John, lovest thou Me? Peter was grieved, because He said to him the third time, Lovest thou Me? And he said to Him, Lord, Thou knowest all things: Thou knowest that I love Thee. He said to him, Feed My sheep. Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this He said signifying by what death he should glorify God.

IN ILLO témpore: Dixit Jesus Simóni Petro: Simon Joánnis, diligis me plus his? Dicit ei: Etiam. Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei iterum: Simon Joánnis, díligis me? Ait illi: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tértio: Simon Joánnis, amas me? Contristátus est Petrus, quia dixit ei tértio, Amas me? et dixit ei: Dómine, tu ómnia nosti: tu scis quia amo te. Dixit ei: Pasce oves meas. Amen, amen dico tibi: cum esses júnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténdes manus tuas, et álius te cinget, et ducet quo tu non vis. Hoc autem dixit, significans qua morte clarificatúrus esset Deum.

Offertory. Ps. 138, 17

To me Thy friends, O God, Mihi autem nimis honor-
able; their principality is ex-
ceedingly strengthened. átí sunt amíci tui, Deus:
nimis confortátus est prin-
cipátus eórum.

Offertory Prayers, page 767.

Secret, Sanctify, the gift, as in preceding Mass, page 1073. The second of St. Irenæus, page 1073; the third of St. John the Baptist, page 1066.

Preface for Weekdays, page 775.

Communion. John 21

Simon Joánnis, diligis me Simon son of John, lovest
plus his? Dómine, tu ómnia thou Me more than these? Lord,
nosti tu scis, Domine, quia Thou knowest all things, Thou
amo te. knowest, Lord, that I love Thee.

Postcommunion, Keep from all adversity, as in preceding Mass, page 1074. The second of St. Irenæus, page 1073; the third of St. John the Baptist, page 1067.

Concluding Prayers, page 793.



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June 29—The Holy Apostles, Sts. Peter and Paul, (Red)

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Acts 12, 11

NUNC scio vere, quia misit
Dóminus Angelum su-
um: et eripuit me de manu
Heródis, et de omni expec-
tatione plebis Judæórum. Ps.
138, 1, 2. Dómine, probásti
me, et cognovísti me: tu cog-
novísti sessionem meam, et
resurrectionem meam. V.
Glória Patri.

NOW I know in very deed,
that the Lord hath sent
His angel, and hath delivered
me out of the hand of Herod,
and from all the expectation
of the people of the Jews. Ps.
138, 1, 2. Lord, Thou hast
proved me, and known me:
Thou hast known my sitting
down, and my rising up. V.
Glory.

Kyrie, page 761; Glória, page 762.

Prayer

DEUS, qui hodiérnam diem
Apostolorum tuorum
Petri et Pauli martyrio con-
secrásti: da Ecclesiæ tuæ,
eórum in ómnibus sequi præ-

O God, Who hast consecra-
ted this day to the mar-
tyrdom of Thine apostles Peter
and Paul, grant to Thy Church
in all things to follow their

teaching from whom it received céptum; per quos religi6nis the right ordering of religion sumpsit exórdium. Per D6- in the beginning. Through our minum.
Lord.

Lesson. Acts 12, 1-11

Lesson from the Acts of the Apostles.

IN THOSE days, Herod the king stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison: and behold an angel of the Lord stood by him, and a light shined in the room and he striking Peter on the side, raised him up, saying, Arise quickly; and the chains fell off from his hands: and the angel said to him, Gird thyself and put on thy sandals; and he did so: and he said to him, Cast thy garment about thee and follow me: and going out he followed him: and he knew not that it was true which was done by the angel; but he thought he saw a vision. And passing

Léctio Áctuum Apostol6rum.

IN DIEBUS illis: Misit Herodes rex manus, ut affligeret quosdam de eccl6sia. Occidit autem Jac6bum fratrem Jo6nnis gl6dio. Videns autem quia plac6ret Jud6is, app6suit ut appreh6nderet et Petrum erant autem dies Azym6rum. Quem cum apprehendisset, misit in cárcerem, tradens qu4tuor quaterni6nibus milítum custodiéndum, volens post Pascha producere eum p6pulo. Et Petrus quidem servab4tur in cárcere. Orátio autem fi6bat sine intermissi6ne ab Eccl6sia ad Deum pro eo. Cum autem productúrus eum esset Her6des, in ipsa nocte erat Petrus d6rmiens inter duos milítes, vinctus caténis du6bus: et cust6des ante óstium custodiébant cárcerem. Et ecce Angelus D6mini ástitit: et lumen refúlsit in habitáculo: percuss6que látere Petri, excitávit eum, dicens: Surge velociter. Et ceciderunt caténæ de mánibus ejus. Dixit autem Angelus ad eum: Præcingere, et cálcea te cáligas tuas. Et fecit sic. Et dixit illi: Circúmda tibi vestiméntum tuum, et séquere me. Et éxiens sequeb4tur eum, et nesci6bat quia verum est, quod fi6bat per Angelum: existimábat autem se visum vidére. Transeúntes

autem primam et secundam custodiam, venerunt ad portam ferream, quæ ducit ad civitatem: quæ ultro aperta est eis. Et exeuntes processerunt vicum unum: et continuo discessit Angelus ab eo. Et Petrus ad se reversus, dixit: Nunc scio vere, quia misit Dominus Angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Judæorum.

through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through one street, and immediately the angel departed from him. And Peter coming to himself, said, Now I know in very deed that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Gradual. Ps. 44, 17, 18

Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. *V.* Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.

Allelûja, allelûja. *V. Matt. 16, 18.* Tu es Petrus, et super hanc petram edificabo Ecclesiam meam. Allelûja.

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *V.* Instead of Thy fathers, sons are born to Thee; therefore shall people praise Thee.

Alleluia, alleluia. *V. Matt. 16, 18.* Thou art Peter, and upon this rock I will build My Church Alleluia.

Munda Cor Meum, page 763.

Gospel, Jesus came, page 871.

Creed, page 765.

Offertory. Ps. 44, 17, 18

Constitues eos principes super omnem terram: memores erant nominis tui, Domine, in omni progenie et generatione.

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations.

Offertory Prayers, page 767.

Secret

HOSTIAS, Domine, quas nomini tuo sacrandas offerimus, apostolica prosequatur oratio: per quam nos expiari tribuas, et defendi. Per Dominum.

MAY the prayer of Thine apostles, O Lord, accompany the sacrifices which we offer to be consecrated to Thy name, and through it do Thou grant us to be pardoned and defended. Through our Lord.

Preface No. 13, page 816, is said or sung daily during the octave.

Communion. Matt. 16, 18, 19

Thou art Peter: and upon this rock I will build My Church.
 Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

Postcommunion

PRESERVE, O Lord, from all dangers, by the intercession of Thine apostles, those whom Thou hast filled with heavenly nourishment. Through our Lord.
 Q uos cælesti, Dómine, all-ménto satiásti: apostólicis intercessiónibus ab omni adversitaté custódi. Per Dóminum.

Concluding Prayers, page 793.

During the octave (except on days of great solemnity) a commemoration of the Apostles is made in every Mass that is said.

June 30—Commemoration of St. Paul, Apostle,

(Red)

Double Major

The Beginning of Mass, page 756.

Introit. 2 Tim. 1, 12

I KNOW Whom I have believed, and I am certain that He is able to keep that which I have committed to Him against that day; being a just judge. Ps. 138, 1, 2. Lord, Thou hast proved me and known me: Thou has known my sitting down, and my rising up. V. Glory.
 S cio cui crédidi, et certus sum, quia potens est depósitum meum serváre in illum diem, justus judex. Ps. 138, 1, 2. Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam et resurrectionem meam. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst teach the multitude of the nations by the preaching of the blessed apostle, Paul, grant us, we beseech Thee, that, venerating his natal day, we may experience the benefits of his intercession with Thee. Through our Lord.
 D eus, qui multitudínem gentium beáti Pauli Apóstoli prædicatione docuisti: da nobis, quæsumus; ut, ejus natalítia cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

Commemoration of St. Peter.

Prayer

Deus, qui beáto Petro Apóstolo tuo, collátiſ cláviſ regni cœléſtiſ, ligándi atque ſolvéndi pontificiſ tradidiſti: concéde; ut interceſſióniſ ejuſ auxíliſ, a peccátórum noſtrórum néxiſ libérémur.

O god, Who, in conferring upon bleſſed Peter, Thine apoſtle, the keyſ of the heavenly kingdom, didſt commit to him the prieſtly power of binding and looſing, grant that, by the help of hiſ interceſſion, we may be delivered from the bondſ of our ſin.

Commemoration of St. John the Baptist, page 1064.

Epistle. 1 Gal. 1, 11-20

Léctio Epíſtolæ beáti Pauli Apóſtoli ad Gálatas.

Lesson from the Epistle of bleſſed Paul the Apoſtle to the Galatians.

FRATRES: Notum vobiſ fáciſ Evangélíum quod evangelizátum eſt a me, quia non eſt ſecúndum hómíneſ: neque enim ego ab hómíne accépi illud, neque didici, ſed per revelatióneſ Jeſu Chriſti. Audíſtiſ enim converſatióneſ meam aliquándſ in Judaíſmo: quóníam ſupra modum perſequébar Eccléſíam Dei, et expugnábam illam, et proficiébam in Judaíſmo ſupra multoſ coætáneos meoſ in génere meo, abundantíuſ æmulátor exiſtens paternárum meárum traditiónum. Cum autem plácuít ei, qui me ſegregávit ex útero matriſ meæ, et vocávit per grátíam ſuam ut reveláret Fílium ſuum in me, ut evangelizárem illum in géntíbuſ: contínuſ non acquiévi carni et ſánguini, neque veni Jeruſólymam ad anteceſſóreſ meoſ Apóſtoloſ: ſed ábil in Arábíam: et iterum revérſuſ ſum Damáſcuſ; deínde poſt annoſ treſ veni Jeruſólymam vidére Petrum, et mansi apud

BRETHREN, I give you to underſtand that the goſpel which waſ preached by me, iſ not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jeſuſ Chriſt. For you have heard of my converſation in time paſt in the Jewſ' religion: how that beyond meaſure I perſecuted the Church of God, and waſted it; and I made progreſſ in the Jewſ' religion above many of my equalſ in my own nation, being more abundantly zealous for the traditionſ of my fatherſ. But when it pleaſed Him, Who ſeparated me from my mother's womb, and called me by Hiſ grace, to reveal Hiſ Son in me, that I might preach Him among the gentileſ, immediately I condeſcended not to fleſh and blood. Neither went I to Jeruſalem to the apoſtleſ who were before me: but I went into Arabia, and again I returned to Damáſcuſ. Then, after three yearſ, I went to Jeruſalem to ſee Peter, and I tarried with

him fifteen days; but other of the apostles I saw none; saving James the brother of the Lord. Now the things which I write to you, behold before God I lie not.

eum diébus quíndecim: álium autem Apostolórum vidi neminem, nisi Jacobum fratrem Dómini. Quæ autem scribo vobis, ecce coram Deo, quia non méntior.

Gradual. Gal. 2, 8, 9

He who wrought in Peter to the apostleship, wrought in me also among the gentiles, and they knew the grace of God, which was given to me. *V.* The grace of God in me hath not been void; but His grace always remaineth in me.

Qui operátus est Petro in apostolátum, operátus est et mihi inter gentes: et cognóverunt grátiam Dei, quæ data est mihi. *V.* Grátia Dei in me vácuá non fuit: sed grátia ejus semper in me manet.

Alleluia, alleluia. *V.* Holy apostle Paul, preacher of truth, and doctor of the Genties, intercede for us. Alleluia.

Allelúja, allelúja. *V.* Sancte Pauli Apostoli prædicator veritátis, et doctor gentium intercède pro nobis. Allelúja.

Munda Cor Meum, page 763.

Gospel, Jesus said, page 1043.

Creed, page 765.

Offertory. Ps. 138, 17

To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened.

Mihi autem nimis honorátí sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Offertory Prayers, page 767.

Secret

MOVED by the prayers of Thine apostle, Paul, O Lord, do Thou sanctify the gifts of Thy people, that what is pleasing to Thee, Who hast ordained it, may be the more pleasing by the patronage of his supplication. Through our Lord.

APOSTOLI tui Pauli præcibus, Dómine, plebis tuæ dona sanctifica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

Commemoration of St. Peter.

Secret

SANCTIFY, O Lord, the offerings of Thy people, by the

ECCLESÍÆ tuæ, quæsumus Dómine, preces et hós-

tias beāti Petri Apóstoli com-
méndet orátio: ut quod pro
illius glória celebrámus, no-
bis prosit ad véniam.

prayer of Thine apostle Peter,
that those things which are
pleasing to Thee by Thine own
institution may become the
more pleasing by the favor of
his intercession.

Commemoration of St. John the Baptist, page 1066.

Preface No. 13, page 816.

Communion. Matt. 17, 28

Amen dico vobis, quod vos,
qui reliquistis ómnia, et se-
cúti estis me, centuplum ac-
cipiétis, et vitam aetérnam
possidébitis.

Amen I say to you, that you
who have left all things, and
have followed Me, shall receive
an hundredfold, and shall pos-
sess life everlasting.

Postcommunion

PERCÉPTIS, Dómine, sacra-
méntis, beáto Paulo
Apóstolo tuo interveniénte,
deprecámur: ut, quæ pro il-
lius celebráta sunt glória, no-
bis proficiant ad medélam.
Per Dóminum.

HAVING partaken of Thy
sacraments, O Lord, we
implore Thee, that what we
have celebrated in honor of
blessed Paul, Thine apostle,
may, by his intercession, avail
us as a healing remedy.
Through our Lord.

Commemoration of St. Peter.

Postcommunion

LÉTIFICET nos, Dómine,
munus oblátum: ut si-
cut in Apóstolo tuo Petro te
mirábilem prædicámus, sic
per illum tuæ sumámus in-
dulgentiæ largitátem.

MAY the gift we have of-
fered fill our hearts with
joy, O Lord, that, as we de-
clare Thee wonderful in Thine
apostle Peter, so through him
we may receive the abundance
of Thy pardon.

Commemoration of St. John the Baptist, page 1067.

Concluding Prayers, page 793.

July 1—The Most Precious Blood of Our Lord

(Red)

Double of the First Class

The Beginning of Mass, page 756.

Introit. Apoc. 5, 9, 10

REDEMISTI nos, Dómine,
in sángine tuo, ex

MOU hast redeemed us, O
Lord, in Thy blood, out of

every tribe and tongue, and omni tribu, et lingua, et pópulo, et natione: et fecisti made us to our God a kingdom. nos Deo nostro regnum. *Ps. 88, 2.* The mercies of the Lord I will sing forever: I in æternum cantábo: in generationem et generationem my mouth to generation and annuntiábo veritatem tuam generation. *V. Glory.* in ore meo. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, **O**MNIPOTENS sempitérne Who hast appointed Deus, qui unigénitum Thine only-begotten Son to be Filium tuum mundi Redemptorem constituisti, ac ejus hast willed to be appeased by Sanguine placári voluisti: His blood, grant us, we beseech Thee, so incessantly to concède, quæsumus, salutis nostræ prætium (solémni worship the price of our salvation, and to be so defended by cultu) ita venerári, atque a its power from the ills of this præsentis vitæ malis ejus virtute defendi in terris; ut life on earth, that we may enjoy its everlasting fruit in cælis. Per eundem Dóminum. heaven. Through the same.

Commemoration of the Octave-day of St. John Baptist in Low Masses only. Prayer, page 1064.

Epistle, Christ being come, from the Mass on Passion Sunday, page 360.

In Votive Masses, from Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschaltine the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. 1 John 5, 6-8

This is He that came by water and blood, Jesus Christ: et sanguinem, Jesus Christus: not by water only, but by water non in aqua solum, sed in aqua et sanguine. *V. Tres Who give testimony in heaven: sunt, qui testimoniũ dant the Father, the Word, and the in cælo: Pater, Verbum, et Holy Ghost; and these three Spíritus Sanctus: et hi tres are one. And there are three unum sunt. Et tres sunt, qui that give testimony on earth: testimoniũ dant in terra: the Spirit, the water, and the Spíritus, aqua, et sanguis: et blood; and these three are one. hi tres unum sunt.*

Lesser Alleluia

Allelúja, allelúja. *V. 1 John*
 5, 9. Si testimónium hóminum
 accípimus, testimónium Dei
 majus est. Allelúja.

Alleluia, alleluia. *V. 1 John*,
 5, 9. If we receive the testi-
 mony of men, the testimony of
 God is greater. Alleluia.

Tract. Ephes. 1, 6-8

Gratificávit nos Deus in
 dilécto Filio suo, in quo habé-
 mus redemptionem per sán-
 guinem ejus. *V. Remissionem*
peccatórum, secúndum divi-
tias grátiae ejus quæ super-
abundávit in nobis. V. Rom.
 3, 24, 25. Justificáti gratis per
 grátiam ipsíus, per redemp-
 tionem, quæ est in Christo
 Jesu. *V. Quem propósuit Deus*
 propitiationem per fidem in
 ságuine ipsíus.

God hath graced us in His
 beloved Son: in Whom we have
 redemption through His blood.
V. The remission of sins, ac-
cording to the riches of His
grace, which hath super-
abounded in us. V. Rom. 3, 24,
 25. Being justified freely by
 His grace, through the redemp-
 tion, which is in Christ Jesus.
V. Whom God hath set forth
 to be a propitiation through
 faith in His blood.

Greater Alleluia

Allelúja, allelúja. *V. Apoc.*
 5, 9. Dignus es, Dómine, accí-
 pere librum, et aperíre signá-
 cula ejus: quóniam occísus
 es, et redemísti nos Deo in
 ságuine tuo. Allelúja. *V.*
Exod. 12, 13. Erit autem san-
guis vobis in signum; et vi-
débo ságuinem, et transibo
vos: nec erit in vobis plága
dispérens. Allelúja.

Alleluia, alleluia. *V. Apoc. 5,*
 9. Worthy art Thou, O Lord,
 to take the book, and to open
 the seals thereof: because Thou
 wast slain, and hast redeemed
 us to God in Thy blood. Alle-
 luia. *V. Exod. 2, 13. And the*
 blood shall be to you for a
 sign: and I shall see the blood
 and pass over you; and the
 plague shall not be on you to
 destroy you. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 19, 30-35

✠ Sequéntia sancti Evan-
 gélii secúndum Joánnem.

IN ILLO témpore: Cum ac-
 cepisset Jesus acétum,
 dixit: Consummátum est. Et
 inclináto cápíte trádidit spí-
 ritum. Judæi ergo (quóniam
 Parascéve erat) ut non re-
 manérent in cruce córpora

✠ Continuation of the holy
 Gospel according to St. John.

AT THAT time, Jesus, when
 He had taken the vine-
 gar, said: It is consummated.
 And bowing His head He gave
 up the ghost. Then the Jews
 (because it was the parasceve),
 that the bodies might not re-

main upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

Creed, page 765.

Offertory. 1 Cor. 10, 16

The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

Calix benedictiónis, cui benedicimus, nonne comunicatio sanguinis Christi est? et panis, quem frángimus, nonne participatio corpóris Dómini est?

Offertory Prayers, page 767.

Secret

THROUGH these divine mysteries, we beseech Thee may we draw near to Jesus, the mediator of the New Testament, and renew upon Thine altars, O Lord of virtues, the sprinkling of the blood, which speaketh more eloquently than that of Abel. Through the same.

PER HÆC divína mystéria, ad novi quæsumus, testaménti mediatórem Jesum accedámus: et super altária tua, Dómine virtútum, aspersiónem sanguinis mélius loquéntem, quam Abel, innovémus. Per eúmdem Dóminum.

Commemoration of Octave-day of St. John the Baptist in Low Masses only. Secret, page 1066.

Preface No. 4, page 803.

Communion. Heb. 9, 28

Christ was offered once to exhaust the sins of many; the Christus semel oblátus est ad multórum exhaustiéndam

peccáta: secúndo sine pec-
cáto apparébit exspectántibus
se in salútem.

second time He shall appear
without sin to them that ex-
pect Him, unto salvation.

Postcommunion

AD SACRAM, Dómine, men-
sam admissi, háusimus
aquas in gáudio de fóntibus
Salvatóris: sanguis ejus fiat
nobis, quæsumus, fons aqua
in vitam ætérnam saliéntis:
Qui tecum.

ADMITTED to the sacred
table, O Lord, we have
drawn water in gladness from
the fountain of the Saviour;
may His blood, we beseech
Thee, become unto us a well
of water springing up unto
everlasting life. Who with Thee.

*Commemoration of Octave-day of St. John the Baptist in Low
Masses only. Postcommunion, page 1067.*

Concluding Prayers, page 793.

July 2—The Visitation of Our Blessed Lady, (White)

Double of the Second Class

Sts. Processus and Martinian, Martyrs

The Beginning of Mass, page 756.

Introit

SALVE, sancta parens, eníxa
puérpera Regem: qui cœ-
lum, terrámque regit in sæcula
sæculórum. Ps. 44, 2. Eructá-
vit cor meum verbum bonum:
dico ego ópera mea regi. V.
Glória Patri.

HAIL, holy Mother, who in
childbirth didst bring
forth the King Who ruleth
heaven and earth, world with-
out end. Ps. 44, 2. My heart
hath uttered a good word: I
speak my works unto the King.
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

EÁMULIS tuis, quæsumus,
Dómine, cœléstis grátia
munus impertíre: ut, quibus
beátæ Vírginis partus éxstitit
salútis exórdium: Visitatiónis
ejus votíva solémnitas, pacis
tribuat incrementum. Per Dó-
minum.

IMPART unto Thy servants,
we beseech Thee, O Lord,
the gift of heavenly grace, that
to us, to whom the childbirth
of the Blessed Virgin hath been
the beginning of salvation, the
votive solemnity of her visita-
tion may bring an increase of
peace. Through our Lord.

In low Masses commemoration of Sts. Processus and Martinian as follows:

Prayer

O GOD, Who dost encompass us and protect us by the glorious testimony of Thy martyrs, Processus and Martinian, grant us to profit by imitating them and to rejoice by their intercession. Through our Lord.

DEUS, qui nos sanctórum Mártýrum tuórum Proccéssi et Martiniani gloriósis confessiónibus circúmdas et prótegis: da nobis et eórum imitatóne proficere, et intercessióne gaudére. Per Dóminum.

Lesson. Cant. 2, 8-14

Lesson from the Book of Wisdom.

Lectio libri Sapiéntiæ.

BEHOOLD He cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold He standeth behind our wall; looking through the windows, looking through the lattices. Behold, my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one; and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise my love, my beautiful one; and come. My dove in the clefts of the rock, in the hollow places of the wall, show Me thy face, let thy voice sound in My ear; for thy voice is sweet, and thy face comely.

ECCE iste venit sáliens in móntibus, transíliens in colles: símilis est dílectus meus cápream, hinnulóque cervórum. En ipse stat post párietem nostrum, respiciens per fenéstas, prospiciens per cancellos. En dílectus meus loquitur mihi: Surge, própéra, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuerunt in terra nostra, tempus putatiónis advénit: vox túrturis audita est in terra nostra: ficus prótulit grossos suos: víneæ floréntes dedérunt odórem suum. Surge, amíca mea, speciósa mea, et veni: colúmba mea in foraminibus petræ, in cavérna maceríæ, osténde mihi fáciem tuam, sonet vox tua in áuribus meis: vox enim tua dulcis, et fácies tua decóra.

Gradual

Blessed and venerable art thou, O Virgin Mary, who without spot wast found the Mother of the Saviour. V. O Virgin

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris, invénta es Mater Salvatóris. V. Virgo Dei Géní-

trix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Allelúja, allelúja. *V.* Felix es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol iustitiæ, Christus Deus noster. Allelúja.

Mother of God, He, Whom the whole world can not contain, hath shut Himself within thy womb, becoming man.

Alleluia, alleluia. *V.* Happy art thou, O sacred Virgin Mary, and most worthy of all praise, for out of thee hath risen the sun of justice, Christ, our God. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 39-47

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Exsúrgens María ábiit in montána cum festinátione in civitátem Juda: et intrávit in domum Zachariæ, et salutávit Elisabeth. Et factum est, ut audívit salutatióem Mariæ Elisabeth, exsultávit infans in útero ejus: et repléta est Spíritu Sancto Elisabeth, et exclamávit voce magna et dixit: Benedícta tu inter mulieres, et benedíctus fructus ventris tui. Et unde hoc mihi, ut véniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatióis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidisti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magnificat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Mary rising up, went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said, My soul

doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

Creed, page 763.

Offertory

Beáta es, Virgo María, quæ ómnium portásti Creatórem: Blessed art thou, O Virgin Mary, who didst bear the Cre-

ator of all things; thou didst genuisti qui te fecit, et in bring forth Him Who made ætérnum pérmanes virgo. thee, and remainest a virgin forever.

Offertory Prayers, page 767.

Secret

LET the humanity of Thine only-begotten Son succor us, O Lord, that He, Who, born of a virgin, did not diminish, but consecrated, the virginity of His mother, may, on this solemn festival of her visitation, deliver us from our sins and make our offering acceptable, even Jesus Christ our Lord, Who with Thee liveth.

ANIGÉNTI tui, Dómine, nobis succurrat humanitas: ut; qui natus de Virgine, matris integritátem non minuit, sed sacrávit; in Visitationis ejus solénniis, nostris nos piáculis éxuens, oblationem nostram tibi fáciat acceptam Jesus Christus Dóminus noster: Qui tecum.

In Low Masses commemoration of Sts. Processus and Martinian as follows:

Secret

RECEIVE, O Lord, our prayers and offerings, and, that they may be worthy in Thy sight, may we be assisted by the prayers of Thy saints. Through our Lord.

SÚSCIPE, Dómine, preces et múnera: quæ ut tuo sint digna conspéctu, Sanctórum tuórum précibus adjuvémur. Per Dóminum.

Preface No. 11, page 814.

Communion

Blessed is the womb of the Beáta viscera Mariæ Virginis, quæ portavérunt ætérni Son of the eternal Father. Patris Fílium.

Postcommunion

AWE HAVE received, O Lord, the votive sacrament of this annual solemnity; grant, we beseech Thee, that it may afford us a remedy both for temporal and for eternal life. Through our Lord.

SÚMPSIMUS, Dómine, celebritátis ánnuæ votíva sacraménta: præsta, quæsumus; ut et temporális vitæ nobis remédia præbeant, et ætérnæ. Per Dóminum.

In Low Masses commemoration of Sts. Processus and Martinian as follows:

Postcommunion

QUORPUS sacri, et pretiosi sanguinis replēti libamine, quæsumus, Dómine Deus noster: ut, quod pia devotiōne gérimus, certa redemptione capiāmus. Per eūdem Dóminum.

FILLED with the offering of Thy sacred body and Thy precious blood, we beseech Thee, O Lord, that what we do in pious devotion may assure us of redemption. Through the same.

Concluding Prayers, page 793.

July 3—**St. Leo II**, Pope, Confessor (*White*)

Semi-double

Mass, Si diligis me, page 1302, except:

Prayer

GREGEM tuum, Pastor ætérne, placatus inténde: et per beátum Leónem Summum Pontificem, perpétua protectiōne custódi; quem totius Ecclésiæ præstitisti esse pastórem. Per Dóminum.

OETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Leo Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

Second Prayer of Sts. Peter and Paul, page 1077; third of our Blessed Lady, Concede nos, page 824.

Secret

OBLATIS munéribus, quæsumus Dómine, Ecclésiā tuā benignus illūmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernānte, pastóres. Per Dóminum.

IN Thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Second Secret of Sts. Peter and Paul, page 1079; third of our Blessed Lady, By Thy mercy, page 825.

Postcommunion

REFECTIONE sancta enutritā gubernā, quæsumus Dómine, tuā placatus Ecclésiā: ut poténti moderatiōne directā, et incrementa libertátis accipiat et in religiōnis integritate persistat. Per Dóminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Second Postcommunion of Sts. Peter and Paul, page 1080; third of our Blessed Lady, Grant, O Lord, page 825.

**July 4—Of the Octave of the Apostles,
Sts. Peter and Paul, (Red)**

Semi-double

Introit, Votive Mass of Sts. Peter and Paul, page 1421.

Prayer

O God, Who hast consecrated this day to the martyrdom of Thine apostles Peter and Paul, grant to Thy Church in all things to follow their teaching by whom it received the right ordering of religion in the beginning. Through our Lord.

DEUS, qui hodiernam diem Apostolorum tuorum Petri et Pauli martyrio consecrasti: da Ecclesiae tuae, eorum in omnibus sequi praeciptum; per quos religionis sumpsit exordium. Per Dominum.

Second Prayer, Concede nos, of our Blessed Lady, page 824; third for the Church, page 825, or for the Pope, page 826.

Lesson from the Mass on Whit-Wednesday, page 609.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *V.* Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. *V.* Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.

Alleluia, alleluia. *V. Luke 22, 32.* I have prayed for thee, Peter, that thy faith may not fail; and thou, being once converted, confirm thy brethren. Alleluia.

Allelúja, allelúja. *V. Luke 22, 32.* Rogavi pro te, Petre, ut non deficiat fides tua: et tu aliquando conversus, confirma fratres tuos. Allelúja.

Gospel, Peter said to Jesus, page 1358.

Offertory from Votive Mass of Sts. Peter and Paul, page 1423.

Secret

MAY the prayers of Thine apostles, O Lord, ac-

HÓSTIAS, Domine, quas nómine tuo sacrandas of-

férimus, apostólica prosequá- company the sacrifices which
tur oratio: per quam nos ex- we offer to be consecrated to
piári tribuas et deféndi. Per Thy name, through which
Dóminum. prayers do Thou grant us to
be pardoned and defended.
Through our Lord.

Second Secret, By Thy mercy, of our Blessed Lady, page 825; third for the Church, page 825, or for the Pope, page 826.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos qui secúti estis me, You who have followed me
sedébitis super sedes, judi- shall sit on seats, judging the
cántes duódecim tribus Israél. twelve tribes of Israel.

Postcommunion

QUOS cælésti, Dómine ali-
mento satiásti: apostó-
licis intercessiónibus ab omni
adversitate custódi. Per Dó-
minum.

PRESERVE, O Lord, from all
dangers, by the interces-
sion of Thine apostles,
those whom Thou hast filled
with heavenly nourishment.
Through our Lord.

Second Postcommunion, Grant, O Lord, of our Blessed Lady, page 825; third for the Church, page 825, or for the Pope, page 826.

July 5—St. Antony Mary Zaccaria, Conf. (White)

Double

The Beginning of Mass, page 756.

Introit. 1 Cor. 2, 4

SERMO meus, et prædicatio
mea non in persuasibili-
bus humanæ sapiéntiæ verbis,
sed in ostensióne spiritus, et
virtútis. Ps. 110, 1. Confitébor
tibi, Dómine, in toto corde
meo, in consílio justórum et
congregatióne. V. Glória Pa-
tri.

MY SPEECH and my preach-
ing was not in the per-
suasive words of human wis-
dom, but in the showing of
spirit and power. Ps. 110, 1. I
will praise Thee, O Lord, with
my whole heart, in the coun-
cil of the just, and in the con-
gregation. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT US, O Lord God, to learn, in the spirit of Paul the apostle, that transcendent knowledge of Jesus Christ by which blessed Antony Mary, wonderfully instructed, gathered in Thy Church new families of clerics and virgins. Through the same.

HAC NOS, Dómine Deus, supereminéntem Jesu Christi sciéntiam, spiritu Pauli Apóstoli ediscere: qua beátus Antónius Maria mirabiliter eruditus, novas in Ecclésia tua clericórum et virginum famílias congregávit. Per eúmdem Dóminum.

Commemoration of the octave of the Apostles, page 1092.

Epistle. 1 Tim. 4, 8-16

Lesson from the Epistle of blessed Paul the Apostle to Timothy. *Lectio Epistolæ beáti Pauli Apóstoli ad Timótheum.*

GODLINESS is profitable to all things, having promise of the life that now is, and of that which is to come. A faithful saying and worthy of all acceptance. For therefore we labor and are reviled, because we hope in the living God, Who is the Saviour of all men, especially of the faithful. These things command and teach. Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity. Till I come, attend unto reading, to exhortation, and to doctrine. Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood. Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all. Take heed to thyself, and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

PIETAS ad ómnia útilis est: promissionem habens vitæ, quæ nunc est, et futúre. Fidélis sermo, et omni acceptiône dignus. In hoc enim laborámus, et maledicimur, quia sperámus in Deum vivum, qui est Salvátor ómnium hóminum, máxime fidélium. Præcipe hæc, et doce. Nemo adolescentiam tuam contémnat: sed exémplum esto fidélium in verbo, in conversatiône, in caritatē, in fide, in castitatē. Dum vénio, attēde lectiōni, exhortatiōni, et doctrinæ. Noli negligere grátiam, quæ in te est, quæ data est tibi per prophetiam, cum impositione mánuum presbytérii. Hæc meditáre, in his esto: ut profectus tuus manifestus sit ómnibus. Attēde tibi, et doctrinæ, insta in illis. Hoc enim faciēns. et teipsum salvum faciēs, et eos qui te áudiunt.

Gradual. Philipp. 1, 8, 9

Testis mihi est Deus, quo modo cūpiam omnes vos in visceribus Jesu Christi. Et hoc oro, ut caritas vestra magis ac magis abundet in scientia, et in omni sensu. *V.* Ut probetis potiora, ut sitis sinceri, et sine offensa in diem Christi.

For God is my witness, how I long after you in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding. *V.* That you may approve the better things, that you may be sincere and without offense unto the day of Jesus Christ.

Allelúja, allelúja. *V.* Repléti fructu justitiæ per Jesum Christum, in glóriam et laudem Dei. Allelúja.

Alleluia, alleluia. *V.* Filled with the fruit of justice through Jesus Christ unto the glory and praise of God. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 10, 15-21

✠ Sequéntia sancti Evangelii secūndum Marcum.

IN ILLO témpore: Dixit Jesus discipulis suis: Quisquis non recéperit regnum Dei velut párvulus, non intrábit in illud. Et compléxans párvulos, et impónens manus super illos, benedicébat eos. Et cum egréssus esset in viam, procúrrens quidam, genu flexo ante eum, rogábat eum: Magíster bone, quid fáciam ut vitam ætérrnam percípiam? Jesus autem dixit ei: Quid me dicis bonum? Nemo bonus nisi unus Deus. Præcépta nosti: Ne adúlteres, ne occidas, ne furéris, ne falsum testimónium dixeris, ne fraudem féceris, honóra patrem tuum et matrem. At ille respóndens, ait illi: Magíster, hæc ómnia observávi a juventúte mea. Jesus autem intúitus eum, diléxit eum, et dixit ei: Unum tibi deest: vade, quæcúmque

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time, Jesus said to His disciples, Who-soever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying His hands upon them, He blessed them. And when He was gone forth into the way, a certain man running up and kneeling before Him, asked Him, Good Master, what shall I do that I may receive life everlasting? And Jesus said to him, Why callest thou Me good? None is good but one, that is God. Thou knowest the commandments: Do not commit adultery, do not steal, bear not false witness, do no fraud, honor thy father and mother. But he answering, said to Him: Master, all these things I have observed from my youth. And Jesus looking on him, loved

him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me

Creed, page 765.

Offertory. Ps. 137, 1, 2

I will sing praise to Thee in the sight of the angels; I will adore at Thy holy temple, and give glory to Thy name.

In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Offertory Prayers, page 767.

Secret

MAY we bring to the table of the heavenly banquet, O Lord, that purity of mind and body with which blessed Antony Mary, in offering this most sacred Victim, was so wonderfully adorned and resplendent. Through our Lord.

AD MENSAM celestis convivii fac nos, Domine, eam mentis et corporis puritatem afferre qua beatus Antonius Maria, hanc sacratissimam hostiam offerens, mirifice ornatus enituit. Per Dominum.

Commemoration of the Octave of the Apostles, page 1092.

Preface No. 13, page 816.

Communion. Philipp. 3, 17

Be followers of Me, brethren, and observe them who walk, so as you have our models.

Imitatores mei estote, fratres, et observate eos, qui ita ambulant, sicut habetis formam nostram.

Postcommunion

BY THE royal food of heaven with which we have been fed, O Lord Jesus Christ, may our hearts be inflamed with that fire of charity with which blessed Antony Mary carried the banner of the saving Victim to victory against the enemies of Thy Church. Who livest.

QUELESTI dape qua pastisumus, Domine Jesu Christe, eo corda nostra caritatis igne flammescant: quo beatus Antonius Maria salutaris hostiae vexillum, contra Ecclesiae tuae hostes, extulit ad victoriam: Qui vivis.

Commemoration of the Octave of the Apostles, page 1093.

Concluding Prayers, page 793.

July 6—*The Octave-Day of the Holy Apostles,
Sts. Peter and Paul, (Red)*

Double Major

The Beginning of Mass, page 756.

Introit. Ecclus, 44, 15, 14

SAPIÉNTIAM sanctorum
narrent populi, et laudes
eorum nuntiet ecclesia: nó-
mina autem eorum vivent in
sæculum sæculi. Ps. 32, 1. Ex-
sultate, justi, in Domino: rec-
tos decet collaudatio. V. Gló-
ria Patri.

LET the people show forth
the wisdom of the saints,
and the Church declare their
praise; and their names shall
live unto generation and gen-
eration. Ps. 32, 1. Rejoice in
the Lord, ye just: praise becom-
eth the upright. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, cujus dextera beá-
tum Petrum ambulán-
tem in fluctibus, ne mergeré-
tur, erexit, et coapóstolum
ejus Paulum, tertio naufragán-
tem, de profundo pélagi
liberávit: exáudi nos propi-
tius, et concéde; ut ambórum
méritis, æternitátis glóriam
consequámur. Qui vivis.

O gon, Whose right hand
raised up blessed Peter,
when he walked upon the
waves, that he might not sink,
and delivered his fellow-apostle
Paul, thrice shipwrecked, from
the depths of the sea, gracious-
ly hear us, and grant that, by
the merits of them both, we
may reach the glory of eternity.
Who livest.

Lesson. Ecclus. 44, 10-15

Léctio libri Sapiéntiæ.

Lesson from the Book of
Wisdom.

HI VIRI misericórdiæ sunt,
quorum pietates non
defuerunt: cum sémine eorum
pérmanent bona, hæréditas
sancta nepótes eorum, et in
testaméntis stetit semen eó-
rum, et filii eorum propter
illos usque in ætérnum ma-
nent: Semen eorum et glória
eorum non derelinquétur.
Córpora ipsórum in pace se-
pulta sunt, et nomen eorum
vivit in generatióem et ge-

THESE are men of mercy
whose godly deeds have
not failed. Good things con-
tinue with their seed; their
posterity are a holy inheritance,
and their seed hath stood in
the covenants; and their chil-
dren for their sakes remain for-
ever: their seed and their glory
shall not be forsaken. Their
bodies are buried in peace, and
their name liveth unto genera-
tion and generation. Let the

people show forth their wisdom, and the Church declare their praise.

neratió nem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum nún tiet Ecclésia.

Gradual. Wis. 3, 1-3

The souls of the just are in the hand of God, and the torment of malice shall not touch them. *V.* In the sight of the unwise they seemed to die, but they are in peace.

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ. *V.* Visi sunt óculis insipiéntium mori, illi autem sunt in pace.

Alleluia, alleluia. *V.* Luke 22, 28-30. You are they who have continued with Me in My temptations: and I dispose to you a kingdom, that you may sit upon thrones, judging the twelve tribes of Israel. Alleluia.

Allelúja, allelúja. *V. Luc.* 22, 28-30. Vos estis, qui permansistis mecum in tentatió nibus meis: et ego dispóno vobis regnum, ut sedeátis super thronos, judicántes duódecim tribus Israel. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 14, 22-33

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus obliged His disciples to go up into the ship, and to go before Him over the water, till He dismissed the people. And having dismissed the multitude, He went up into a mountain to pray; and when it was evening, He was there alone. But the ship in the midst of the sea was tossed with the waves; for the wind was contrary; and in the fourth watch of the night, He came to them walking upon the sea; and they seeing Him walking upon the sea, were troubled saying, It is an apparition: and they cried out for fear. And immediately Jesus spoke to them, saying, Be of good heart; it is I, fear ye not. And Peter making answer, said, Lord, if it be Thou, bid me to come to Thee upon the waters: and He said,

IN ILLO témpore: Cóm pulit Jesus discípulos ascéndere in navículam, et præcedere eum trans fretum, donec dimitteret turbas. Et, dimissa turba, ascéndit in montem solus oráre. Véspere autem facto solus erat ibi. Navícula autem in médio mari jactabátur flúctibus: erat enim contrárius ventus. Quarta autem vigília noctis, venit ad eos ámbulans super mare. Et vidéntes eum super mare ambulántem, turbáti sunt, dicéntes: Quia phantásma est. Et præ timóre clamavérunt. Statimque Jesus locútus est eis, dicens: Habéte fidúciám: ego sum, nolíte timére. Respóndens autem Petrus dixit: Dómine, si tu es, jube me ad te venire super aquas. At ipse ait: Veni. Et descén-

dens Petrus de navícula, ambulábat super aquam, ut veniret ad Jesum. Videns vero ventum válidum, tímuit: et cum cœpisset mergi, clamávit dicens: Dómine, salvum me fac. Et continuo Jesus exténdens manum, apprehéndit eum, et ait illi: Módicæ fidei, quare dubitásti? Et cum ascendisset in navículam, cessávit ventus. Qui autem in navícula erant, venérunt, et adoravérunt eum, dicéntes: Vere Fílius Dei es.

Come. And Peter going down out of the ship, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying, Lord, save me. And immediately Jesus, stretching forth His hand, took hold of him, and said to him: O thou of little faith, why dost thou doubt? And when they were come into the ship, the wind ceased; and they that were in the ship, came and adored Him, saying, Indeed Thou art the Son of God.

Creed, page 765.

Offertory. Ps. 149, 5, 6.

Exsultábunt sancti in glória, lætabúntur in cubilibus suis: exaltatiónes Dei in fáucibus eórum.

The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God shall be in their mouth.

Offertory Prayers, page 767.

Secret

OFFÉRIMUS tibi, Dómine, preces et múnera: quæ, ut tuo sint digna conspéctu, Apostolorum tuórum Petri et Pauli précibus adjuvémur. Per Dóminum.

WE OFFER Thee, O Lord, prayers and gifts, and, that they may be worthy in Thy sight, may we be assisted by the prayers of Thine apostles Peter and Paul. Through our Lord.

Preface No. 13, page 816.

Communion. Wis. 3, 1, 2, 3

Justórum ánimæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipiéntium mori: illi autem sunt in pace.

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

Postcommunion

PROTEGE, Dómine, pópulum tuum: et Apostolorum tuórum Petri et Pauli patroci-

PROTECT Thy people, O Lord, and preserve by never-ending defence those who trust

in the patronage of Thine apostles, Peter and Paul. Through our Lord. nio confidentem, perpétua defensione conserva. Per Dóminum.

Concluding Prayers, page 793.

July 7—~~Sts.~~ Cyril and Methodius, Bishops, Confessors (White)

Double

The Beginning of Mass, page 756.

Introit, Mass Sacerdotes tui, page 1340.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, **O**MNIPOTENS sempitérne
Who didst grant the Deo, qui Slavóniæ gen-
peoples of Slavonia to come to tes per beátos Confessóres
the knowledge of Thy name tuos atque Pontífices Cyrillum
through Thy blessed confes- et Methódium ad agnióñem
sors and bishops, Cyril and tui nóminis venire tribuísti:
Methodius, grant that, as we præsta: ut, quorum festivitáte
glory in their festival, we may gloriámur, eórum consórtio
be joined with them in fellow- copulémur. Per Dóminum.
ship. Through our Lord.

Epistle, Mass Sacerdotes tui, page 1341.

Gradual, Mass Sacerdotes tui, page 1342.

Munda Cor Meum, page 763.

Gospel, The Lord appointed, Mass St. Mark, April 25, page 989.

Offertory. Ps. 67, 36

God is wonderful in His Mirábilis Deus in sanctis
saints: the God of Israel is He suis: Deus Israel, ipse dabit
Who will give power and virtútem, et fortitúdinem.
strength to His people: blessed plebi suæ: benedictus Deus.
be God.

Offertory Prayers, page 767.

Secret

HAVE regard to our prayers, **P**RECES nostras, quæsumus,
we beseech Thee, O Lord, Dómine, et tuórum rés-
and to the oblations of Thy pice oblatiões fidélium: ut
faithful, that they may be tibi gratæ sint in tuórum fes-
pleasing unto Thee on the fes- tivitáte Sanctórum, et nobis
tival of Thy saints, and may cónferant tuæ propitiatiónis
draw down on us the aid of auxílium. Per Dóminum.
Thy mercy. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 10, 27

Quod dico vobis in ténébris, That which I tell you in the
dicite in lumine, dicit Dómi- dark, speak ye in the light,
nus: et quod in aure auditis, saith the Lord; and that which
prædicáte super tecta. you hear in the ear, preach ye
upon the house tops.

Postcommunion

QUÆSUMUS, omnipotens **W**E BESEECH Thee, O Al-
Deus: ut, qui nobis mû- mighty God, that Thou,
nera dignâris præbere cælés- Who dost vouchsafe unto us
tia, intercedéntibus sanctis the heavenly gifts, grant us,
tuis Cyrillo et Methódio, des- by the intercession of Thy
picere terréna concédas. Per saints, Cyril and Methodius, to
Dóminum. despise all things earthly.
Through our Lord.

Concluding Prayers, page 793.

July 8—*St. Elizabeth*, Queen of Portugal, Widow
(White)

Semi-double

Mass, Cognovi, page 1383, except:

Prayer

CLEMENTÍSSIME Deus, qui **M**OST merciful God, Who,
beátam Elisabeth regi- among other noble gifts,
nam, inter céteras egrégias didst adorn Elizabeth, the
dotes, bélici furóris sedándi blessed queen, with the gift of
prærogatíva decorásti: da no- allaying the furies of war,
bis, ejus intercessióne; post grant us, by her intercession,
mortális vitæ, quam supplici- after the peace which we seek
ter pétimus, pacem, ad æténa in this mortal life, to attain
gáudia pervenire. Per Dómi- unto everlasting joys. Through
num. our Lord.

July 10—*The Holy Seven Brothers*, Martyrs, with
Sts. Rufina and Secunda, Virgins and Martyrs

(Red)

Semi-double

The Beginning of Mass, page 756.

Introit. Ps. 112, 1, 9

LAUDÁTE, púeri, Dóminum, **P**RAISE the Lord, ye chil-
laudáte nomen Dómini: dren, praise ye the name

of the Lord; Who maketh the barren woman to dwell in a house, the joyful mother of children, *Ps. 112, 2.* Blessed be the name of the Lord, from henceforth, now and forever. *V. Glória Patri.*
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that, we, who have known the courage of the glorious martyrs in their confessing Thee, may experience their kindness in interceding for us with Thee. Through our Lord.

Epistle, Mass Cognovi, page 1384.

Gradual. *Ps. 123, 7, 8*

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. *V. The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.*

Alleluia, alleluia. *V. This is the true brotherhood, which overcame the wickedness of the world: it followed Christ, attaining the glorious kingdom of heaven. Alleluia.*

Anima nostra, sicut passer, erepta est de láqueo venantium. *V. Láqueus contritus est, et nos liberati sumus: adiutorium nostrum in nómine Dómini, qui fecit cælum et terram.*

Allelúja, allelúja. *V. Hæc est véra fratérnitas, quæ vicit mundi crimina: Christum secuta est, inclýta tenens regna cæléstia. Allelúja.*

Munda Cor Meum, page 763.

Gospel. *Matt. 12, 46-50*

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time: As Jesus was speaking to the multitudes, behold His mother and His brethren stood without, seeking to speak to Him; and one said to Him, Behold Thy mother and Thy brethren

IN ILLO témpore: Loquente Jesu ad turbas, ecce mater ejus, et fratres stabant foris, quæréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant, quæréntes te. At ipse

respóndens dicénti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et exténdens manum in discipulos suos dixit: Ecce mater mea, et fratres mei. Quicúmque enim fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater et soror, et mater est.

stand without, seeking Thee. But he answering him that told Him, said, Who is My mother, and who are My brethren? And stretching forth His hand toward His disciples, He said, Behold My mother and My brethren: for whosoever shall do the will of My father that is in heaven, he is My brother, and sister, and mother.

Offertory. Ps. 123, 7

Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers: the snare is broken, and we are delivered.

Offertory Prayers, page 767.

Secret

SACRIFICIIIS præsentibus, quæsumus, Dómine, inténde placátus: et, intercedéntibus Sanctis tuis, devotióni nostræ proficiant, et salúti. Per Dóminum.

BE APPEASED, we beseech Thee, O Lord, and look upon the sacrifices here before Thee, and may they, by the intercession of Thy saints, benefit both our devotion and our salvation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 12, 50

Quicúmque fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

Whosoever shall do the will of My Father Who is in heaven, he is My brother, and sister, and mother, saith the Lord.

Postcommunion

QUÆSUMUS, omnipotens Deus: ut intercedéntibus Sanctis tuis, illius salutaris capiámus effectum: cuius per hæc mystéria pignus accépiimus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, by the intercession of Thy saints, we may obtain the effect of that salvation of which we through these mysteries have received a pledge. Through our Lord.

Concluding Prayers, page 793.

July 11—**St. Pius I, Pope, Martyr (Red)**

Simple

Mass, Si diligis me, page 1302.

July 12—**St. John Gualbert, Abbot (White)**

Double

Sts. Nabor and Felix, Martyrs

Mass, Os justi meditabitur, page 1356, with the Gospel and the commemorations of Sts. Nabor and Felix, as given herewith.

Gospel. Matt. 5, 43-48

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus said to His disciples, You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you, Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you: that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have; do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.

IN ILLO témpore: Dixit Jesus discipulis suis: Audistis quia dictum est: Diliges próximum tuum, et ódio habébis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benefícite his qui odérunt vos: et oráte pro persequéntibus, et calumniántibus vos: ut sitis filii Patris vestri, qui in cælis est, qui solem suum oríri facit super bonos et malos: et pluit super justos et injústos. Si enim diligitis eos, qui vos diligunt, quam mercédem habébitis? nonne et publicáni hoc faciunt? Et si salutavéritis fratres vestros tantum, quid ámplius fácitis? nonne et éthnici hoc faciunt? Estóte ergo vos perfécti, sicut et Pater vester cœlestis perféctus est.

Commemorations of Sts. Nabor and Felix.

Prayer

GRANT, we beseech Thee, O Lord, that as we never fail to celebrate the natal feast of Thy holy martyrs, Nabor and Felix, we may continually be helped by their prayers. Through our Lord.

PRÆSTA, quæsumus, Dómine: ut, sicut nos sanctórum Mártýrum tuórum Náboris et Felicis natalítia celebránda non déserunt; ita júgiter suffrágliis comiténtur. Per Dóminum.

Secret

QUONEREA plebis tuæ, quæsumus, Dómine, sanctorum Mártýrum tuorum Náboris et Felicis fiant grata suffrágilis: et quorum triúmphis tuo nómini offerúntur, ipsórum digna perficiántur et méritis. Per Dóminum.

OAY the gifts of Thy people, we pray Thee, O Lord, be made pleasing by the favoring prayers of Thy holy martyrs, Nabor and Felix, and let these offerings which are made for their triumph, be also rendered worthy by their merits. Through our Lord.

Preface for Weekdays, page 775.

Postcommunion

NATALITIS Sanctorum tuorum, quæsumus, Dómine: ut, sacraménti múnere vegetáti, bonis, quibus per tuam grátiam nunc fovémur, perfruámur ætérnis. Per Dóminum.

ON THE natal feast of Thy saints we beseech Thee, O Lord, that, being strengthened by the gift of the sacrament, we may enjoy forever the good things with which, through Thy grace, we are now comforted. Through our Lord.

Concluding Prayers, page 793.

July 13—St. Anacletus, Pope, Martyr (Red)

Semi-double

Mass, Si diligis me, page 1302.

July 14—St. Bonaventure, Confessor, Bishop, Doctor of the Church (White)

Double

Mass, In medio, page 1344, with the Alleluia verse after the Gradual. Offertory, Secret and Postcommunion, from the Mass Sacerdotes tui, page 1341.

July 15—St. Henry, Emperor of Germany, Confessor (White)

Semi-double

Mass, Os justi, page 1349, except:

Prayer

DEUS, qui hodiérna die beátum Henricum Con-

Ogod, Who on this day didst remove blessed

Henry, Thy confessor, from the crown of an earthly empire to an everlasting kingdom, we humbly beseech Thee that, as, protected by the abundance of Thy grace, Thou didst enable him to overcome the temptations of the world, so Thou make us, in imitation of him, to avoid the allurements of this world and to come with pure minds unto Thee. Through our Lord.

fessórem tuum e terréni cúlmine impérii ad regnum ætérnum transtulisti: te súplices exorámus; ut, sicut illum, grátiae tuæ ubertáte prævéntum, illécebras sæculi supérare fecísti, ita nos fácias, ejus imitatióne, mundi hujus blandiménta vitáre, et ad te puris méntibus perveníre. Per Dóminum.

July 16—Our Lady of Mount Carmel (White)

Double Major

The Beginning of Mass, page 756.

Introit

LET us all rejoice in the Lord, celebrating a festival in honor of the Blessed Virgin Mary, for whose solemnity the angels rejoice and join in praising the Son of God. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Glory.

GAUDEÁMUS omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Virginis: de cujus sollemnitate gaudent Angeli, et colláudant Fílium Dei. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast honored the Order of the most blessed Mary, ever a virgin, Thy mother, with the special title of Carmel, graciously grant that we, who this day celebrate her commemoration with solemn service, may, being protected by her care, be worthy to attain to everlasting joys. Who livest.

DEUS, qui beatíssimæ semper Virginis et Genitricis tuæ Mariæ singulári título Carméli órđinem decorásti: concéde propítius; ut, cujus hódie commemoratióne solémni celebrámus ofício, ejus muníti præsídiis, ad gáudia sempitérna pervenire mereámur: Qui vivis.

Lesson. Wis. 24, 23-31

Lesson from the Book of Lécitio libri Sapiéntiæ. Wisdom.

AS THE vine I have brought forth a pleasant odor, and my flowers are the fruit of

EGO QUASI vitis fructificávi suavitátem odóris: et flores mei, fructus honóris

et honestátis. Ego mater pulchrae dilectionis, et timoris, et agnitionis, et sanctae spel. In me grátia omnis viae et veritátis: in me omnis spes vitae et virtútis. Transite ad me omnes qui concupiscitis me, et a generationibus meis implémini. Spiritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generationes saeculorum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sitient. Qui audit me, non confundetur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam aeternam habébunt. honor and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that harkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

Gradual

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudoris invénta es Mater salvatoris. *V.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo. Blessed and venerable art thou, O Virgin Mary, who, without spot, wast found the Mother of the Saviour. *V.* Virgin Mother of God, He Whom the whole world containeth not, being made man, shut Himself in thy womb.

Allelúja, allelúja. *V.* Per te, Dei Génitrix, nobis est vita pérdita data: quæ de cælo suscepísti prolem, et mundo genuísti Salvátorem. Allelúja. Alleluia, alleluia. *V.* Mother of God, the life that had been lost was given us through thee, who didst receive thine offspring from heaven, and didst bring forth a Saviour unto the world. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 11, 27, 28

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Loquente Jesu ad turbas, extóllens vocem quædam mûlier de

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time: As Jesus was speaking to the multitudes, a certain woman

from the crowd, lifting up her voice, said to Him, Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said, Yea, rather, blessed are they who hear the word of God and keep it.

Creed, page 765.

Offertory. Jer. 18, 20

Remember, O Virgin Mother, that thou speak good things for us in the sight of God, that He turn away His wrath from us.

Recordare, Virgo mater, in conspectu Dei, ut loquaris pro nobis bona, et ut avértat indignationem suam a nobis.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord, the sacrifices we offer, and, by the most salutary intercession of blessed Mary, Mother of God, grant them to be effectual for our salvation. Through the same.

SANCTÍFICA, Dómine, quæsumus, oblata libámina: et beátæ Dei Genitricis Mariæ salubérrima intercessióne, nobis salutária fore concéde. Per eúmdem Dóminum.

Preface No. 11, page 814.

Communion

Most worthy queen of the world, Mary, ever a virgin, intercede for our peace and safety, who didst bring forth Christ, Our Lord, the Saviour of all.

Regína mundi digníssima, Mariá Virgo perpétua, intercede pro nostra pace et salúte, quæ genuísti Christum Dóminum Salvatórem ómnium.

Postcommunion

By the august intercession of Mary, Thy glorious Mother, ever a virgin, help us, O Lord, that those whom it hath heaped with benefits it may deliver from all perils and, by her tender kindness, make to be of one mind. Who livest.

ADJUVET nos, quæsumus, Dómine, gloriósæ tuæ Genitricis, sempérque Virginis Mariæ intercessio veneránda: ut, quos perpétuis cumulávit beneficiis, a cunctis periculis absólutos, sua fáciat pietáte concórdes: Qui vivis.

Concluding Prayers, page 793.

July 17—**St. Alexius, Confessor (White)***Semi-double**Mass, Os justi, page 1349, except:***Epistle. 1 Tim. 6, 6-12**Lectio Epistolæ beati Pauli
Apóstoli ad Timótheum.Lesson from the Epistle of
blessed Paul, the Apostle to
Timothy.

QUARRISIME: Est quæstus magnus pietas cum sufficientia. Nihil enim intulimus in hunc mundum: haud dubium quod nec auferre quid possumus. Habentes autem alimenta, et quibus tegamur, his contenti simus. Nam qui volunt divites fieri, incidunt in tentationem, et in laqueum diaboli, et desideria multa inutilia, et nociva: quæ mergunt homines in interitum, et perditionem. Radix enim omnium malorum est cupiditas: quam quidam appetentes, erraverunt a fide, et inseruerunt se doloribus multis. Tu autem, o homo Dei, hæc fuge: sectare vero justitiam, pietatem, fidem, caritatem, patientiam, mansuetudinem. Certa bonum certamen fidei, apprehendens vitam æternam.

DEARLY beloved: Godliness with contentment is great gain. For we brought nothing into this world, and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring have erred from the Faith and have entangled themselves in many sorrows. But thou, O man of God, fly these things; and pursue justice, godliness, faith, charity, patience, meekness. Fight the good fight of faith; lay hold on eternal life.

*Gospel from the Mass, Os justi meditabitur, of an Abbot, page 1358.*July 18—**St. Camillus of Lellis, Confessor (White)***Double***St. Symphorosa and her Children, Martyrs (Red)***The Beginning of Mass, page 756.***Introit. John 15, 13**

MAJOREM hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis. Ps. 40, 2. Beatus

GREATER love than this no man hath, that a man lay down his life for his friends. Ps. 40, 2. Blessed is he that un-

derstandeth concerning the qui intélligit super egénium,
 needy and poor: the Lord will et páuperem: in die mala li-
 deliver him in the evil day. *V.* berábit eum Dóminus. *V.* Gló-
 Glory. ria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst adorn
 blessed Camillus with a
 special gift of charity for the
 help of souls struggling in their
 last agony, pour upon us, we
 beseech Thee, by his merits, the
 spirit of Thy love, that in the
 hour of our death we may be
 worthy to overcome the enemy
 and attain unto the heavenly
 crown. Through our Lord.

DEUS, qui sanctum Camil-
 lum, ad animárum in
 extrémó agóne luctántium
 subsidium, singulári caritátis
 prærógativa decorásti: ejus,
 quæsumus, méritis spíritum
 nobis tuæ dilectiónis infúnde;
 ut in hora éxitus nostri hos-
 tem vincere, et ad cæléstem
 mereámur coronam pervenire.
 Per Dóminum.

Commemoration of the Holy Martyrs. Prayer, God Who dost permit, from the Mass Intret, page 1317.

Epistle. 1 John 3, 13-18

Lesson from the Epistle of
 blessed John the Apostle.

DEARLY beloved, Wonder
 not if the world hate
 you. We know that we have
 passed from death to life, be-
 cause we love the brethren. He
 that loveth not, abideth in
 death. Whosoever hateth his
 brother is a murderer: and you
 know that no murderer hath
 eternal life abiding in himself.
 In this we have known the
 charity of God, because He
 hath laid down His life for us:
 and we ought to lay down our
 lives for the brethren. He that
 hath the substance of this
 world, and shall see his brother
 in need, and shut up his bow-
 els from him, how doth the
 charity of God abide in him?
 My little children, let us not
 love in word nor in tongue, but
 in deed and in truth.

Lectio Epistolæ beáti Jo-
 ánnis Apóstoli.

QUARISSIMI: Nolíte mirári,
 si odit vos mundus. Nos
 scimus, quóniam transláti su-
 mus de morte ad vitam, quó-
 niam diligimus fratres. Qui
 non diligit, manet in morte:
 omnis qui odit fratrem suum,
 homicída est. Et scitis, quó-
 niam omnis homicída non ha-
 bet vitam æternam in seme-
 típo manéntem. In hoc cog-
 nóvimus caritátem Dei, quó-
 niam ille ánimam suam pro
 nobis pósuit: et nos debémus
 pro frátribus ánimas pónere.
 Qui habúerit substántiam hu-
 jus mundi, et viderit fratrem
 suum necessitátem habére, et
 cláuserit viscera sua ab eo:
 quómodo caritas Dei manet
 in eo? Fílli mei, non diligá-
 mus verbo, neque lingua, sed
 ópera et veritáte.

Gradual. Ps. 36, 30, 31

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. *V.* Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

Allelúja, allelúja. *V.* Ps. 111, 1. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúja.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *V.* The law of his God is in his heart; and his steps shall not be supplanted.

Alleluia, alleluia. *V.* Ps. 111, 1. Blessed is the man that feareth the Lord, he delights exceedingly in His commandments. Alleluia.

Munda Cor Meum, page 763.

Gospel, This is My commandment, from the Mass of the Vigil of an Apostle, page 1300.

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, lætabitur justus, et super salutáre tuum exsultabit vehementer: desidérium ánimæ ejus tribuísti ei.

In thy strength, O Lord, the just shall exult and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Offertory Prayers, page 767.

Secret

HÓSTIA immaculáta, qua illud Dómini nostri Jesu Christi imménsæ caritátis opus renovámus, sit, Deus Pater omnipotens, sancto Camillo intercedente, contra omnes córporis et ánimæ infirmitates salutáre remédium, et in extrémó agóne solárium, et tutelá. Per eúmdem Dóminum.

MAY this unspotted victim, with which we renew the great work of Our Lord Jesus Christ's infinite charity, be, through the intercession of blessed Camillus, our saving remedy against all infirmities of body and soul, and, in the last agony, our solace and protection. Through the same.

Commemoration of the Holy Martyrs, We offer Thee, O Lord, from the Mass Intret, page 1320.

Preface for Weekdays, page 775.

Communion. Matt. 25, 36, 40

Infirmus fui, et visitástis me. Amen, amen dico vobis: quámdiu fecístis uni ex his frátribus meis mínimis, mihi fescístis.

I was sick and you visited Me: Amen, amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.

Postcommunion

THROUGH this heavenly nourishment which we have received with pious devotion, in celebrating the solemnity of blessed Camillus, Thy confessor, grant, we beseech Thee, O Lord, that in the hour of our death, refreshed by Thy sacraments, and all our sins forgiven, we may deserve to be taken up, rejoicing, into the bosom of Thy mercy. Who livest.

PER HÆC cœlestia alimēta, quæ sancti Camilli Confessoris tui solēnnia cēbrantes, pia devotiōne suscepimus: da, quæsumus, Dōmine: ut in hora mortis nostræ sacramētis refēcti, et culpis omnibus expiāti, in sinum misericordiæ tuæ læti suscipi mereāmur: Qui vivis.

Commemoration of the Holy Martyrs, Grant us we beseech Thee, O Lord, from the Mass Intret, page 1320.

Concluding Prayers, page 793.

July 19—*St. Vincent de Paul, Confessor (White)*

Double

Mass, Justus ut palma, page 1352, except:

Prayer

O GOD, Who didst strengthen blessed Vincent with apostolic virtue to preach the Gospel to the poor, and to promote the dignity befitting the ecclesiastical order, grant, we beseech Thee, that we, who venerate his holy merits, may be instructed by the example of his virtues. Through our Lord.

DEUS, qui ad evangelizandum pauperibus et ecclesiastici ordinis decorem promovendum, beatum Vincentium apostolica virtute roborasti: præsta, quæsumus; ut, cujus pia merita veneramur, virtutum quoque instruiamur exemplis. Per Dōminum.

Gospel, The Lord appointed, from the Mass of St. Mark, April 25, page 989.

July 20—*St. Jerome Emilian, Confessor (White)*

Double

St. Margaret, Martyr (Red)

The Beginning of Mass, page 756.

Introit. Lam. 2, 11

MY LIVER is poured out upon the earth, for the destruction of the daughter of my people, when the child and

EFFUSUM est in terra iecur meum super constructionem filiae populi mei, cum deficeret parvulus et lactens

in platéis oppidi. Ps. 112, 1. the suckling fainted away in
 Laudáte, púeri, Dóminum: the streets of the city. Ps. 112,
 laudáte nomen Dómini. V. 1. Praise the Lord, ye children:
 Glória Patri. praise ye the name of the
 Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, misericordiárum
 pater, per mérita et
 intercessiōnem beáti Hieró-
 nymi, quem órphanis adjutó-
 rem et patrem esse voluisti:
 concéde; ut spíritum adop-
 tiōnis, quo filii tui nominámur
 et sumus, fidéliter custodiámur.
 Per Dóminum.

O GOD, the Father of mer-
 cies, grant, by the inter-
 cession of blessed Jerome,
 whom Thou didst will to be the
 helper and father of orphans,
 that we may faithfully guard
 the spirit of adoption whereby
 we are both in name and reality
 Thy children. Through our
 Lord.

*Commemoration of St. Margaret. Prayer from the Mass Me-
 expectaverunt, page 1363.*

Lesson. Is. 58, 7-11

Léctio Isafæ Prophétæ.

Lesson from Isaias the
 Prophet.

HÆC dicit Dóminus:
 Frange esuriénti panem
 tuum, et egénos, vagósque in-
 duc in domum tuam: cum
 videris nudum, óperi eum, et
 carnem tuam ne despéxeris.
 Tunc erúmpet quasi mane
 lumen tuum, et sánitas tua
 cítiús oriétur, et antefibit fá-
 ciem tuam justítia tua, et
 glória Dómini cólliget te.
 Tunc invocábis, et Dóminus
 exáudiet: clamábis, et dicet:
 Ecce adsum; si abstúleris de
 médio tui caténam, et desíeris
 extendere dígitum, et loqui
 quod non prodest. Cum ef-
 fúderis esuriénti ánimam tu-
 am, et ánimam afflíctam re-
 pléveris, oriétur in ténebris
 lux tua, et ténebræ tuæ erunt
 sicut merídiés. Et réquiem
 tibi dabit Dóminus semper, et
 implébit splendóribus ánimam

THUS said the Lord: Deal
 thy bread to the hungry,
 and bring the needy and the
 harborless into thy house:
 when thou shalt see one naked,
 cover him, and despise not thy
 own flesh. Then shall thy light
 break forth as the morning,
 and thy health shall speedily
 arise, and thy justice shall go
 before thy face, and the glory
 of the Lord shall gather thee
 up. Then shalt thou call, and
 the Lord shall hear: thou shalt
 cry, and He shall say, Here I
 am. If thou wilt take away the
 chain out of the midst of thee,
 and cease to stretch out the
 finger, and to speak that which
 profiteth not. When thou shalt
 pour out thy soul to the hun-
 gry, and shalt satisfy the af-
 flicted soul, then shall thy light
 rise up in darkness, and thy

darkness shall be as the noon- tuam, et ossa tua liberabit, et day. And the Lord will give eris quasi hortus irriguus, et thee rest continually, and will sicut fons aquarum, cujus non fill thy soul with brightness, deficiens aquæ. and deliver thy bones: and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

Gradual. Prov. 5, 16

Let thy fountains be conveyed abroad, and in the streets divide thy waters. *V.* Acceptable is the man that sheweth mercy and lendeth, he ordereth his words with judgment; because he shall not be moved forever.

Deriventur fontes tui foras, et in plateis aquas tuas divide. *V.* Jucundus homo, qui miseretur, et commodat: disponet sermones suos in iudicio, quia in æternum non commovebitur.

Alleluia, alleluia. *V. Ps. 111, 5,* Allelúja, allelúja. *V. Ps. 111, 6.* He hath distributed, he hath given to the poor; his justice remaineth forever and ever. *5, 6.* Dispérsit, dedit pauperibus: jústítia ejus manet in sæculum sæculi. Allelúja. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 13-21

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Little children were presented to Him, that He should impose hands upon them, and pray. And the disciples rebuked them. But Jesus said to them, Suffer the little children, and forbid them not to come to Me; for the kingdom of heaven is for such. And when He had imposed hands upon them, He departed from thence. And behold one came to Him, and said to Him, Good master, what good shall I do, that I may have life everlasting? Who said to him, Why askest thou Me concerning good? One is good,

IN ILLO témpore: Obláti sunt Jesu párvuli, ut manus eis impóneret, et oráret. Discípuli autem increpábant eos. Jesus vero ait eis: Sinite párvulos, et nolite eos prohibére ad me venire: tálium est enim regnum cælórum. Et cum imposuisset eis manus, áblit inde. Et ecce unus accédens, ait illi: Magíster bone, quid boni fáciam, ut hábeam vitam ætérnam? Qui dixit ei: Quid me intérrogas de bono? Unus est bonus, Deus. Si autem vis ad vitam ingredi, serva mandáta. Dicit illi: Quæ? Jesus autem

dixit: Non homicidium facies: God. But if thou wilt enter into
 Non adulterabis: Non facies life, keep the commandments.
 furtum: Non falsum testimonium He said to Him, Which? And
 nium dices: Honora patrem Jesus said, Thou shalt do no
 tuum, et matrem tuam, et diliges proximum tuum sicut
 teipsum. Dicit illi adolescens: not steal, thou shalt not bear
 Omnia hæc custodivi a juventute mea: quid adhuc mihi
 deest? Ait illi Jesus: Si vis false witness, honor thy father
 perfectus esse, vade, vende and thy mother; and thou shalt
 quæ habes, et da pauperibus, love thy neighbor as thyself.
 et habebis thesaurum in cælo: The young man saith to Him,
 et veni. sequere me. All these things have I kept
 from my youth; what is yet
 wanting to me? Jesus saith to
 him, If thou wilt be perfect, go,
 sell what thou hast, and give to the poor, and thou shalt
 have treasure in heaven: and come, follow Me.

Offertory. Tob. 12, 12

Quando orabas cum lacrymis, et sepeliabas mortuos, et derelinquebas prandium tuum, et mortuos abscondebas per diem in domo tua, et nocte sepeliabas eos: ego obtuli orationem tuam Domino.

When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

Offertory Prayers, page 767.

Secret

CLEMENTISSIME Deus, qui, veteri homine consumpto, novum secundum te in beato Hieronymo creare dignatus es: da, per merita ipsius; ut nos pariter renovati, hanc placationis hostiam in odorem tibi suavissimum offeramus. Per Dominum.

Most merciful God, Who, having destroyed the old man, didst vouchsafe to create in blessed Jerome a new man according to Thee, grant by his merits that we, renewed in like manner, may offer this sacrifice of propitiation for an odor of sweetness unto Thee. Through our Lord.

Commemoration of St. Margaret from the Mass, Me expectaverunt, page 1366.

Preface for Weekdays, page 775.

Communion. Jas. 1, 27

Religio munda, et immaculata apud Deum et Patrem,

Religion clean and undefiled before God and the Father,

is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world. hæc est: visitare pupillos, et viduas in tribulatione eorum, et immaculatum se custodire ab hoc sæculo.

Postcommunion

REFRESHED with the bread of angels we humbly ask of Thee, O Lord, that we, who joyfully celebrate the annual commemoration of blessed Jerome, Thy confessor, may also imitate his example and be enabled to obtain a most abundant reward in Thy kingdom. Through our Lord. **A**NGELORUM pane refecti te, Domine, suppliciter deprecamur: ut, qui annuam beati Hieronymi Confessoris tui memoriam celebrare gaudemus; ejusdem etiam et exemplum imitemur, et amplissimum in regno tuo premium obtinere valeamus. Per Dominum.

Commemoration of St. Margaret, from the Mass, Me expectaverunt, page 1366.

Concluding Prayers, page 793.

July 21—St. Praxedes, Virgin (White)

Simple

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

ISPOKE of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. Ps. 118, 1. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory. **L**OQUÉBAR de testimoniis tuis in conspectu regum, et non confundabar: et meditabar in mandatis tuis, quæ diléxi nimis. Ps. 118, 1. Beati immaculati in via: qui ambulant in lege Domine. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer from the Mass, Vultum tuum, page 1374.

Epistle from the Mass, Vultum tuum, page 1374.

Gradual. Ps. 44, 8

Thou hast loved justice and hated iniquity. V. Therefore, iniquitatem. V. Propterea God, thy God, hath anointed thee with the oil of gladness. lætitiæ.

Alleluia, alleluia. V. Ps. 44, 5. Allelúja, allelúja. V. Ps. 44, 5. Spécie tua, et pulchritudine

tua inténde, prospere procéde beauty, set out, proceed prosperously, and reign. Alleluia.

Gospel from the Mass, Vultum tuum, page 1377.

Offertory. Ps. 44, 3

Diffusa est grátia in lábiis tuis: propterea benedixit te Deus in ætérnum, et in sæculum sæculi. Grace is poured abroad in thy lips; therefore hath God blessed thee forever, and for ages of ages.

Offertory Prayers, page 767.

Secret, Communion, Postcommunion from the Mass, Vultum tuum, page 1378.

July 22—St. Mary Magdalen, (White)

Double

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

QUE EXSPECTAVÉRUNT peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummationis vidi finem: latum mandatum tuum nimis. *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. *V. Glória Patri.*

THE wicked have waited for me to destroy me; I have understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceedingly broad. *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

BEÁTE Mariæ Magdalénæ, quæsumus, Dómine, suffrágiis adjuvémur: cujus precibus exorátus, quadriduánum fratrem Lázarus vivum ab inferis resuscitásti: Qui vivis.

O MAY we be assisted, O Lord, we beseech Thee, by the intercession of blessed Mary Magdalen for whom, moved by her prayers, Thou didst bring back her brother Lazarus, then dead for four days, alive from the grave. Who livest.

Lesson. Cant. 3, 2-5; 8, 6, 7

Lectio libri Sapiéntiæ.

Lesson from the book of Wisdom.

SURGAM, et circuibó civitatem; per vicos et plateas quæram quem diligit áni-

I WILL rise and will go about the city: in the streets and the broad ways I will seek Him.

Whom my soul loveth: I sought Him, and I found Him not. The watchmen who keep the city found me. Have you seen Him Whom my soul loveth? When I had a little passed by them, I found Him Whom my soul loveth; I held Him, and I will not let Him go till I bring Him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and harts of the fields, that you stir not up, nor wake my beloved till she please. Put me as a seal upon Thy heart, as a seal upon Thy arm; for love is strong as death, jealousy is hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man shall give all the substance of his house for love, he shall despise it as nothing.

ma mea: quæsvi illum, et non invēni. Invenērunt me vīgiles, qui custōdiunt civitatē. Num quem diligit ānima mea, vidistis? Pāululum cum per transissem eos, invēni quem diligit ānima mea: tēnui eum, nec dimittam, donec introducā illum in domum matris meæ, et in cubiculum genitricis meæ. Adjūro vos, filiæ Jerūsalem, per cāpreas, cervosque campōrum, ne suscitētis, neque evigilāre faciātis dilēctam, donec ipsa velit. Pone me ut signāculum super cor tuum, ut signāculum super brāchium tuum: quia fortis est ut mors dilēctio dura sicut infērnus æmulatio: lāmpades ejus, lāmpades ignis, atque flammārum. Aquæ multæ non potuērunt exstinguere caritatē, nec flūmina ōbruent illam: si sēderit homo omnem substantiam domus suæ pro dilectione, quasi nihil despiciet eam.

Gradual. Ps. 44, 8

Thou hast loved justice, and hated iniquity. *V.* Therefore God, thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia. *V.* Grace is poured abroad in thy lips: therefore hath God blessed thee forever. Alleluia.

Dilexisti justitiam, et odisti iniquitatem. *V.* Propterea unxit te Deus, Deus tuus, oleo lætitiæ.

Allelúja, allelúja. *V.* Diffúsa est grátia in lábiis tuis: propterea benedixit te Deus in ætérnum. Allelúja.

Munda Cor Meum, page 763.

Gospel. At that time, one of the Pharisees, from the Mass for Thursday in Passion Week, page 377.

Creed, page 765.

Offertory. Ps. 44, 10

The daughters of kings in thy glory: the queen stood on

Filiæ regum in honóre tuo: ádstitit regina a dextris tuis

in vestitū deaurāto, circū- thy right hand in gilded cloth-
data varietāte. ing, surrounded with variety.

Offertory Prayers, page 767.

Secret

MŪNERA nostra, quæsum- **M**AY the glorious merits of
us, Dōmine, beātā blessed Mary Magdalen,
Mariæ Magdalēnæ gloriōsa we beseech Thee, O Lord, ren-
mērita tibi reddant accepta: der our gifts acceptable to
cujus oblatiōis obsēquium Thee, as Thine only-begotten
unigēnitus Filius tuus clem- Son mercifully received the ho-
enter suscepit impēsum: mage of the offering which she
Qui tecum. presented. Who with Thee.

Preface for Weekdays, page 775.

Communion. Ps. 118, 121

Feci iudiciū et justitiā, I have done judgment and
Dōmine, non calumniētur justice, O Lord, let not the
mihi supēri: ad ōmnia proud calumniate me; I was
mandāta tua dirigēbar, om- directed to all Thy command-
nem viam iniquitātis ōdio ments: I have hated all wicked
hābui. ways.

Postcommunion

SUMPTO, quæsumus, Dō- **H**AVING received the sole
mine, único ac salutāri remedy of salvation, Thy
remēdio, corpore et sāguine body and precious blood, O
tuo pretiōso: ab ōmnibus mal- Lord, we beseech Thee, that,
lis, sanctæ Mariæ Magdalēnæ by the intercession of St. Mary
patrociniiis, eruāmur: Qui Magdalen, we may be deliv-
vivis. ered from all evils. Who livest.

Concluding Prayers, page 793.

July 23—*St. Apollinaris, Bishop, Martyr (Red)*

Double

St. Liborius, Bishop, Confessor (White)

The Beginning of Mass, page 756.

Introit. Dan. 3, 84, 87

SACERDŌTES Dei, benedicite **O** ye priests of the Lord,
Dōminum: sancti, et bless the Lord: O ye holy
hūmiles corde, laudāte Deum. and humble of heart, praise
Dan. 3, 57. Benedicite, ōmnia God. Dan. 3, 57. All ye works
ōpera Dōmini, Dōmino: lau- of the Lord, bless the Lord,
dāte et superexaltāte eum in praise and exalt Him above all
sæcula. V. Glória Patri. for ever. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, the rewarder of faithful souls, Who hast consecrated this day to the martyrdom of blessed Apollinaris, Thy priest, grant us, Thy servants, we beseech Thee, that, as we observe his venerable feast, we may obtain forgiveness through his prayers. Through our Lord.

Deus, fidélium remunerátor animárum, qui hunc diem beáti Apollináris sacerdotís tui martyrio consecrásti: tríbue nobis, quásumus, fámulis tuis: ut, cujus venerándam celebrámus festivitátem, précibus ejus indulgéntiam consequámur. Per Dóminum.

Commemoration of St. Liborius, Prayer from the Mass Statuit ei, page 1337.

Epistle. 1 Peter 5, 1-11

Lesson from the Epistle of blessed Peter the Apostle.

Lectio Epistolæ beáti Petri Apóstoli.

DEARLY beloved, The ancients that are among you I beseech, who am myself also an ancient and a witness of the sufferings of Christ; as also a partaker of that glory which is to be revealed in time to come; feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God; not for filthy lucre's sake, but voluntarily; neither as lording it over the clergy but being made a pattern of the flock from the heart: and when the Prince of pastors shall appear, you shall receive a never-fading crown of glory. In like manner, ye young men, be subject to the ancients: and do ye all insinuate humility one to another; for God resisteth the proud, but to the humble He giveth grace. Be you humbled therefore under the mighty hand of God, that He may exalt you in the time of visitation; casting all your care upon Him, for He hath care of you. Be sober and watch, because your adversary

QUARISSIMI: Seniôres, qui in vobis sunt, obsecro, consénior et testis Christi passiónum: qui et ejus, quæ in futúro revelánda est, glóriæ communicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontáneæ secúndum Deum: neque turpis lucrí grátia, sed voluntárie: neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et cum apparúerit princeps pastórum, percipiétis immarcescibilem glóriæ coronam. Similiter adolescéntes, súbditi estóte seniôribus. Omnes autem invicem humilitátem insinuáte: quia Deus supérbis resistit, humilibus autem dat grátiam. Humiliámini igitur sub poténti manu Dei, ut vos exáltet in témpore visitatiónis: omnem sollicitúdinem vestram projiciéntes in eum, quóniam ipsi cura est de vobis. Sóbrii estóte, et vigiláte: quia adversárius vester diábolus tamquam leo rúgiens circuit, quærens quem dé-

voret: cui resistite fortes in fide: sciéntes eámdem passióem ei, quæ in mundo est, vestræ fraternitatí fieri. Deus autem omnis grátia, qui vocávit nos in ætérnam suam glóriam in Christo Jesu, módicum passos ipse perficiet, confirmábit, solidabítque. Ipsi glória, et impérium, in sæcula sæculórum. Amen.

be glory and empire for ever

the devil, as a roaring lion, goeth about, seeking whom he may devour. Whom resist ye, strong in faith, knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him

and ever. Amen.

Gradual. Ps. 88, 21-23

Inveni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. *V.* Nihil proficiet inimicus in eo, et filius iniquitátis non nocébit ei.

Allelúja, allelúja. *V. Ps. 109, 4.* Jurávit Dóminus, et non pœnitébit eum: Tu es sacerdos in ætérnum secúndum ordinem Melchisedech. Allelúja.

I have found David My servant, with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. *V.* The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

Alleluia, alleuia. *V. Ps. 109, 4.* The Lord hath sworn, and He will not repent: thou art a priest forever according to the order of Melchisedech. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 22, 24-30

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Facta est conténtio inter discípulos, quis eórum viderétur esse major. Dixit autem eis Jesus: Reges géntium dominántur eórum; et qui potestátem habent super eos, benéfici vocántur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui præcëssor est, sicut ministrátor. Nam quis major est, qui recúmbit, an qui ministrat? nonne qui

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, There was a strife among the disciples, which of them should seem to be greater. And Jesus said to them. The kings of the gentiles lord it over them; and they that have power over them, are called beneficent. But you not so; but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater,

he that sitteth at table; or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as he that serveth. And you are they who have continued with Me in My temptations: and I dispose to you, as My Father hath disposed to Me, a kingdom: that you may eat and drink at My table in My kingdom, and may sit upon thrones, judging the twelve tribes of Israel.

recumbit? Ego autem in medio vestrum sum, sicut qui ministrat. Vos autem estis, qui permansistis mecum in tentationibus meis: et ego dispono vobis, sicut dispósuit mihi Pater meus regnum, ut edátis, et bibátis super mensam meam in regno meo: et sedeátis super thronos, iudicantes duodecim tribus Israël.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Veritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

GRACIOUSLY look down upon these gifts, O Lord, which we bring in remembrance of Thy blessed priest and martyr, Apollinaris, and offer up for our offenses. Through our Lord.

RÉSPICE, Dómine, propítius super hæc múnera: quæ pro beáti Sacerdótis et Mártiris tui Apollinárís commemoratióne deférimus, et pro nostris offensióibus immolámus. Per Dóminum.

Commemoration of St. Liborius from the Mass Statult ei, page 1340.

Preface for Weekdays, page 775.

Communion. Matt. 25, 20-21

Lord, Thou deliverdest to me five talents, behold I have gained other five over and above. Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord.

Dómine, quinque talénta tradidisti mihi: ecce ália quinque superlucrátus sum. Euge serve bone et fidélis, quia in pauca fuisti fidélis, supra multa te constituam: intra in gáudium Dómini tui.

Postcommunion

QUA sancta suméntes, quæsumus, Dómine, ut beáti Apollínaris nos fóveant continuáta præsidia: quia non déstinis propítius intuéri, quos tálibus auxiliis concéseris adjuvári. Per Dóminum.

RECEIVING Thy holy mysteries, we beseech Thee, O Lord, that the continued protection of blessed Apollínaris may comfort us; for Thou dost not cease to regard mercifully those to whom Thou hast granted such aids for their assistance. Through our Lord.

Commemoration of St. Liborius from the Mass Statuit ei, page 1340.

Concluding Prayers, page 793.

July 24—The Vigil of St. James, Apostle (Purple)
St. Christina, Virgin, Martyr (Red)

Mass, Ego autem, of the Vigil, page 1299.
Commemoration of St. Christina, from the Mass Me expectaverunt, page 1363, with additional prayers of our Blessed Lady, Concede nos, page 824.

July 25—Feast of St. James the Greater, Apostle
(Red)

Double of the Second Class

St. Christopher, Martyr (Red)

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

MHI autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps. 138, 1-2.* Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *V. Glória Patri.*

IME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1-2.* Lord, Thou hast proved me, and known me; Thou hast known my sitting down, and my rising up. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

ESTO, Dómine, plebi tuæ sanctificátor et custos: ut, Apóstoli tui Jacóbi muníta præsidíis, et conversatióne

BE THOU, O Lord, the sanctifier, and the guardian of Thy people, so that, being defended by the protection of

Thine apostle James, they may tibi pláceat, et secúra mente
 both please Thee by their con- desérviat. Per Dóminum.
 duct and serve Thee with mind
 all untroubled. Through our
 Lord.

In low Masses a commemoration is made of St. Christopher, Prayer from the Mass in virtute, page 1309.

Epistle. 1 Cor. 4, 9-15

Lesson from the Epistle of Lécitio Epístolæ beáti Pauli
 blessed Paul the Apostle to the Apóstoli ad Corinthios.
 Corinthians.

BRETHREN, I think that
 God hath set forth us
 apostles the last, as it were
 men appointed to death: we
 are made a spectacle to the
 world, and to angels, and to
 men. We are fools for Christ's
 sake, but you are wise in Christ:
 we are weak, but you are
 strong: you are honorable, but
 we without honor. Even unto
 this hour we both hunger, and
 thirst, and are naked, and are
 buffeted, and have no fixed
 abode, and we labor, working
 with our own hands. We are
 reviled, and we bless: we are
 persecuted, and we suffer it:
 we are blasphemed, and we en-
 treat: we are made as the
 refuse of this world, the off-
 scouring of all even until now.
 I write not these things to con-
 found you: but I admonish you
 as my dearest children: for if
 you have ten thousand instruc-
 tors in Christ, yet not many
 fathers. For in Christ Jesus by
 the gospel I have begotten you.

FRATRES: Puto, quod Deus
 nos Apóstolos novíssi-
 mos osténdit, tamquam morti
 destinátos: quia spectáculum
 facti sumus mundo, et An-
 gelis, et homínibus. Nos stulti
 propter Christum, vos autem
 prudéntes in Christo: nos
 infirmi, vos autem fortes:
 vos nóbiles, nos autem ignó-
 biles. Usque in hanc horam
 et esurimus, et sitimus, et
 nudi sumus, et cólaphis cædi-
 mur, et instábiles sumus, et
 laborámus operántes má nibus
 nostris: maledícimur, et ben-
 edícimus: persecutió nem
 pátimur, et sustinémus: blas-
 phemámur, et obsecrámus:
 tamquam purgaménta hujus
 mundi facti sumus, ómnium
 peripséma usque adhuc. Non
 ut confúndam vos, hæc scribo,
 sed ut filios meos caríssimos
 móneo. Nam si decem millia
 pædagogórum habeátis in
 Christo: sed non multos pa-
 tres. Nam in Christo Jesu per
 Evangélium ego vos genui.

Gradual. Ps. 44, 17, 18

Thou shalt make them
 princes over all the earth: they
 shall remember Thy name, O
 Lord. V. Instead of thy fath-
 Constítues eos príncipes
 super omnem terram: mé-
 mores erunt, nóminis tui, Dó-
 mine. V. Pro pátribus tuis

nati sunt tibi filii: propterea
pópuli confitebúntur tibi.

ers, sons are born to thee:
therefore shall people praise
thee.

Allelúja, allelúja. *V. Joan.*
15, 16. Ego vos elégi de mun-
do, ut eátis, et fructum
afferátis: et fructus vester
máneat. Allelúja.

Alleluia, alleluia. V. John 15,
16. I have chosen you out of
the world, that you should go,
and should bring forth fruit,
and your fruit should remain.
Alleluia.

Munda Cor Meum, page 763.

*Gospel, The Mother of the Sons, from the Mass of St. John
Before the Lateran Gate, May 6, page 1014.*

Creed, page 765.

Offertory. Ps. 18, 5

In omnem terram exívit
sonus eórum: et in fines or-
bis terræ verba eórum.

Their sound hath gone forth
into all the earth; and their
words unto the ends of the
world.

Offertory Prayers, page 767.

Secret

OBLATIÓNES pópuli tui,
quæsumus, Dómine,
beáti Jacóbi Apóstoli pássio
beáta concíliet: et quæ nostris
non aptæ sunt méritis, fiant
tibi plácitæ ejus depreca-
tíone. Per Dóminum.

MAY the holy sufferings of
James, Thy blessed
apostle, commend the offering
of Thy people, we beseech Thee,
O Lord; and since they are not
worthy for any merits of ours
let them be made pleasing to
Thee by his prayers. Through
our Lord.

*Commemoration of St. Christopher from the Mass In virtute,
page 1311.*

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me,
sedébítis super sedes, judi-
cántes duódecim tribus Israël.

You that have followed me
shall sit upon seats, judging the
twelve tribes of Israel.

Postcommunion

BEÁTI Apóstoli tui Jacóbi,
quæsumus, Dómine, in-
tercessióne nos ádjuva: pro
cujus festivitáte percépimus
tua sancta latántes. Per Dó-
minum.

ASSIST us, O Lord, we be-
seech Thee, by the in-
tercession of Thy blessed apos-
tle James, for whose festivity
we have joyfully partaken of
Thy holy sacraments. Through
our Lord.

Commemoration of St. Christopher from the Mass In virtute, page 1312.

Concluding Prayers, page 793.

July 26—**St. Anne**, Mother of Our Blessed Lady
(White)

Double of the Second Class

The Beginning of Mass, page 756.

Introit

LET us all rejoice in the Lord, celebrating a festival-day in honor of blessed Anne; on whose solemnity the angels rejoice, and give praise to the Son of God. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. *V. Glory.*

GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Annæ: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. *Ps. 44, 2.* Eructavit cor meum verbum bonum: dico ego opera mea Regi. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst vouchsafe to confer grace on blessed Anne that she might deserve to be made the mother of the mother of Thine only-begotten Son, mercifully grant that, as we celebrate her solemnity, we may be assisted with Thee by her patronage. Through the same.

DEUS, qui beatæ Annæ grátiam conférre dignátus es, ut Genitricis unigéniti Filii tui mater éffici mererétur: concéde propítius; ut, cujus solémnia celebrámus, ejus apud te patrocíniis adjuvémur. Per eúndem Dóminum.

Epistle from the Mass Cognovi, page 1384.

Gradual. Ps. 44, 8

Thou hast loved justice, and hated iniquity. *V. Therefore God, thy God, hath anointed thee with the oil of gladness.*

Dilexisti justitiam, et odisti iniquitatem. V. Propterea unxit te Deus, Deus tuus, oleo lætitiæ.

Alleluia, alleluia. *V. Ps. 44, 3.* Grace is poured abroad in thy lips: therefore hath God blessed thee forever. Alleluia.

Allelúja, allelúja. *V. Ps. 44, 3.* Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. Allelúja.

Munda Cor Meum, page 763.

Gospel from the Mass Me expectaverunt, page 1365.

Offertory. Ps. 44, 10

The daughters of kings in Thy glory; the queen stood on ástítit regina a dextris tuis in

vestitu deaurato, circumdata Thy right hand in gilded clothing, surrounded with variety.

Offertory Prayers, page 767.

Secret

SACRIFICIIS præséntibus, quæsumus, Dómine, placátus inténde: ut per intercessiónem beátæ Annæ, quæ Genitrícis Fílli tui Dómini nostri Jesu Christi mater éxstitit, et devotióni nostræ proficiant, et salúti. Per eúmdem Dóminum.

BE APPEASED, O Lord, we beseech Thee, and look upon the sacrifices here before Thee, that, by the intercession of blessed Anne, who was the mother of Thy Son's mother, Our Lord Jesus Christ, they may profit both for our devotion and our salvation. Through the same.

Preface for Weekdays, page 775.

Communion. Ps. 44, 3

Diffúsa est grátia in lábliis tuis: proptérea benedíxit te Deus in aetérnum, et in sæculum sæculi. Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages.

Postcommunion

QUÆLÉSTIBUS sacraméntis vegetáti, quæsumus, Dómine Deus noster: ut, intercessióne beátæ Annæ, quam Genitrícis Fílli tui matrem esse voluísti, ad aetérnam salútem perveníre mereámur. Per eúmdem Dóminum.

NOURISHED by Thy heavenly sacraments, we beseech Thee, O Lord, our God, that, by the intercession of blessed Anne, whom Thou didst will to be the mother of Thy Son's mother, we may be worthy to attain unto everlasting salvation. Through the same.

Concluding Prayers, page 793.

July 27—**St. Pantaleon, Martyr (Red)**

Simple

Mass, Lætabitur, page 1312.

July 28—**Sts. Nazarius, Celsus, Victor II, and Innocent II, Martyrs (Red)**

Semi-double

Mass, Intret, page 1316, except:

Prayer

SANCTORUM tuorum nos, Dómine, Nazárii, Celsi, **M**AY the confession of Thy saints, Nazarius, Celsus,

Victor, and Innocent, fortify us, O Lord, and may it, for the sake of their merits, obtain help for our frailty. Through our Lord.

Victóris et Innocéntii conféssio beáta commúniat: et fragilitáti nostræ subsidium dignánte exóret. Per Dóminum.

Lesson. Wis. 10, 17-20

Lesson from the Book of Wisdom. Lécitio libri Sapiéntiæ.

GOD rendered to the just the wages of their labors, and conducted them in a wonderful way; and He was to them for a covert by day, and for the light of stars by night; and He brought them through the Red Sea, and carried them over through a great water. But their enemies He drowned in the sea, and from the depth of hell He brought them out. Therefore the just took the spoils of the wicked. And they sung to Thy holy name, O Lord, and they praised with one accord Thy victorious hand, O Lord, our God.

REDDIDIT Deus iustis mercedem labórum suórum, et dedúxit illos in via mirábili: et fuit illis in velaménto diéi, et in luce stellárum per noctem: tránstulit illos per Mare Rubrum, et transvéxit illos per aquam nímiám. Inimícos autem illórum demérsit in mare, et ab altitúdine inferórum edúxit illos. Ideo iusti tulérunt spólia impiórum, et decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt páriter, Dómine Deus noster.

Secret

GRANT US, O almighty God, that we may both please Thee with the offering and be vivified by the receiving of these gifts which we bring in honor of Thy saints, Nazarius, Celsus, Victor, and Innocent. Through our Lord.

CONCEDE nobis, omnipotens Deus: ut his munéribus, quæ in sanctorum tuorum Nazarii, Celsi, Victoris et Innocéntii honóre deférimus, et te placemus exhibitis, et nos vivificémur accéptis. Per Dóminum.

Postcommunion

BEING appeased by the intercession of Sts. Nazarius, Celsus, Victor, and Innocent, grant, we beseech Thee, O Lord, that what we celebrate

SANCTORUM Nazarii, Celsi, Victoris et Innocéntii, Dómine, intercessióne placátus: præsta, quæsumus; ut, quod temporáli celebrámus

actiōne, perpétua salvatiōne by a temporal service we may
capiámus. Per Dóminum. receive for our eternal salva-
tion. Through our Lord.

July 29—*St. Martha, Virgin (White)*

Semi-double

Sts. Felix II, Simplicius, Faustinus, and Beatrice
Martyrs (Red)

Mass, Dilexisti, page 1370, with Gospel, Jesus entered, from the Mass on the Feast of the Assumption of the Blessed Virgin Mary, page 1160.

For the commemoration of the Holy Martyrs.

Prayer

PRÆSTA, quæsumus, Dómine; ut, sicut pópulus christiánus Mártyrum tuórum Felícis, Simplicii, Faustini et Beatricis temporáli solemnitate congáudet, ita perfruátur æterna; et, quod votis célebrat, comprehéndat effectū. Per Dóminum.

GRANT, we beseech Thee, O Lord, that as Thy Christian people joyfully unite in celebrating the temporal solemnity of Thy holy martyrs Felix, Simplicius, Faustinus, and Beatrice, so they may enjoy it in eternity, and may effectually attain to what they celebrate in desire. Through our Lord.

Secret

HÓSTIAS tibi, Dómine, pro sanctórum Mártyrum tuórum Felícis, Simplicii, Faustini et Beatricis commemoratiōne deférimus: suppliciter deprecántes; ut indulgéntiam nobis páriter cónferant, et salútem. Per Dóminum.

WE BRING Thee sacrifices, O Lord, for the commemoration of Thy holy martyrs, Felix, Simplicius, Faustinus, and Beatrice, humbly praying that they may obtain for us at once forgiveness and salvation. Through our Lord.

Postcommunion

PRÆSTA, quæsumus, omnipotens Deus: ut sanctórum Mártyrum tuórum Felícis, Simplicii, Faustini et Beatricis cælestibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiōnis acquirat. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that the solemnity of Thy holy martyrs, Felix, Simplicius, Faustinus, and Beatrice, celebrated with the sacred mysteries, may acquire for us the grant of Thy forgiveness of our sins. Through our Lord.

July 30—**Sts. Abdon and Sennen, Martyrs** (*Red*)
Simple

The Beginning of Mass, page 756.

Introit from the Mass, Intret, page 1316.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst bestow upon Thy saints, Abdon and Sennen, an abundance of grace to bring them to this glory, grant to Thy servants the pardon of their sins, that, by the interceding merits of Thy saints, they may deserve to be delivered from all adversities. Through our Lord.

Deus, qui sanctis tuis Abdon et Sennen ad hanc glóriam veniendi copiosum munus grátiae contulisti: da famulis tuis suorum véniam peccatorum; ut, Sanctorum tuorum intercedéntibus méritis, ab ómnibus mereántur adversitatibus liberári. Per Dóminum.

Epistle. 2 Cor. 6, 4-11

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beáti Pauli Apóstoli ad Corínthios.

BRETHREN: In all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armor of justice on the right hand and on the left: by honor and dishonor: by evil report and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

FRATRES: Exhibeamus nosmetipsos sicut Dei ministros in multa patientia, in tribulationibus, in necessitatibus, in angustis, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in jejuniis, in castitate, in scientia, in longanimitate, in suavitate, in Spiritu Sancto, in caritate non ficta, in verbo veritatis, in virtute Dei, per arma justitiæ a dextris, et a sinistris: per glóriam et ignobilitatem: per infamiam, et bonam famam: ut seductores, et veraces: sicut qui ignoti, et cogniti: quasi morientes, et ecce vivimus: ut castigati, et non mortificati: quasi tristes, semper autem gaudentes: sicut egentes, multos autem locupletantes: tamquam nihil habentes, et omnia possidentes.

Gradual. Ex. 15, 14

Gloriosus Deus in sanctis suis: mirabilis in maiestate, faciens prodigia. *V. Ex. 15, 6.* Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrégit inimicos.

Allelúja, allelúja. *V. Sap. 3, 1.* Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ. Allelúja.

God is glorious in His saints: wonderful in majesty, doing wonders. *V. Ex. 15, 6.* Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

Alleluia, alleluia. *V. Wis. 3, 1.* The souls of just men are in the hands of God, nor shall the tortures of the wicked touch them. Alleluia.

Munda Cor Meum, page 763.

Gospel, Jesus seeing the multitudes, from the Mass on the feast of All Saints, page 1267.

Offertory, from the Mass Intret, page 1319.

Offertory Prayers, page 767.

Secret

HÆC hóstia, quæsumus, Domine, quam sanctorum Mátyrum tuorum natalitia recensentes offerimus: et vincula nostræ pravitatis absolvat, et tuæ nobis misericordiæ dona conciliet. Per Dóminum.

QUAY this offering, which we present, O Lord, in commemorating the natal feast of Thy martyrs, both loose, we beseech Thee, the bonds of our base desires and win for us the gifts of Thy mercy. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 78, 2, 11

Posuerunt mortalia servorum tuorum, Domine, escas volatilibus cæli, carnes sanctorum tuorum bestiis terræ: secundum magnitudinem brachii tui posside filios morte punitorum.

They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: in the might of Thine arm, take Thou for Thine own the children of them that suffered death for Thee.

Postcommunion

PER hujus, Domine, operationem mystérii, et vitia nostra purgéntur: et, intercedéntibus sanctis Martyribus

BY THE operation of this mystery, O Lord, may our lives be purified, and, through the intercession of Thy

martyrs, Abdon and Sennen, tuis Abdon et Sennen, justa
our just desires have fulfill- desidéria compleántur. Per
ment. Through our Lord. Dóminum.

Concluding Prayers, page 793.

July 31—*St. Ignatius of Loyola, Confessor (White)*

Double

The Beginning of Mass, page 756.

Introit. Philipp. 2, 10, 11

IN THE name of Jesus let every knee bow, of things in heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps. 5, 12, 13.* All they that love Thy name shall glory in Thee: for Thou wilt bless the just. *V. Glory.*

IN NÓMINE Jesus omne gen- ufectátur, cœléstium, ter- réstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps. 5, 12, 13.* Gloriabúntur in te om- nes, qui diligunt nomen tu- um: quóniam tu benedíces justo. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, to spread abroad the greater glory of Thy name, didst, through blessed Ignatius, strengthen the Church militant with a new reinforcement, grant that we, who are fighting on earth by his help and after his example, may deserve to be crowned with him in heaven. Through our Lord.

DEUS, qui ad majórem tui nóminis glóriam prop- agándam, novo per beátum Ignátium subsidio militántem Ecclésiám roborásti: concéde; ut, ejus auxílio et imitatióne certántes in terris, coronári cum ipso mereámur in cœlis. Per Dóminum.

Epistle, Dearly beloved, be mindful, from the Mass Lætábitur, page 1313.

Gradual. Ps. 91, 13, 14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. *V. To show forth Thy mercy in the morning and Thy truth in the night.*

Justus ut palma florébit: sicut cedrus Libáni multipli- cábitur in domo Dómini. *V. Ad annuntiándum mane mis- ericórdiam tuam, et veritá- tem tuam per noctem.*

Allelúja, allelúja. *V. Jac. 1, 12.* Beátus vir qui suffert tentationem: quóniam, cum probátus fúerit, accípiet corónam vitæ. Allelúja.

Alleluia, alleluia. *V. James 1, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Munda Cor Meum, page 763.

Gospel, The Lord appointed, from the Mass of St. Mark, April 25, page 989.

Offertory. Ps. 88, 25

VÉRITAS mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

MY TRUTH and My mercy shall be with him: and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

ADSINT, Dómine Deus, oblatiónibus nostris sancti Ignátii benígna suffrágia: ut sacrosáncta mystéria, in quibus omnis sanctitátis fontem constituísti, nos quoque in veritáte sanctificent. Per Dóminum.

MAY the kind intercessions of St. Ignatius be with our offerings, O Lord God, that the most holy mysteries, in which Thou hast established the fountain of all sanctity, may in very truth sanctify us likewise. Through our Lord.

Preface for Weekdays, page 775.

Communion. Luke 12, 49

Ignem veni mittere in terram: et quid volo, nisi ut accendátur?

I am come to send fire upon the earth, and what will I but that it be enkindled?

Postcommunion

AUDIS hóstia, Dómine, quam pro sancto Ignátio grátias ágéntes obtúlimus: ad perpétuam nos majestátis tuæ laudatiómem, ejus intercessióne, perdúcat. Per Dóminum.

MAY the sacrifice of praise, O Lord, which with thanksgiving we have offered Thee, in honor of St. Ignatius, bring us, by his intercession, to the everlasting praise of Thy majesty. Through our Lord.

Concluding Prayers, page 793.

August 1—St. Peter's Chains, (White)

Double Major

The Holy Machabees, Martyrs

The Beginning of Mass, page 756.

Introit. Acts 12, 11

Now I know in very deed, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. *V. Glory.*

Nunc scio vere, quia misit Dóminus Angelum suum: et eripuit me de manu Heródís, et de omni exspectatióne plebis Judæorum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectionem meam. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst cause blessed Peter, the apostle, to depart, loosed from his chains and unhurt, loose, we beseech Thee, the chains of our sins, and graciously keep all evils far from us. Through our Lord.

DEUS, qui beátum Petrum Apóstolum, a vinculis absolútum, illæsum abire fecísti: nostrórum quæsumus, absólve víncula peccatórum; et ómnia mala a nobis propitiátus excludé. Per Dóminum.

Commemoration of St. Paul the Apostle.

Prayer

O GOD, Who didst teach the multitude of the gentiles by the preaching of blessed Paul the apostle, grant us, we beseech Thee, that we, who observe his commemoration, may experience the fruits of his paternal influence with Thee. Through our Lord.

DEUS qui multitudinem géntium beáti Pauli Apóstoli prædicatióne docuísti: da nobis, quæsumus; ut, cujus commemoratiónem cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

Commemoration of the Holy Machabees.

Prayer

MAY the fruits of the fraternal crown of Thy martyrs, O Lord, make us joyful, both to afford our faithful increase of virtues and to console us with their manifold prayers. Through our Lord.

FRATÉRNA nos, Dómine, Mártýrum tuórum coróna lætificet: quæ et fidei nostræ præbeat incrementa virtútum; et múltiplici nos suffrágio consolétur. Per Dóminum.

Epistle as on the feast of the Holy Apostles, Peter and Paul, June 29, page 1078.

Gradual as on the feast of the Holy Apostles, Peter and Paul, June 29, page 1079, but the Alleluia verse is as follows:

Allelúja, allelúja. *V.* Solve, Alleluia, alleluia. *V.* Loose, O jubénte Deo, terrárum, Petre, Peter, the chains of the world caténas: qui facis ut páteant at the bidding of God, thou cœléstia regna beátus. Alle- that dost cause the heavenly realms to open to the blessed. lúja. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus came, page 871.

Creed, page 765.

Offertory. Ps. 44, 17, 18

Constitues eos principes Thou shalt make them super omnem terram: mém- princes over all the earth: they ores erunt nóminis tui, Dó- shall remember Thy name, O mine, in omni progénie et Lord, throughout all genera- generatióne. tions.

Offertory Prayers, page 767.

Secret

O BLÁTUM tibi, Dómine, **O** MAY the sacrifice offered to sacrificium intercédente Thee, O Lord, by the in- beáto Petro Apóstolo tuo, vi- tercession of blessed Peter ever- vificet nos semper, et múniat. vivify and strengthen us. Per Dóminum. Through our Lord.

Commemoration of St. Paul the Apostle.

Secret

A PÓSTOLI tui Pauli pré- **S** ANCTIFY the gifts of Thy cibis, Dómine, plebis people, O Lord, through tuæ dona sanctifica: ut, quæ the prayers of Paul, Thine tibi tuo grata sunt institúto, apostle, that what is pleasing gratióra fiant patrócinio sup- to Thee by Thine own ordi- plicántis. nance may become the more pleasing by the patronal in- fluence of his supplication.

Commemoration of the Holy Machabees.

Secret

M YSTÉRIA tua, Dómine, **O** MAY we devoutly deal with pro sanctórum Mártyr- Thy mysteries, O Lord, um tuórum honóre, devóta for the honor of Thy holy mar- mente tractémus: quibus et tyrs, and by them may both præsídium nobis crescat, et protection and joy be increased gáudium. Per Dóminum. unto us. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter: and upon
this rock I will build My
Church.

Tu es Petrus; et super hanc
petram ædificábo Ecclésiám
meam.

Postcommunion

FILLED with the sacrificial
food of Thy sacred body
and precious blood, we beseech
Thee, O Lord, our God, that
what we perform in pious de-
votion we may effectually ob-
tain in assured redemption.
Through the same.

CÓRPORIS sacri, et pretiósí
sánguinis repléti libá-
mine, quæsumus, Dómine
Deus noster: ut quod pia de-
votióne gérimus certa re-
demptiône capiámus. Per
eúmdem Dóminum.

Commemoration of St. Paul.

Postcommunion

HAVING received Thy sac-
raments, O Lord, we be-
seech Thee, by the intercession
of blessed Paul, Thine apostle,
that what has been celebrated
for his glory may profit unto
our healing.

PERCÉPTIS, Dómine sacra-
méntis: beáto Paulo
Apóstolo tuo interveniēte,
deprecámur; ut, quæ pro illíus
celébrata sunt glória, nobis
proficiant ad medélam.

Commemoration of the Holy Machabees.

Postcommunion

GRANT, we beseech Thee, O
almighty God, that we
may more and more closely
follow the faith of those whose
memory we venerate in par-
taking of Thy sacrament.
Through our Lord.

PRÆSTA, quæsumus, omni-
potens Deus: ut, quo-
rum memóriam sacramenti
participatióne recólimus, fi-
dem quoque proficiēdo secté-
mur. Per Dóminum.

Concluding Prayers, page 793.

August 2—**St. Alphonsus Mary de Liguori**, Bishop,
Confessor, Doctor of the Church (*White*)

Double

St. Stephen ¶, Pope, Martyr

The Beginning of Mass, page 756.

Introit. Luke 4, 18

THE Spirit of the Lord is
upon me, wherefore He

SPÍRITUS Dómini super me:
propter quod unxit me:

evangelizáre paupéribus misit me, sanáre contritos corde. Ps. 77, 1. Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *V. Glória Patri.*

hath anointed me, to preach the gospel to the poor, He hath sent me to heal the contrite of heart. Ps. 77, 1. Attend, O My people, to My law: incline your ear to the words of My mouth. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui per beátum Alphónsum Mariám, Confessórem tuum atque Pontíficem, animárum zelo succénsum, Ecclésiám tuam nova prole fecundásti: quæsumus; ut ejus salutáribus mónitis edócti, et exémplic roboráti, ad te pervenire feliciter valeámus. Per Dóminum.

O God, Who through blessed Alphonsus Mary, Thy confessor and bishop, fired with zeal for souls, didst cause Thy Church to bring forth a new progeny, we beseech Thee that, being taught by his wholesome precepts, and strengthened by his example, we may be enabled happily to come unto Thee. Through our Lord.

Commemoration of St. Stephen, from the Mass, Si diligis me, page 1302.

Epistle. 2 Tim. 2, 1-7

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

QUARISSIME: Confortáre in grátia quæ est in Christo Jesu: et quæ audisti a me per multos testes, hæc comménda fidélibus homínibus, qui idónei erunt et álios docére. Labóra sicut bonus miles Christi Jesu. Nemo militans Deo implicat se negótiis sæculáribus: ut ei pláceat, cui se probávit. Nam et qui certat in agóne, non coronáitur, nisi légitime certaverit. Laborántem agricolam opórtet primum de frúctibus percipere. Intéllige quæ dico: dabit enim tibi Dó-

DEARLY beloved, be strong in the grace which is in Christ Jesus, and the things which thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also. Labor as a good soldier of Christ Jesus. No man being a soldier to God, entangleth himself with worldly business: that he may please Him to Whom he hath engaged himself. For he also that striveth for the mastery, is not crowned, except he strive lawfully. The husband-

man that laboreth, must first minus in omnibus intellectum. partake of the fruits. Understand what I say: for the Lord will give thee understanding in all things.

Gradual. Ps. 118, 52, 53

I remembered, O Lord, Thy judgments of old, and I was comforted; a fainting hath taken hold of me because of the wicked that forsake Thy law. *V. Ps. 39, 11.* I have not hid Thy justice within my heart. I have declared Thy truth and Thy salvation.

Alleluia, alleluia. *V. Ecclus. 49, 3, 4.* He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness: and he directed his heart toward the Lord; and in the days of sinners he strengthened godliness. Alleluia.

Memor fui iudiciorum tuorum a sæculo, Dómine, et consolatus sum: defectio tenuit me pro peccatoribus derelinquentibus legem tuam. *V. Ps. 39, 11.* Justitiam tuam non abscondi in corde meo: veritatem tuam et salutare tuum dixi.

Allelúja, allelúja. *V. Eccli. 49, 3, 4.* Ipse est directus divinitus in penitentiam gentis, et tulit abominaciones impietatis: et gubernavit ad Dóminum cor ipsius: et in diebus peccatorum corroboravit pietatem. Allelúja.

Munda Cor Meum, page 763.

Gospel, The Lord appointed also, as on the feast of St. Mark, page 989.

Creed, page 765.

Offertory. Prov. 3, 9, 27

Honor the Lord with thy substance, and give Him of the first of all thy fruits. Do not withhold him from doing good who is able: if thou art able, do good thyself also.

Honóra Dóminum de tua substantia, et de primitiis omnium frugum tuarum da ei. Noli prohibere benefacere eum, qui potest: si vales, et ipse benefac.

Offertory Prayers, page 767.

Secret

O LORD Jesus Christ, burn our hearts thoroughly with the heavenly fire of this sacrifice for an odor of sweetness, Thou Who didst grant to

QUÆLÉSTI, Dómine Jesu Christe, sacrificii igne corda nostra in odorem suavitatis exure: qui beáto Alphonso María tribuísti et hæc my-

stéria celebrare, et per eadem
hóstiam tibi sanctam seíp-
sum exhibere: Qui vivis.

blessed Alphonsus Mary both
to celebrate these mysteries
and, through them, to offer
himself to Thee a holy victim.
Who livest.

Commemoration of St. Stephen, from the Mass, Si diligis me, page 1302.

Preface No. 13, page 816.

Communion. *Ecclus. 50, 1, 9*

Sacerdos magnus, qui in
vita sua, suffúlsit domum, et
in diébus suis corrobórávit
templum quasi ignis effúl-
gens, et thus ardens in igne.

A great priest, who in his life
propped up the house, and in
his days fortified the temple as
a bright fire, and frankincense
burning in the fire.

Postcommunion

DEUS, qui beátum Alphón-
sum Mariam Confesso-
rem tuum atque Pontificem,
fidélem divíni mystérii dis-
pensatórem et præcónem ef-
fecísti: ejus méritis, precibús-
que concéde; ut fidéles tui et
frequénter percípiant et per-
cipiéndò sine fine colláudent.
Per Dóminum.

O GOD, Who didst cause
blessed Alphonsus Mary,
Thy confessor and bishop,
faithfully to dispense and
preach this divine mystery,
grant, by his merits and pray-
ers, that Thy faithful may both
frequently receive it, and, re-
ceiving it, praise it forever.
Through our Lord.

Commemoration of St. Stephen, from the Mass, Si diligis me, page 1302.

Concluding Prayers, page 793.

Aug. 3—The Finding of the Body of St. Stephen, the First Martyr (Red)

Semi-double

*Mass as on the feast of St. Stephen, December 26, page 146.
But the Prayer is as follows:*

Prayer

DA NOBIS, quæsumus, Dó-
mine, imitári quod có-
limus: ut discámus et inimi-
cos diligere; quia ejus Inven-
tiónem celebrámus, qui novit
étiam pro persecutóribus ex-
oráre Dóminum nostrum Je-
sum Christum Fílium tuum:
Qui tecum vivit.

GRANT US, we beseech Thee,
O Lord, to imitate what
we worship, that we may learn
to love our enemies also; for
we celebrate the finding of him
who knew how to pray even for
his persecutors to Our Lord
Jesus Christ, Thy Son. Who
with Thee.

Aug. 4—**St. Dominic**, Confessor (*White*)*Double Major*

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. *Ps. 36, 1.* Be not emulous of evil-doers; nor envy them that work iniquity. *V.* Glory.

OS JUSTI meditábitur sapientiam, et lingua ejus loquétur judícium: lex Dei ejus in corde ipsius. *Ps. 36, 1.* Noli æmulári in malignántibus; neque zeláveris faciéntes iniquitátem. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast vouchsafed to illuminate Thy Church with the virtues and teaching of blessed Dominic, Thy confessor, grant that, by his intercession, it may not be destitute of temporal aids and may ever progress in spiritual increase. Through our Lord.

DEUS, qui Ecclesiám tuam beáti Domínici Confessoris tui illumináre dignátus es méritis et doctrínis: concede: ut ejus intercessióne temporálibus non destituátur auxiliis, et spirituálibus semper proficiat incrementis. Per Dóminum.

*Epistle, I charge Thee, from the Mass In medio, page 1345.**Gradual. Ps. 91, 13, 14*

The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. *V. Ps. 91, 3.* To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. *V. Osee 14, 6.* The just shall spring as the lily: and flourish forever before the Lord. Alleluia.

Justus ut palma florébit: sicut cedrus Libani multiplicábitur in domo Dómini. *V. Ps. 91, 3.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. *V. Osee 14, 6.* Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

*Gospel, Let your loins, from the Mass Os justi, page 1351.**Offertory. Ps. 88, 25*

My truth and My mercy shall be with him: and in My

Veritas mea, et misericórdia mea cum ipso: et in nó-

mine meo exaltabitur cornu name shall his horn be ex-
ejus.alted.

Offertory Prayers, page 767.

Secret

MÚNERA tibi, Dómine, di-
cáta sanctifica: ut mé-
ritis beáti Domínici Confes-
sóris tui nobis proficiant ad
medélam. Per Dóminum.

SANCTIFY, O Lord, the gifts
dedicated to Thee, that,
by the merits of blessed Domi-
nic, Thy confessor, they may
profit for our healing. Through
our Lord.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

Fidélis servus et prudens,
quem constituit dóminus su-
per familiam suam: ut det il-
lis in témpore trítici mensú-
ram.

A faithful and wise steward,
whom the Lord has set over
His family; to give them their
measure of wheat in due sea-
son.

Postcommunion

QUONCÉDE, quæsumus, om-
nípotens Deus: ut, qui
peccatórum nostrórum pón-
dere préimur, beáti Domíni-
ci Confessóris tui patrocínio
sublevémur. Per Dóminum.

GRANT, we beseech Thee, O
almighty God, that we,
who are borne down by the
weight of our sins, may be sus-
tained by the patronage of
blessed Dominic, Thy confessor.
Through our Lord.

Concluding Prayers, page 793.

Aug. 5—*The Dedication of the Church of Our
Lady-of-the-Snows (White)*

Double Major

Mass Salve sancta parens, page 1394. The Creed is said.

Preface No. 11, page 814.

Aug. 6—*The Transfiguration of Our Lord Jesus
Christ (White)*

Double of the Second Class

Ss. Xystus, Felicissimus, and Agapitus, Martyrs

The Beginning of Mass, page 756.

Introit. Ps. 76, 19

ILLOXÉRUNT coruscationes
tuæ orbi terræ: commota

MHY lightnings enlightened
the world: the earth shook

and trembled. Ps. 83, 2, 3. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. V. Glory.

est, et contrémuit terra. Ps. 38, 2, 3. Quam dilécta tabernacula tua, Dómine virtutum! concupiscit et déficit ánima mea in átria Dómini. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who in the glorious transfiguration of Thine only-begotten Son didst strengthen the sacraments of faith by the testimony of the fathers, and Who didst wonderfully foreshow the perfect adoption of Thy children by a voice coming down in a shining cloud, mercifully grant that we be made co-heirs of the King of glory Himself, and grant us to be sharers in that very glory. Through the same.

DEUS, qui fidei sacraménta, in Unigéniti tui glóriosa. Transfiguratióne, patrú testimonio roborásti, et adoptiõem filiórú perféctam, voce delápsa in nube lúcida, mirabiliter præsignásti: concéde propítius; ut ipsíus Regis glóriæ nos coherédes efficias, et ejúsdem glóriæ tribuas esse consórtes. Per eúndem Dóminum.

In low Masses, commemoration of the Holy Martyrs, Prayer, God, Who dost permit, from the Mass Intret, page 1317, with the corresponding Secret and Postcommunion.

Epistle. 2 Peter 1, 16-19

Lesson from the Epistle of blessed Peter the Apostle.

Lectio Epistolæ beáti Petri Apóstoli.

DEARLY beloved, We have not followed cunningly devised fables, when we made known to you the power and presence of Our Lord Jesus Christ; but having been made eyewitnesses of His majesty. For He received from God the Father honor and glory: this voice coming down to Him from the excellent glory, This is My beloved Son in Whom I am well pleased, hear ye Him. And this voice we heard brought from heaven, when we were with Him in the holy mount. And we have the more

QUÁRÍSSIMI: Non doctas fábulas secúti notam féci-mus vobis Dómini nostri Jesu Christi virtútem et præsentiam sed speculatóres facti illíus magnítúdinis. Accípiens enim a Deo Patre honórem et glóriam, voce delápsa ad eum hujuscémódi á magnífica glória: Hic est Filius meus diléctus, in quo mihi complá-cui, ipsum audíte. Et hanc vocem nos audívimus de cælo al-látam, cum essémus cum ipso in monte sancto. Et habémus firmiorem prophéticum sermonem: cui bene fácitis at-

tendentes, quasi lucernæ lucēti in caliginoso loco, donec dies elucescat et lucifer oriatur in cordibus vestris.

firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

Gradual. Ps. 44, 3, 2

Speciosus forma præ filiis hominum: diffusa est grātia in labiis tuis. *V.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. *V.* My heart hath uttered a good word. I speak my works to the King.

Allelūja, allelūja. *V. Sap. 7, 26.* Candor est lucis æternæ, speculum sine macula, et imago bonitatis illius. Allelūja.

Alleluia, alleluia. *V. Wis. 7, 26.* He is the brightness of eternal light, the unspotted mirror, and the image of His goodness. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 17, 1-9

✠ Sequētia sancti Evangelii secundum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tēpore: Assūpsit Jesus Petrum, et Jacobum, et Joānnem fratrem ejus, et duxit illos in montem excelsū seorsū: et transfiguratus est ante eos. Et resplēnduit faciēs ejus sicut sol, vestimēta autem ejus facta sunt alba sicut nix. Et ecce apparuerunt illis Moyses et Eliās cum eo loquētes. Respondens autem Petrus, dixit ad Jesum: Dōmine, bonum est nos hic esse: si vis, faciāmus hic tria tabernacula, tibi unum, Moysi unum, et Eliæ unum. Adhuc eo loquēte, ecce nubes lūcida obumbravit eos. Et ecce vox de nube, dicens: Hic est Filius meus dilēctus, in quo mihi bene complācui: ipsum audite. Et audiētes discipuli, ceciderunt in faciē suam, et timuerunt valde. Et accēssit

AT THAT time, Jesus took Peter, and James, and John his brother, and bringing them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun, and His garments became white as snow. And behold, there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus, Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them; and lo, a voice out of the cloud, saying This is My beloved Son in Whom I am well pleased, hear ye Him. And the disciples hearing, fell upon their face, and were very much afraid: and Jesus came and

touched them, and said to them, Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead.

Jesus, et tétigit eos, dixitque eis: Súrgite et nolite timére. Levántes autem óculos suos, némínem vidérunt nisi solum Jesum. Et descendéntibus illis de monte, præcépít eis Jesus, dicens: Némíni dixerítis visiónem, donec Fílius hóminis a mórtuis resúrgat.

Creed, page 765.

Offertory. Ps. 111, 3

Glory and wealth are in His house: and His justice remaineth forever and ever. Alleluia.

Glória, et divítiae in domo ejus: et justítia ejus manet in sæculum sæculi, allelúja.

Secret

SANCTIFY, we beseech Thee, O Lord, the gifts offered on the glorious transfiguration of Thine only-begotten Son, and by the splendors of that very illumination cleanse us from the stains of our sins. Through the same.

OBLÁTA, quæsumus, Dómine, múnera, gloriósa Unigéniti tui Transfiguratíone sanctífica: nosque a peccatórum máculis, splendóribus ipsíus illustratiónis emúnda. Per eúmdem Dóminum.

Commemoration of the Holy Martyrs, We offer Thee, O Lord, from the Mass, Intret, page 1320.

Preface No. 1, page 798.

Communion. Matt. 17, 9

Tell the vision you have seen to no man, till the Son of man be risen from the dead.

Visiónem quam vidístis, némíni dixerítis, donec a mórtuis resúrgat Fílius hóminis.

Postcommunion

GRANT, we beseech Thee, O almighty God, that with the understanding of a purified mind we may follow those sacred mysteries of Thy Son's transfiguration which we celebrate with our solemn office. Through the same.

PRÆSTA, quæsumus, omnípotens Deus: ut sacrosáncta Filii tui Transfiguratiónis mystéria, quæ solénni celebrámus officio, purificátæ mentis intelligéntia consequámur. Per eúmdem Dóminum.

Commemoration of the Holy Martyrs, Grant us, from the Mass, Intret, page 1320.

Concluding Prayers, page 793.

Aug. 7—*St. Cajetan, Confessor (White)**Double**St. Donatus, Bishop and Martyr**Mass, Os justi, page 1349, except:**Prayer*

DEUS, qui beáto Cajetano Confessóri tuo apostólicam vivéndi formam imitári tribuísti: da nobis, ejus intercessióne et exémplo, in te semper confidere, et sola celéstia desideráre. Per Dóminum.

O GOD, Who didst give to Blessed Cajetan, Thy confessor, the grace to imitate the apostolic way of life, grant us by his intercession and example ever to trust in Thee and to desire only heavenly things. Through our Lord.

*Commemoration of St. Donatus.**Prayer*

DEUS, tuórum glória sacerdotum: præsta, quæsumus: ut sancti Mártyris tui et Episcopi Donáti, cujus festa gérimus, sentiámus auxilium. Per Dóminum.

O GOD, the glory of Thy priests, grant, we beseech Thee, that we may experience the assistance of Thy holy martyr and bishop, Donatus, whose festival we celebrate. Through our Lord.

*Gospel, No man can serve, from the Mass of the Fourteenth Sunday after Pentecost, page 687.**Secret*

PRÆSTA nobis, quæsumus, omnipotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi gráta sit honóre Sanctorum, et nos corpore páriter et mente purificet. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that our humble offerings may be both pleasing to Thee in honor of Thy saints and may cleanse us alike in body and soul. Through our Lord.

*Commemoration of St. Donatus.**Secret*

PRÆSTA, quæsumus, Dómine: ut sancti Mártyris tui et Episcopi Donáti

GRANT, we beseech Thee, O Lord, that through the intercession of Thy holy bishop

and martyr, Donatus, whom we intercessiōne, quem ad lauvenerate with the offerings dedem nōminis tui dicātis mulated to the praise of Thy nērībus honorāmus, piæ nome, the fruit of tender debis fructus devotiōnis accrevotion may increase in us. scat. Per Dōminum.
Through our Lord.

Postcommunion

WE BESEECH Thee, O almighty God, that we, **Q**UÆSUMUS, omnipotens Deus: ut, qui cœlestia alimēta percēpimus, intercedēte beāto Cajetano Confessōre tuo, per hęc contra ōmnia adversa muniāmur. Per Dōminum.
Through our Lord.

Commemoration of St. Donatus.

Postcommunion

ALmighty and merciful God, Who dost make us both the partakers and the ministers of Thy sacraments, grant, we beseech Thee, that, by the intercession of blessed Donatus, Thy martyr and bishop, we may profit both by our fellowship with him in faith and by our worthy service.
Through our Lord.

Aug. 8— Sts. Cyriacus, Largus and Smaragdus,
Martyrs (Red)

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 33, 10, 11

HEAR the Lord, all ye His saints; for there is no want to them that fear Him: the rich have wanted and have suffered hunger, but they that seek the Lord shall not be deprived of any good. Ps. 33, 2. I will bless the Lord at all times: His praise shall be always in my mouth. V. Glory.

MIMETE Dōminum, omnes sancti ejus quōniam nihil deest timētibus eum: divites eguērunt, et esuriērunt: inquirentes autem Dōminum non deficient omni bono. Ps. 33, 2. Benedicam Dōminum in omni tēpore: semper laus ejus in ore meo. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos ánnua sanc-
tórũ Mártýrũ tuó-
rum Cyriáci, Largi et Sma-
rágdi solemnitáte lætíficas:
concéde propítius: ut, quorum
natalítia cólimus, virtútem
quoque passiónis imitámur.
Per Dóminum.

O GOD, Who dost gladden us
with the solemn yearly
festival of Thy holy martyrs,
Cyriacus, Largus, and Smarag-
dus, mercifully grant that we
may imitate the virtue of their
martyrdom whose feast-day we
now celebrate. Through our
Lord.

There is added the Prayer, A cunctis, page 827, with a third Prayer at the choice of the celebrant. And similarly after the Secret and Postcommunion.

Epistle. 1 Thess. 2, 13-16

Léctio Epístolæ beáti Pauli
Apóstoli ad Thessalonicénses.

Lesson from the Epistle of
blessed Paul the Apostle to the
Thessalonians.

FRATRES: Grátias ágimus
Deo sine intermissióne:
quóniam cum accepissétis a
nobis verbum audítus Dei, ac-
cepístis illud, non ut verbum
hóminum, sed (sicut est vere)
verbum Dei, qui operátur in
vobis, qui credidístis. Vos
enim imitatóres facti estis,
fratres, ecclesiárum Dei, quæ
sunt in Judæa in Christo Jesu:
quia éadem passi estis et vos
a contribúlibus vestris, sicut
et ipsi a Judæis: qui et Dó-
minum occidérunt Jesum, et
prophétas: et nos persecúti
sunt, et Deo non placent, et
ómnibus homínibus adver-
sántur, prohibéntes nos gén-
tibus loqui, ut salvæ fiant, ut
impleant peccáta sua semper;
pervénit enim ira Dei super
illos usque in finem.

BRETHREN, We give thanks
to God without ceasing,
because that when you had re-
ceived of us the word of the
hearing of God, you received it
not as the word of men, but (as,
it is indeed) the word of God,
Who worketh in you that have
believed. For you, brethren, are
become followers of the
churches of God which are in
Judea, in Christ Jesus; for you
also have suffered the same
things from your own country-
men, even as they have from
the Jews, who both killed the
Lord Jesus and the prophets,
and have persecuted us, and
please not God, and are ad-
versaries to all men; prohibit-
ing us to speak to the gentiles
that they may be saved, to fill
up their sins always: for the
wrath of God is come upon
them to the end.

Gradual. Ps. 33, 10, 11

Tíméte Dóminum, omnes
sancti ejus: quóniam nihil

Fear the Lord, all ye His
saints: for there is no want to

them that fear Him. *V.* But they that seek the Lord shall not be deprived of any good. *deest timéntibus eum. V. Inquiréntes autem Dóminum, non deficient omni bono.*

Alleluia, alleluia. *V. Wis. 3, 7.* The just shall shine, and shall run to and fro like sparks among the reeds forever. Alleluia. *Allelúja, allelúja. V. Sap. 3, 7. Fulgébunt iusti, et tamquam scintillæ in arundineto discúrent in ætérnum. Allelúja.*

Munda Cor Meum, page 763.

Gospel, Go ye unto the whole world, from the Mass of St. Francis Xavier, December 3, page 839.

Offertory. Ps. 31, 11

Be glad in the Lord, and rejoice, ye just: and glory all ye right of heart. *Lætámini in Dómino, et exsultáte iusti: et gloriámini omnes recti corde.*

Offertory Prayers, page 767.

Secret

MAY our devotion, O Lord, find favor in Thy sight, and be made profitable for our salvation by the supplication of those on whose solemnity it is offered. Through our Lord. *ACCÉPTA sit in conspéctu tuo, Dómine, nostra devótio: et eórum nobis fiat supplicatióne salutáris, pro quorum solemnitate defértur. Per Dóminum.*

Preface for Weekdays, page 775.

Communion. Mark 16, 17, 18

And these signs shall follow them that believe in Me: they shall cast out devils: they shall lay their hands upon the sick, and they shall recover. *Signa autem eos, qui in me credunt, hæc sequéntur: dæmónia ejíciant: super ægros manus impónent, et bene habébunt.*

Postcommunion

REFRESHED by partaking of Thy sacred gift, we beseech Thee, O Lord, our God, that, by the intercession of Thy holy martyrs, Cyriacus, Largus, and Smaragdus, we may experience the effect of that to which we pay our worship. Through our Lord. *REFÉCTI participatióne múnieris sacri, quæsumus, Dómine Deus noster: ut, cujus exsequimur cultum, intercedéntibus sanctis Mátyribus tuis Cyríaco, Largo et Smarágdo, sentiámus efféctum. Per Dóminum.*

If the feast of St. Lawrence (August 10) falls on Monday the commemoration of St. Romanus, found in the Mass for the Vigil of St. Lawrence is made on Sunday. The Vigil of St. Lawrence is then celebrated on Saturday, August 8, and in the foregoing Mass of Sts. Cyriacus and companions a commemoration of the vigil is made and its Gospel is read at the end.

Concluding Prayers, page 793.

Aug. 9—**St. John Mary Vianney, Confessor (White)**

Double

Mass, Os justl, page 1349, except:

Prayer

OMNIPOTENS et miséricors Deus, qui beátum Joán-nem Mariam, pastoráli stúdio et jugi oratiónis ac pœnitén-tiæ ardóre mirábilem effecisti: da quæsumus, ut ejus exémplo et intercessióne, ánimas fra-trum lucrári Christo, et cum eis ætérnam glóriam cónse-qui valeámus. Per eúmdem Dóminum.

O ALMIGHTY and merciful God, Who by pastoral zeal, the yoke of prayer, and the ardor of penance hast made glorious St. John Mary; grant, we beseech Thee, that by his example and intercession we may be enabled to gain for Christ the souls of our brethren and with them attain to ever-lasting glory. Through the same.

Commemoration of the Vigil of St. Lawrence and St. Romanus, Prayer, Secret and Postcommunion from the following Mass.

The same day—**The Vigil of St. Lawrence,
St. Romanus, Martyrs (Red)**

The Beginning of Mass, page 756.

Introit. Ps. 111, 4

DISPERSIT, dedit paupéri-bus: justitia ejus ma-net in sæculum sæculi; cornu ejus exaltábitur in glória. *Ps. 111, 1.* Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V. Glória Patri.*

HE HATH distributed, he hath given to the poor: his justice remaineth forever and ever; his horn shall be exalted in glory. *Ps. 111, 1.* Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

ADÉSTO, Dómine, suppli-catióibus nostris: et

ATTEND, O Lord, to our supplications, and by the

intercession of Thy blessed martyr, Lawrence, whose feast we anticipate, graciously bestow upon us Thy everlasting mercy. Through our Lord.

intercessióne beáti Laúréntii Mátyris tui, cujus prævení-mus festivitátem; perpétuam nobis misericórdiam benignus impénde. Per Dóminum.

Commemoration of St. Romanus.

Prayer

GRANT, we beseech Thee, O almighty God, that by the intercession of blessed Romanus, Thy martyr, we may be delivered from all adversities in body, and be purified from all evil thoughts in mind. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut, intercedente beáto Románo Mátyre tuo, et a cunctis adversitatibus liberémur in corpore, et a pravis cogitationibus mundémur in mente. Per Dóminum.

Third Prayer, Concede nos, of our Blessed Lady, page 824.

Epistle. Mass, Loquebar, page 1360.

Gradual. Ps. 111, 9, 2

He hath distributed, he hath given to the poor: his justice remaineth forever and ever. *Y.* His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Dispérsit, dedit paupéribus: justitia ejus manet in sæculum sæculi. *Y.* Potens in terra erit semen ejus: generatio rectórum benedicétur.

Munda Cor Meum, page 763.

Gospel. If any man will come, from the Mass, Sacerdotes, page 1307.

Offertory. Job. 16, 20

My prayer is pure, and therefore I ask that a place may be given to my voice in heaven: for there is my judge, and He that knoweth my conscience is on high: let my prayer ascend to the Lord.

Orátio mea munda est: et ideo peto, ut detur locus voci meæ in cælo; quia ibi est judex meus, et cónscius meus in excélsis: ascéndat ad Dóminum deprecátio mea.

Offertory Prayers, page 767.

Secret

MERCIFULLY receive, O Lord, the sacrifices which we offer Thee, and by the intercession of blessed Lawrence, Thy martyr, loose the bonds of our sins. Through our Lord.

HÓSTIAS, Dómine, quas tibi offerimus, propítius súscipe: et, intercedente beáto Laúréntio, Mátyre tuo, vincula peccatórum nostrórum absólve. Per Dóminum.

Commemoration of St. Romanus.

Secret

QUONIAM nostris, quæsumus, Dómine, precibusque susceptis: et cælestibus nos munda mystériis, et cleméntur exáudi. Per Dóminum.

WE BESEECH Thee, O Lord, to receive our offerings and prayers; and by Thy heavenly mysteries cleanse us and mercifully hear us. Through our Lord.

Third Secret, By Thy mercy, of our Blessed Lady, page 825.

Preface for Weekdays, page 775.

Communion. Matt. 16, 24

Qui vult venire post me, ábneget semetípsum: et tollat crucem suam, et sequátur me.

He that will come after Me, let him deny himself, and take up his cross and follow Me.

Postcommunion

DA, QUÆSUMUS, Dómine Deus noster: ut, sicut beáti Lauréntii Mártiris tui in commemoratióne, temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum.

GRANT, we beseech Thee, O Lord, our God, that, as in commemorating blessed Lawrence, Thy martyr, we show our joy in a temporal duty, so we may be gladdened by beholding him in eternity. Through our Lord.

Commemoration of St. Romanus.

Postcommunion

QUÆSUMUS, omnípotens Deus: ut, qui cælestia aliménta percépimus, intercedente beáto Románo Mártire tuo, per hæc contra ómnia adversa muniámur. Per Dóminum.

WE BESEECH Thee, almighty God, that we who have partaken of the food of heaven may, by the intercession of blessed Romanus, Thy martyr, be strengthened by it against all harm. Through our Lord.

Third Postcommunion, Grant us O Lord, of our Blessed Lady, page 825.

Concluding Prayers, page 793.

Aug. 10—*St. Lawrence, Martyr (Red)*

Double of the Second Class with a Simple Octave

The Beginning of Mass, page 756.

Introit. Ps. 95, 6

CONFÉSSIO et pulchritúdo in conspéctu ejus: sanc-

PRAISE and beauty are before Him: holiness and

majesty in His sanctuary. *Ps. 95, 1.* Sing ye to the Lord a new canticle; sing to the Lord all the earth. *V. Glory.*

titas, et magnificéntia in sanctificatióne ejus. *Ps. 95, 1.* Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT US, we beseech Thee, O almighty God, to extinguish the flames of our evil dispositions, as Thou didst grant blessed Lawrence to overcome the fires of his torments. Through our Lord.

DA NOBIS, quæsumus, omnipotens Deus: vitiorum nostrorum flammam extinguere; qui beáto Lauréntio tribuísti tormentorum suorum incéndia superáre. Per Dóminum.

Epistle. 2 Cor. 9, 6-10

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epístolæ beáti Pauli Apóstoli ad Corinthios.

BRETHREN, He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. Everyone as he hath determined in his heart; not with sadness, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad, He hath given to the poor: His justice remaineth forever. And He that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.

FRATRES: Qui parce sémínat, parce et metet: et qui sémínat in benedictiónibus, de benedictiónibus et metet. Unusquisque prout destinávit in corde suo, non ex tristítia aut ex necessitaté: hilarem enim datórem diligit Deus. Potens est autem Deus omnem grátiam abundáre fácere in vobis, ut in ómnibus semper omnem sufficiéntiam habéntes, abundétis in omne opus bonum, sicut scriptum est: Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi. Qui autem administrat semen seminánti: et panem ad manducándum præstábit, et multiplicábit semen vestrum, et augébit incrementa frugum justítiæ vestræ.

Gradual. Ps. 18, 3

Probásti, Dómine, cor meum, et visitásti nocte. *V.* Igne me examinásti et non est inuenta in me iniquitas.

Thou hast proved my heart, O Lord, and visited it by night. *V.* Thou hast tried me by fire, and iniquity hath not been found in me.

Allelúja, allelúja. *V.* Levita Lauréntius bonum opus operátus est: qui per signum crucis cæcos illuminávit. Allelúja.

Alleluia, alleluia. *V.* The levite Lawrence wrought a good work, who by the sign of the cross gave sight to the blind. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 12, 24-26

✠ Sequéntia sancti Evangelii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

IN ILLO témpore: Dixit Jesus discípulis suis: Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi ministrat, me sequátur: et ubi sum ego et minister meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

AT THAT time, Jesus said to His disciples: Amen, amen, I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor.

Offertory. Ps. 95, 6

Conféssio et pulchritúdo in conspéctu ejus: sanctitas, et magnificéntia in sanctificatióne ejus.

Praise and beauty are before Him: holiness and majesty are in His sanctuary.

Offertory Prayers, page 767.

Secret

ACCIPE, quæsumus, Dómine, múnera dignánter obláta: et beáti Lauréntii

ACCEPT, we beseech Thee, O Lord, the gifts offered Thee, and, by the interceding

merits of blessed Lawrence, suffragantibus méritis, ad grant that they may be to nostræ salutis auxilium pro-as a help unto our salvation. venire concède. Per Dómi-num. Through our Lord.

Preface for Weekdays, page 775.

Communion. John 12, 26

If any man minister to Me, Qui mihi ministrat, me se-let him follow Me: and where quátur: et ubi ego sum, illic I am, there also shall My min- et miníster meus erit.ister be.

Postcommunion

FILLED with Thy sacred SACRO múnere satiáti, sup- gift, we humbly beseech plices te Dómine depre-Thee, O Lord, that what we camur: ut quod débitæ servi- celebrate with our homage duly tútis celebrámus officio, in- given by the intercession of tercedente beáto Lauréntio Thy blessed martyr Lawrence, Mártire tuo, salvatiónis tuæ we may also know as an in- sentiámus augméntum. Per crease of Thy saving grace Dóminum. within us. Through our Lord.

Concluding Prayers, page 793.

Aug. 11—Sts. Tiburtius and Susanna, Virgin Martyrs (Red)

Simple

Mass, Salus autem, page 1325, except:

Prayer

DAY the constant protec- SANCTORUM Mártýrum tu- tion of Thy holy mar- orum Tibúrtil et Susán- tyrs, Tiburtius and Susanna, næ nos, Dómine, foveant con- support us, O Lord, for Thou tinuáta præsidia; quia non dost never cease mercifully to désinis propítius intuéri; quos regard those to whom Thou talibus auxiliis concesseris hast granted such assistance. adjuvári. Per Dóminum. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle, The saints through faith subdued, from the Mass of Sts. Fabian and Sebastian, January 20, page 878.

Secret

LISTEN, O Lord, to the ADESTO, Dómine, préci- prayers of Thy people; bus pópuli tui, adesto

munéribus: ut, quæ sacris look with favor on their offer-
sunt oblata mystériis, tuórum ings, that those things which
tibi pláceant intercessióne are offered in the sacred mys-
Sanctórum. Per Dóminum. teries may please Thee by the
intercession of Thy saints.
Through our Lord.

Second Secret. Graciously hear us, page 828, third at the choice of the priest, pages 1494-1500.

Postcommunion

SÚMPSIMUS, Dómine, pig- **W**E HAVE received, O Lord,
nus redemptiónis ætér- the pledge of everlast-
næ: quod sit nobis, quæsumus, ing redemption; may it, by the
interveniéntibus sanctis Mar- intercession of Thy holy Mar-
tyribus tuis, vitæ præsentis tyrs, be our aid alike in the
auxílium páriter et futúrá. present and in the life to come.
Per Dóminum. Through our Lord.

Second Postcommunion. May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Aug. 12—St. Clare, Virgin (White)

Double

Mass, Dilexisti, page 1370:

Aug. 13—Sts. Hippolytus and Cassian, Martyrs

(Red)

Simple

Mass, Salus autem, page 1325, except:

Prayer

DA, QUÆSUMUS, omnípo- **G**RANT, we beseech Thee, O
tens Deus: ut beató- almighty God, that the
rum Mártýrum tuórum Hip- august solemnity of the blessed
pólyti et Cassiáni veneránda martyrs, Hippolytus and Cas-
solémnitas, et devotiónem no- sian, may increase both our de-
bis áugeat, et salútem. Per votion and our salvation.
Dóminum. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Secret

RÉSPICE, Dómine, múnera **R**EGARD, O Lord, the offer-
pópuli tui, Sanctórum ings of Thy people on the
festivitáte votíva: et tuæ tes- votive solemnity of these saints,
tificatio veritátis nobis pro- and let their testimony to Thy

truth profit for our salvation. ficiat ad salutem. Per Dóminum.
Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Postcommunion

MAY the partaking of Thy **S**ACRAMENTÓRUM tuórum, sacrament which we **S**Dómine, commúnio have received save us, O Lord, sumpta nos salvet: et in tuæ and confirm us in the light of veritátis luce confirmet. Per Thy truth. Through our Lord. Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Aug. 14—The Vigil of the Feast of the Assumption of Our Blessed Lady, (Purple)

St. Eusebius, Confessor

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

ALL the rich among the **V**ULTUM tuum deprecantur omnes divites plebis: adducéntur regi virgines post eam: próximæ ejus adducéntur tibi in lætítia et exsultatíone. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea regi. V. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

O god, Who didst deign to choose for Thy dwelling the virginal womb of the blessed Mary, grant, we beseech Thee, that defended by her protection we may assist with joy at her festival. Who livest. **D**EUS, qui virginálem aulam beátæ Mariæ, in qua habitáres, eligere dignátus es: da, quæsumus; ut, sua nos defensióne munitos, júcundos fácias suæ interésse festivitáti: Qui vivis.

Commemoration of St. Eusebius, Prayer from the Mass, Os justí, page 1349.

Third Prayer of the Holy Ghost, Deus qui corda, page 827.

Epistle, As the vine, from the Mass of our Lady of Mount Carmel, July 16, page 1106.

Gradual (without the Alleluia and verse) from the same Mass.

Munda Cor Meum, page 763.

Gospel, As Jesus was speaking, from the Mass of our Lady of Mount Carmel, July 16, page 1107.

Offertory

Beáta es, Virgo María, quæ
 ómnium portásti Creatórem:
 genuisti qui te fecit, et in
 ætérnum pérmanes virgo.

Blessed art thou, O Virgin
 Mary, who didst bear the Crea-
 tor of all things: thou didst
 bring forth Him Who made
 thee, and remainest forever a
 virgin.

Offertory Prayers, page 767.

Secret

MŪNERA nostra, Dómine, apud cleméntiam tuam Dei Genitricis commén-
dátio: quam idcirco de
présénti sæculo transtulisti;
at pro peccátis nostris apud
te fiduciáliter intercédát. Per
eúmdem Dóminum.

MAY our offerings be com-
mended to Thy mercy,
O Lord, by the prayer of the
mother of God, whom Thou
hast removed from this world
that she may with confidence
intercede for us with Thee.
Through the same.

Commemoration of St. Eusebius, Secret from the Mass Os
justi, page 1352; third Secret Sanctify, we beseech Thee, of the
Holy Ghost, page 827.

Preface for Weekdays, page 775.

Communion

Beata viscera Mariæ Vir- Blessed is the womb of the
ginis, quæ portaverunt aeterni Virgin Mary, which bore the
Patris Filium. Son of the eternal Father.

Postcommunion

CONCEDE, misericors Deus, fragilitati nostræ præsidium: ut, qui sanctæ Dei Genitricis festivitatem prævenimus: intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Dñm.

GRANT Thine assistance, O merciful God, to our frailty, that we, who anticipate the festival of God's holy mother, may, by the aid of her intercession, rise from our iniquity. Through the same.

Commemoration of St. Eusebius from the Mass Os justi, page 1352. Third Postcommunion, May our hearts, of the Holy Ghost, page 827.

Concluding Prayers, page 793.



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O MARY, WHO DIDST ENTER THE WORLD FREE FROM STAIN, DO THOU OBTAIN FOR ME FROM GOD THAT I MAY PASS OUT OF IT FREE FROM SIN. (*Indulgence: 100 days once a day.—Pius IX, March 27, 1863.*)

Aug. 15 - *The Assumption of the Blessed Virgin Mary. (White)*

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Apoc. 12,1

SIGNUM magnum apparuit in caelo: mulier amicta sole, et luna sub pedibus ejus, et in capite ejus corona stellarum duodecim. *Ps. 97.1.* Cantate Domino canticum novum: quia mirabilia fecit. *V.* Gloria Patri.

A GREAT sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. *Ps. 97.1:* Sing ye to the Lord a new canticle: because He hath done wonderful things. *V.* Glory be.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNIPOTENS sempiternus Deus, qui Immaculatam Virginem Mariam, Filii tui Genitricem, corpore et anima ad caelestem gloriam assumpsisti; concede, quaesumus, ut ad superna semper intenti, ipsius gloriae mereamur esse consortes. Per eundem Dominum.

ALMIGHTY, everlasting God, who hath taken up the Immaculate Virgin Mary, the Mother of Thy Son, with body and soul into heavenly glory: grant, we beseech Thee, that we may always, intent on higher things, deserve to be partakers of her glory. Through the same.

Lesson. Judith 13.22-25; 15.10

Lectio libri Judith.

Lesson from the book of Judith.

BENEDIXIT te Dominus in virtute sua, quia per te ad nihilum redegit inimicos nostros. Benedicta es tu, filia, a Domino Deo excelso, prae omnibus mulieribus super terram. Benedictus Dominus, qui creavit caelum et terram, qui te direxit in vulnera capitis principis inimicorum nostrorum; quia hodie nomen tuum ita magnificavit, ut non

THE Lord hath blessed thee by His power, because by thee He hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord, who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies; because He hath so magnified thy name this day, that thy praise

shall not depart out of the mouth of men who shall be mindful of the power of the Lord, forever: for that thou hast not spared thy life, by reason of the distress and tribulation of thy people; but hast prevented our ruin in the presence of our God. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.

recedat laus tua de ore hominum, qui memores fuerint virtutis Domini in aeternum, pro quibus non pepercisti animae tuae propter angustias et tribulationem generis tui, sed subvenisti generis tui, sed subvenisti ruinae ante conspectum Dei nostri. Tu gloria Jerusalem, tu laetitia Israel, tu honorificentia populi nostri.

Gradual. Ps. 44.11-12,14

Hearken O daughter, and see, incline thy ear: and the King shall greatly desire thy beauty. *V.* The daughter of the King comes in, all beautiful: her robes are of golden cloth.

Alleluia, alleluia. *V.* Mary has been taken up into heaven, the choirs of angles rejoice. Alleluia.

Audi, filia, et vide, et inclina aurem tuam, et concupiscet rex pulchritudinem tuam. *V.* Tota decora ingreditur filia regis, texturae aureae sunt amictus ejus.

Alleluia, alleluia. *V.* Assumpta est Maria in caelum: gaudet exercitus Angelorum. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke I, 41-50

AT that time: Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said, My soul doth magnify

IN illo tempore: Repleta est Spiritu Sancto Elisabeth et exclamavit voce magna, et dixit: Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi ut veniat mater Domini mei ad me? Ecce enim ut facta et vox salutationis tuae in auribus meis, exultavit in gaudio infans in utero meo. Et beata, quae credidisti, quoniam perficiuntur ea, quae dicta sunt tibi a Domino. Et ait Maria: Magnificat anima mea

Dominum; et exsultavit spiritus meus in Deo salutari meo; quia respexit humilitatem ancillae suae, ecce enim ex hoc beatam me dicent omnes generationes. Quia fecit mihi magna qui potens est, et sanctum nomen ejus, et misericordia ejus a progenie in progenies timentibus eum.

the Lord; and my spirit hath rejoiced in God my Savior; because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me, and holy is His name, and His mercy is from generation unto generations, to them that fear Him.

Creed, page 765.

Offertory. Gen III, 15

Inimicitias ponam inter te et Mulierem et semen tuum et Semen illius.

I will put enmities between thee and the Woman, and between thy seed and her Seed.

Offertory Prayers, page 767.

Secret

ASCENDAT ad te, Domine, nostrae devotionis oblatio, et, beatissima Virgine Maria in caelum assumpta intercedente, corda nostra, caritatis igne succensa, ad te jugiter adspirent. Per Dominum nostrum Jesum Christum.

MAY the offering of our devotion ascend to Thee, O Lord; and through the intercession of the most blessed Virgin Mary, who was taken up into heaven, may our hearts be inflamed with the fire of love, and continually long for Thee. Through our Lord.

Preface No. 11, page 814; this Preface is said or sung during the entire octave, except on a Sunday that occurs during it.

Communion: Luke I, 48-49

Beatam me dicent omnes generationes, quia fecit mihi magna qui potens est.

All generations shall call me blessed, because He that is mighty hath done great things to me.

Postcommunion

SUMPTIS, Domine, salutaribus sacramentis, da, Nunc quod habemus, O Lord, the Sacrament of salvation, grant, we beseech Thee, that through the merits and the intercession of the blessed Virgin Mariae in caelum assumptae, intercession of the blessed Virgin ad resurrectionis gloriam Mary, who was taken up into

heaven, we may be brought to the perducamur. Per Dominum.
glory of the resurrection. Through
our Lord.

Concluding Prayers, page 793.

Aug. 16—*St. Joachim*, Father of the B. V. M.,
Confessor (*White*)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 111, 9

HE HATH distributed, he **D**ISPERSIT, dedit paupéri-
hath given to the poor: bus: justitia ejus ma-
his justice remaineth forever net in sæculum sæculi: cornu
and ever: his horn shall be ex- ejus exaltabitur in glória. *Ps.*
alted in glory. *Ps. 111, 1. 111, 1.* Beátus vir, qui timet
Blessed is the man that fear- Dóminum: in mandátis ejus
eth the Lord: he delighteth ex- cupit nimis. *V. Glória Patri.*
ceedingly in His command-
ments. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst will that **D**EUS, qui præ ómnibus
blessed Joachim, in pref- Sanctis tuis beátum
erence to any other of Thy Jóachim Genitricis Fili tui
saints, should be the father patrem esse voluisti: con-
of the mother of Thy Son, cède, quæsumus; ut, ejus
grant, we beseech Thee, that, festa venerámur, ejus quoque
as we venerate his festival, we perpétuo patrocínia sentiá-
may continually experience his mus. Per eúmdem Dóminum.
patronage. Through the same.

Epistle, Blessed is the man, from the Mass, Os justi, page 1349.

Gradual. Ps. 111, 9, 2

He hath distributed, he hath Dispérsit, dedit paupéri-
given to the poor: his justice bus: justitia ejus manet in
remaineth forever and ever. *V. sæculum sæculi. V. Potens in*
His seed shall be mighty upon terra erit semen ejus: gene-
earth: the generation of the rático rectórum benedicétur.
righteous shall be blessed.

Alleluia, alleluia. *V. O holy Allelúja, allelúja. V. O Jó-*
Joachim, spouse of St. Anne, achim, sanctæ conjux Annæ,

pater almæ Virginis, hic famulus ferto salutis opem. Allelúja.

father of the kindly virgin, help thy servants to save their souls. Alleluia.

Munda Cor Meum, page 763.

Gospel, The book of the generation, from the Mass of the Vigil of the Immaculate Conception, December 7, page 848.

Creed, page 765.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

SÚSCIPE, clementíssime Deus, sacrificium in honórem sancti Patriárchæ Jóachim, patris Mariæ Virginis, majestáti tuæ oblátum: ut, cum cónjuge sua, et beatíssima prole intercedénte, perfectam cónsequi mereámur remissionem peccatórum, et glóriam sempitérnam. Per Dóminum.

GRACIOUSLY receive, O most merciful God, the sacrifice offered to Thy majesty in honor of the holy patriarch Joachim, father of Mary the Virgin, that by his own intercession, with that of his spouse and their most blessed offspring, we may deserve to obtain forgiveness of our sins and everlasting glory. Through our Lord.

Preface No. 11, page 814.

Communion. Luke 12, 42

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore tritici mensuram.

A faithful and wise steward, whom His lord set over His family; to give them their measure of wheat in due season.

Postcommunion

QUÆSUMUS, omnipotens Deus: ut per hæc sacraménta, quæ sumpsimus, intercedéntibus méritis et precibus beáti Jóachim patris Genitrícis dilécti Filii tui Dómini nostri Jesu Christi, tuæ grátiae in præsénti, et ætér-

WE BESEECH Thee, O almighty God, that by this sacrament which we have received, and by the interceding merits and prayers of blessed Joachim, the father of the mother of Thy beloved Son, Our Lord Jesus Christ, we may

deserve to share Thy grace in næ glóriæ in futúro partícipes
the present and eternal glory esse mereámur. Per eúndem
in the future. Through the Dóminum.
same.

Concluding Prayers, page 793.

Aug. 17—*St. Hyacinth, Confessor (White)*

Double

Mass, Os justi, page 1349.

Commemoration of the Octave of the Assumption, Prayer, Secret and Postcommunion from the Mass of the Assumption, page 1159. Also of the Octave-day of St. Lawrence; Prayer, Secret and Postcommunion from the Mass, page 1152. The Nicene Creed and Preface of the Assumption of our Blessed Lady (No. 11) are said.

The same day in churches of which St. Lawrence is the titular (or patron).

The Octave-day of St. Lawrence, (Red)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 16, 3

THOU hast proved my heart, **P**ROBÁSTI, Dómine, cor
O Lord, and visited it by meum, et visitásti noc-
night: Thou hast tried me by te: igne me examinásti, et
fire, and iniquity hath not been non est invénta in me iníqui-
found in me. Ps. 16, 1. Hear, O tas. Ps. 16, 1. Exáudi, Dó-
Lord, my justice: attend to my mine, justítiam meam: in-
supplication. V. Glory. ténde deprecaciónem meam.
V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

AROUSE in Thy Church, O **E**XCITA, Dómine, in Ec-
Lord, the Spirit which clésia tua Spíritum,
governed blessed Lawrence, the cui beátus Lauréntius Levíta
levite, that we, being filled with servívit: ut, eódem nos re-
the same, may endeavor to love pléti, studeámus amáre quod
what he loved and to practise amávit, et ópere exercére
what he taught. Through . . . quod dócuit. Per Dóminum
in the unity of the same. . . . in unitáte ejúsdem.

Commemoration of St. Hyacinth, Prayer from the Mass, Os justi, page 1349; third Prayer of the Octave of the Assumption, page 1159.

Epistle as on the feast of the Assumption, page 1150.

Gradual. Ps. 8, 6-7

Glória et honóre coronásti eum, Dómine. *V.* Et constituísti eum super ópera mánuum tuárum.

Allelúja, allelúja. *V.* Levíta Lauréntius bonum opus operátus est, qui per signum crucis cæcos illuminávit. Allelúja.

Thou hast crowned him with glory and honor, O Lord. *V.* And hast set him over the works of Thy hands.

Alleluia, alleluia. *V.* The levite Lawrence performed a good work, for by the sign of the cross he gave light to the blind. Alleluia.

Munda Cor Meum, page 763.

The Gospel as on the feast of the Assumption, page 1160.

Creed, page 765.

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, lætábitur justus: et super salutáre tuum exsultábit vehementer: desidérium ánimæ ejus tribuísti ei.

In Thy strength, O Lord, the just man shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his soul's desire.

Offertory Prayers, page 767.

Secret

SACRIFICIUM nostrum tibi, Dómine, quæsumus, beáti Lauréntii precátio sancta concíliet: ut, cujus honóre solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

MAY the holy prayer of blessed Lawrence, O Lord, we beseech Thee, commend to Thee our sacrifice: that it may be rendered acceptable by his merits in whose honor it is solemnly offered. Through our Lord.

Commemoration of St. Hyacinth, from the Mass, Os justi, page 1352; third Secret of the Octave of the Assumption, page 1161.

Preface No. 11, page 814.

Communion. Matt. 16, 24

Qui vult veníre post me, ábneget semetípsum, et tollat crucem suam et sequátur me.

He that will come after Me, let him deny himself, and take up his cross, and follow Me.

Postcommunion

SÚPPlices te rogámus, omnipotens Deus: ut, quos donis cœlestibus satiásti, intercedente beáto Lauréntio Mártire tuo, perpétua pro-

WE HUMBLY entreat Thee, O almighty God, that, by the intercession of blessed Lawrence, Thy martyr, Thou keep us under Thy continual

protection. Through our Lord. *tecciónē custódias. Per Dóminum.*

Commemoration of St. Hyacinth, from the Mass, Os justi, page 1352; third Postcommunion of the Octave of the Assumption, page 1161.

Concluding Prayers, page 793.

Aug. 18—**Of the Octave of the Assumption, (White)**
Semi-Double

St. Agapitus, Martyr (Red)

Mass as on the feast of the Assumption, page 1159, with commemoration of St. Agapitus, as below:

Prayer

QUAY Thy Church, O Lord, **L**ÆTÉTUR Ecclésia tua, rejoice, trusting in the Deus, beāti Agapíti intercession of Thy blessed Mártiris tui confisa suffrá- martyr, Agapitus, and, through giis: atque ejus précibus glo- his glorious prayers, let it con- riósis, et devóta permáneat, tinue devout and be established et secúra consistat. Per Dó- in security. Through our Lord. minum.

Secret

RECEIVE, O Lord, the gifts **S**ÚSCIBE, Dómine, múnera which we bring on the quæ in ejus tibi solemni- solemnity of him by whose pat- tate deférimus: cujus nos ronage we trust to be relieved. confídimus patrocínio libe- Through our Lord. rári. Per Dóminum.

Postcommunion

THOU hast regaled Thy **S**ATIÁSTI, Dómine, famíli- household, O Lord, with am tuam munéribus the gifts of Thy holy sacra- sacris: ejus, quæsumus, sem- ment; ever comfort us, we be- per interventióne nos réfove, seech, with his protection, cujus solémnia celebrámus. whose feast we celebrate. Per Dóminum. Through our Lord.

Aug. 19—**St. John Eudes, Confessor (White)**

Double

Mass, Os justi, page 1349, except the Prayer as below:

A commemoration of the Octave of the Assumption is made, Prayer, Secret and Postcommunion, page 1159.

Prayer

O GOD, Who, to rightly pro- **D**EUS, qui beátum Joán- mote the worship of the nem Confessórem tu-

um, ad cultum sacrórum Córdium Jesu et Mariæ rite promovéndum, mirabíliter inflammásti, et per eum novas in Ecclesiá tua famílias congregáre voluísti: præsta, quæsumus: ut cujus pia mérita venerámur, virtútum quoque instruámur exémplic. Per eúndem Dóminum.

Sacred Hearts of Jesus and Mary, hast wonderfully inflamed blessed John Thy confessor, and through him hast willed to assemble new families in Thy Church; grant, we beseech Thee, that we may both venerate his pious merits and be edified by the examples of his virtues. Through the same.

Aug. 20—St. Bernard, Abbot, Doctor (White)

Double

Mass, In medio, page 1344.

Commemoration is made of the Octave of the Assumption, Prayer, Secret and Postcommunion, page 1159.

Epistle, The just man, found at the end of the Mass, In medio, page 1348.

Preface No. 11, page 814.

Aug. 21—St. Jane Frances de Chantal, Widow (White)

Double

Mass, Cognovi, page 1383, except the Prayer, Secret and Postcommunion below:

Commemoration is made of the Octave of the Assumption, Prayer, Secret and Postcommunion, page 1159.

Nicene Creed, page 765.

Prayer

OMNÍPOTENS et miséricors Deus, qui beatam Joánnam Franciscam tuo amóre succénsam, admirábili spíritus fortitúdine per omnes vitæ sémitas in via perfectiónis donásti, quique per illam illustráre Ecclesiám tuam nova prole voluísti: ejus méritis et précibus concéde; ut, qui infirmitátis nostræ cónsili de tua virtúte confidimus, celés-

ALmighty and merciful God, Who didst endow blessed Jane Frances, burning with love of Thee, with an admirable strength of soul through all the paths of life in the way of perfection, and Who wast pleased to glorify Thy Church with a new family by her means, grant to her merits and prayers that we, who, conscious of our own infirmity,

trust in Thy power, may, by the assistance of divine grace, conquer all obstacles which beset us. Through our Lord. *tis grátiae auxilio, cuncta nobis adversántia vincámus. Per Dóminum.*

Secret

MAY this saving Victim, O Lord, inflame us with that fire of love with which it vehemently kindled the heart of blessed Jane Frances, burning it away with the flames of eternal charity. Through our Lord. *I* LLO nos amoris igne, quæsumus, Dómine, hæc hóstia salutáris inflámmet: quo beáta Joánnæ Franciscæ cor vehementer incéndit, et flammis adússit æternæ caritátis. Per Dóminum.

Preface No. 11, page 814.

Postcommunion

POUR upon us, O Lord, the spirit of Thy love, that we, whom Thou hast filled with the virtue of the heavenly bread, may, by the intercession of blessed Jane Frances, be made to despise earthly things and with pure minds seek only Thee, our God. Through our Lord. *S* PÍRITUM nobis, Dómine, tuæ caritátis infúnde; ut, quos cælestis panis virtúte satiásti, beáta Joánnæ Franciscæ intercedénte, fácias terrená despícere, et te solum Deum pura mente sectari. Per Dóminum.

Aug. 22—The Feast of the Immaculate Heart of the Blessed Virgin Mary, (White)

Double of the Second Class

Sts. Timothy, Hippolytus, and Symphorian, Martyrs

The Beginning of Mass, page 756.

Introit. Heb. 4, 16

ADEÁMUS cum fidúcia ad thronum grátiae, ut misericórdiam consequámur, et grátiam inveniámus in auxilio opportúno Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea regi V. Glória Patri. *L* ET US GO with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempiternè Deus, qui in Corde beátæ Mariæ Virginis dignum Spíritus Sancti Habitáculum præparásti: concède propitius ut ejúsdem immaculáti Cor-dis festivitátem devóta mente recoléntes, secúndum cor tuum vivere valéamus. Per Dóminum . . . in unitáte ejúsdem.

ALmighty, everlasting God, who didst prepare in the Heart of the Virgin Mary a worthy dwelling-place for the Holy Ghost; mercifully grant that we, devoutly contemplating the festivity of the same Immaculate Heart, may be enabled to live according to Thy heart. Through our Lord . . . in union with the same . . .

In Low Masses only, there is made a commemoration of St. Timothy and Companions.

Prayer

AUXÍLIUM tuum nobis Dómine, quæsumus, placátus impénde: et, intercedéntibus beátis Martýribus tuis Timótheo, Hippólyto et Symphoriáno dexteram super nos tuæ propitiatiónis exténde. Per Dóminum.

BE APPEASED, O Lord, and bestow Thine assistance upon us, we beseech Thee, and by the intercession of Thy blessed martyrs, Timothy, Hippolytus, and Symphorian, stretch forth upon us the right hand of Thy forgiveness. Through our Lord.

Lesson, As the vine I have brought forth, from the Mass for the Feast of the Maternity of the B. M. V., page 1233.

Gradual. Ps. 12, 6

Exsultábit cor meum in salutári tuo: cantábo Dómino qui bona tríbuit mihi: * et psallam nómini Dómini altíssimi. *V. Ps. 44, 18.* Mé-mores erunt nóminis tui: in omni generatióne et generatióne: Proptérea pópuli confitebúntur tibi in ætérnum.

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most high. *V. Ps. 44, 18.* They shall remember thy name throughout all generations. Therefore shall people praise thee for ever: yea, for ever and ever.

Allelúja, allelúja. *V. Luc. 1, 46, 47.* Magnificat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo. Allelúja.

Alleluia, alleluia. *V. Luke 1, 46, 47.* My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time there stood, from the Mass for the Seven Dolors of the B. M. V., page 971.

Creed, page 765.

Offertory. Luke 1, 46, 49

Exsultávit spíritus meus in Deo salutári meo; quia fecit mihi magna qui potens est, et sanctum nomen ejus. My spirit hath rejoiced in God my Saviour; because He that is mighty hath done great things to me: and holy is His name.

Secret

OAJESTÁTI tuæ, Dómine, Agnum immaculátum offeréntes, quæsumus: ut corda nostra ignis ille divinus accéndat, qui Cor beátæ Mariæ Virginis ineffabíliter inflammávit. Per eúndem Dóminum. OFFERING THE Immaculate Lamb to Thy Majesty, O Lord, we beg that the divine fire which ineffably inflamed the Heart of the Blessed Virgin Mary may be lighted in our hearts. Through the same Lord . . .

Commemoration of Sts. Timothy and Companions.

Secret

ACCÉPTA tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxílium. Per Dóminum. MAY the offering of Thy consecrated people be acceptable to Thee, O Lord, for the honor of Thy saints, by whose merits it knoweth that it hath received help from tribulation. Through our Lord.

Preface No. 11, page 814.

Communion. John 19, 27

Dixit Jesus matri suæ: Múlier, ecce filius tuus: deinde dixit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua. Jesus said to His mother: Woman, behold thy son: Then He said to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

Postcommunion

DIVINIS refécti munéribus te, Dómine, suppliciter exorámus: ut beátæ Mariæ Virginis intercessióne, cujus immaculáti Cordis solémnia REFRESHED by divine gifts we humbly beseech Thee, O Lord, that, by the intercession of the Blessed Virgin Mary, the solemnity of whose

venerádo égimus, a præ-séntibus periculis liberáti, æternæ vitæ gáudia consequámur. Per Dóminum.

Immaculate Heart we have just venerated, we may be freed from present dangers and may attain to the joys of eternal life, Through the Lord . . .

Commemoration of Sts. Timothy and Companions.

Postcommunion

DIVINI múnneris largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedéntibus sanctis Martýribus tuis Timótheo, Hippólyto et Symphoriáno, in ejus semper participatióne vivámus. Per Dóminum.

FILLED with the abundance of the divine offering, we beseech Thee, O Lord, our God, that, by the intercession of Thy holy martyrs, Timothy, Hippolytus, and Symphorian, we may ever live by the partaking of the same. Through our Lord.

Aug. 23—**St. Philip Benizi**, Confessor (*White*)

Double

The Vigil of St. Bartholomew, Apostle (*Purple*)

Mass, Justus ut palma, page 1352, except the Prayer as below: Commemoration of the Vigil of St. Bartholomew, Prayer, Secret and Postcommunion from the Mass, Ego autem, page 1299.

Last Gospel, This is My commandment, from the Mass, Ego autem, page 1300.

Prayer

DEUS, qui per beátum Philíppum Confessórem tuum, eximium nobis humilitátis exémplum tribuísti: da fámulis tuis próspéra mundi ex ejus imitatióne despícere, et cœléstia semper inquirere. Per Dóminum.

O God, Who, through blessed Philip, Thy confessor, hast afforded us a distinguished example of humility, grant unto Thy servants to despise, after his example, the prosperity of the world and ever to seek after heavenly things. Through our Lord.

Aug. 24—**The Feast of St. Bartholomew**, Apostle
(*Red*)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

MHI autem nimis honoráti sunt amíci tui,

MO ME Thy friends, O God, are made exceedingly hon-

orable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down and my rising up. *V. Glory.*

Deus: nimis confortatus est principatus eorum. *Ps. 138, 1, 2.* Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, Who hast bestowed on us the august and holy joy of this day by the festival of Thy blessed apostle Bartholomew, grant unto Thy Church, we beseech Thee, both to love what he believed and to preach what he taught. Through our Lord.

OMNIPOTENS sempitérne Deus, qui hujus diéi venerationem sanctamque lætítiam in beáti Apóstoli tui Bartholomæi festivitáte tribuisti: da Ecclesiæ tuæ, quæsumus; et amare quod credidit, et prædicare quod docuit. Per Dóminum.

Epistle. 1 Cor. 12, 27-31

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beáti Pauli Apóstoli ad Corinthios.

BRETHREN, you are the body of Christ, and members of member. And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be ye zealous for the better gifts.

FRATRES: Vos estis corpus Christi, et membra de membro. Et quosdam quidem posuit Deus in Ecclesiá primum apóstolis, secundo prophétas, tertio doctóres, deinde virtútes, exinde grátias curationum, opitulationes, gubernationes, génera linguarum, interpretationes sermonum. Numquid omnes apóstoli? numquid omnes prophætæ? numquid omnes doctóres? numquid omnes virtútes? numquid omnes grátiam habent curationum? numquid omnes liguis loquúntur? numquid omnes interpretántur? Æmulámini autem charísmata melióra.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they

Constitúes eos príncipes super omnem terram: mémo-

res erunt nóminis tui, Dómine. *V.* Pro pátribus tuis nati sunt tibi filii: proptérea pópuli confitebúntur tibi.

Allelúja, allelúja. *V.* Te gloriósus Apostolórum chorus laudat, Dómine. Allelúja.

shall be mindful of Thy name, O Lord. *V.* Instead of Thy fathers sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. *V.* Thee, the glorious choir of the apostles doth praise, O Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 6, 12-19

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Exiit Jesus in montem oráre, et erat pernóctans in oratíone Dei. Et cum dies factus esset, vocávit discipulos suos, et elégit duódecim ex ipsis (quos et Apóstolos nominávit): Simónem, quem cognominávit Petrum, et Andréam fratrem ejus, Jacóbum et Joánnem, Philippum et Bartholomæum, Matthæum et Thomam, Jacóbum Alphæi et Simónem, qui vocátur Zelótes, et Judam Jacóbi, et Judam Iscariótem, qui fuit próditor. Et descéndens cum illis, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judæa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus inmúndis curabántur. Et omnis turba quærébat eum tángere: quia virtus de illò exíbat et sanábat omnes.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus went out into a mountain to pray, and He passed the whole night in the prayer of God: and when day was come, He called unto Him His disciples; and He chose twelve of them (whom also He named apostles), Simon whom He surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot, who was the traitor. And coming down with them, He stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the seacoast, both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all.

Creed, page 765.

Offertory. Ps. 138, 17

To me Thy friends, O God,
are made exceedingly honor-
able: their principality is ex-
ceedingly strengthened.

Mihi autem nimis honorāti
sunt amici tui, Deus: nimis
confortātus est principātus
eōrum.

Offertory Prayers, page 767.

Secret

QUOMMEMORATING the feast
of Thy blessed apostle
Bartholomew, we beseech Thee,
O Lord, that we may obtain
Thy blessings by his aid for
whom we immolate sacrifices
of praise to Thee. Through our
Lord.

BEATI Apóstoli tui Bar-
tholomæi solémnia re-
censéntes, quæsumus, Dó-
mine: ut ejus auxilio tua
benefícia capiámus, pro quo
tibi laudis hóstias immolá-
mus. Per Dóminum.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You, who have followed Me,
shall sit on seats, judging the
twelve tribes of Israel, saith
the Lord.

Vos, qui secúti estis me,
sedébitis super sedes, judi-
cántes duódecim tribus Israel,
dicit Dóminus.

Postcommunion

MAY the pledge of
everlasting redemption,
which we have received, O
Lord, be unto us, we beseech
Thee, by the intercession of
blessed Bartholomew Thine
apostle, an aid alike for the
present and the future life.
Through our Lord.

SUMPTUM, Dómine, pignus
redemptiónis æternæ: sit
nobis, quæsumus; interveni-
énte beáto Bartholomæo Apó-
stolo tuo, vitæ præsentis aux-
ilium páriter et futúrà. Per
Dóminum.

Concluding Prayers, page 793.

Aug. 25—*St. Louis, King of France, Confessor*

(White)

Semi-Double

Mass, Os justí, page 1349, except:

Prayer

O GOD, Who didst take Thy
blessed confessor, Louis,

DEUS, qui beátum Ludo-
vicum Confessórem tu-

um de terréno regno ad cœléstis regni glóriam transtulisti: ejus, quæsumus, méritis et intercessióne; Regis regum Jesu Christi Filii tui fácias nos esse consórtes: Qui tecum.

from an earthly throne to the glory of the heavenly kingdom, by his merits and intercession we beseech Thee that Thou make us to be associates of the King of kings, Jesus Christ Thy Son. Who with Thee.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle, The Lord conducted the just, from the Mass, In virtue, page 1309.

Munda Cor Meum, page 763.

Gospel. Luke 19, 12-26

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Dixit Jesus discipulis suis parabolam hanc: Homo quidam nóbilis ábiit in regiónem longinquam accipere sibi regnum et revérti. Vocátis autem decem servis suis, dedit eis decem mnas et ait ad illos: Negotiámini dum vénio. Cives autem ejus óderant eum: et misérunt legatiónem post illum, dicéntes: Nólumus hunc regnâre super nos. Et factum est, ut redíret, accépto regno; et jussit vocári servos, quibus dedit pecúniâ, ut sciret quantum quisque negotiátus esset. Venit autem primus, dicens: Dómine mna tua decem mnas acquisívit. Et ait illi: Euge bone serve, quia in módico fuísti fidélis, eris potestátem habens super decem civitâtes. Et alter venit, dicens: Dómine, mna tua fecit quinque mnas. Et huic ait: Et tu esto super quinque civitâtes. Et alter venit, dicens: Dómine, ecce mna tua, quam hábui repósitam in sudário; tímui enim te, quia homo

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time Jesus spoke this parable to His disciples: A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds; and said to them, Trade till I come. But his citizens hated him; and they sent an embassy after him, saying, We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom; and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying, Lord, thy pound hath gained ten pounds: and he said to him, Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds: and he said to him, Be thou also over five cities. And another

came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him, Out of thy own mouth I judge thee, thou wicked servant. Thou knowest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow: and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by, Take the pound away from him, and give it to him that hath the ten pounds. And they said to him, Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him.

Secret

GRANT, we beseech Thee, O almighty God, that as blessed Louis, Thy confessor, spurning the delights of the world, strove only to please Christ, his King, so his prayer may render us acceptable to Thee. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut, sicut beatus Ludovicus Confessor tuus, spretis mundi oblectamentis, soli Regi Christo placere studeat; ita ejus oratio nos tibi reddat acceptos. Per eundem Dominum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Postcommunion

O GOD, Who didst make Thy blessed confessor, Louis, wonderful on earth and glorious in heaven, constitute him, we beseech Thee, the defender of Thy Church. Through our Lord.

DEUS, qui beatum Confessorem tuum Ludovicum mirificasti in terris, et gloriosum in cælis fecisti: eundem, quæsumus, Ecclesiæ tuæ constitue defensorem. Per Dominum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Aug. 26—**St. Zephyrinus, Pope, Martyr (Red)***Simple**Mass, Si diligis me, page 1302, except:**Prayer*

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Zephyrinum Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Zephyrinus Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church Through our Lord.

Second Prayer, A cunctis, page 827, with its accompanying Secret and Postcommunion; third at the choice of the priest, pages 1494-1500.

Aug. 27—**St. Joseph Calasanctius, Confessor (White)***Double**The Beginning of Mass, page 756.**Introit. Ps. 33, 12*

VENÍTE, filii, audíte me: timórem Dómini docébo vos. Ps. 33, 2. Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória Patri.

COME, children, harken to me: I will teach you the fear of the Lord. Ps. 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. *V.* Glory.

*Kyrie, page 761; Gloria, page 762.**Prayer*

DEUS, qui per sanctum Joséphum Confessórem tuum, ad erudiéndam spírítu intelligéntiæ ac pietátis juventútem, novum Ecclésiæ tuæ subsidium proveníre dignátus es: præsta, quæsumus; nos, ejus exémplo et intercessióne, ita fácere et docére, ut præmia consequámur ætérna. Per Dóminum.

O GOD, Who, through St. Joseph, Thy Confessor, didst vouchsafe to provide Thy Church with a new aid for the education of youth in the spirit of piety and understanding, grant us, we beseech Thee, so to do and to teach after his example that we may attain eternal rewards. Through our Lord.

Epistle, The Lord conducted the just, from the Mass In virtue, page 1309.

Gradual, Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *V.* The law of his God is in his heart: and his steps shall not be supplanted.

Alleluia, alleluia. *V. James 1, 12.* Blessed is the man that endureth temptation: for when he hath been proved he shall receive the crown of life. Alleluia.

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. *V.* Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

Allelúja, allelúja. *V. Jac. 1, 12.* Beátus vir, qui suffert tentationem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, the disciples came to Jesus, saying, Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them, and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven; and he that shall receive one such little child in My name, receiveth Me.

IN ILLO témpore: Accessérunt discípuli ad Jesum dicéntes: Quis putas major est in regno cælórum? Et ádvocans Jesus párvulum, stáuit eum in médio eórum; et dixit: Amen dico vobis, nisi convérsi fúeritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælórum. Et qui suscepérit unum párvulum talem in nómine meo, me súscipit.

Offertory. Ps. 9, 17

The Lord hath heard the desire of the poor: Thy ear hath heard the preparation of their heart.

Desidérium páuperum exaudivit Dóminus: præparatióem cordis eórum audivit auris tua.

Offertory Prayers, page 767.

Secret

ALTAIRE tuum, Dómine, munéribus cumulá-mus oblátis: ut ejus nobis flant supplicatióne propítia, cujus nos donásti patrocínio adjuvári. Per Dóminum.

WE HEAP Thine altar, O Lord, with gifts offered to Thee, that they may be made effectual for mercy by his supplication by whose patronage Thou hast granted us to be assisted. Through our Lord.

Preface for Weekdays, page 775.

Communion. Mark 10, 14

Sínite párvulos veníre ad me, et ne prohibuéritis eos: tálum est enim regnum Dei.

Suffer little children to come to Me, and forbid them not, for of such is the kingdom of God.

Postcommunion

SANCTIFICÁTI, Dómine, salutári mystério: quæsumus: ut, intercedénte sancto Josépho Confessóre tuo, ad majus semper proficiámus pietátis increméntum. Per Dóminum.

SANCTIFIED by the mystery of salvation, O Lord, we pray that, by the intercession of St. Joseph, Thy confessor, we may ever progress to a greater increase of piety. Through our Lord.

Concluding Prayers, page 793.

Aug. 28—*St. Augustine, Bishop, Confessor*

Doctor of the Church (*White*)

Double

St. Hermes, Martyr

Mass, In medio, page 1344, except:

Prayer

ADÉSTO supplicatió nibus nostris, omnípotens Deus: et, quibus fidúciám sperándæ pietátis indúlges, intercedénte beáto Agustíno, Confessóre tuo atque Pontífice, consuétæ misericórdiæ tríbue benígnus efféctum. Per Dóminum.

GIVE ear to our prayers, O almighty God, and, by the intercession of blessed Augustine, Thy confessor and bishop, graciously grant the effect of Thine accustomed mercy to those in whom Thou dost encourage a strong trust in the kindness which is their hope. Through our Lord.

Commemoration of St. Hermes.

Prayer

O gon, Who didst strengthen blessed Hermes, Thy martyr, with the virtue of constancy in his suffering, grant us, in imitation of him, to despise the prosperity of the world for love of Thee, and not to fear worldly adversity. Through our Lord.

DEUS, qui beátum Hermétem Mártýrem tuum virtúte constántiæ in passióne roborásti: ex ejus nobis imitatio[n]e tríbue; pro amóre tuo próspera mundi despícere, et nulla ejus advérsa formidáre. Per Dóminum.

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom and his tongue shall speak judgment. *V.* The law of his God is in his heart: and his steps shall not be supplanted.

Os justí meditábitur sapientiam, et lingua ejus loquétur judícium. V. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Alleluia, alleluia. *V. Ps. 88, 21.* I have found David my servant: with my holy oil I have anointed him. Alleluia.

Allelúja, allelúja. *V. Ps. 88, 21.* Invéni David servum meum, óleo sancto meo unxi eum. Allelúja.

For St. Hermes the Secret and Postcommunion are as follows:

Secret

WE OFFER Thee, O Lord, the sacrifice of praise in commemoration of Thy saints; grant, we beseech Thee, that what hath conferred glory on them may profit us unto salvation. Through our Lord.

SACRÍFÍCIUM tibi, Dómine, laudis offerimus in tuórum commemoratióne Sanctórum: da, quæsumus; ut, quod illis cóntulit glóriam, nobis prosit ad salutem. Per Dóminum.

Postcommunion

FILLED with heavenly blessings, O Lord, we beseech Thy mercy that, by the intercession of blessed Hermes, Thy martyr, we may feel the salutary effects of that which we humbly perform. Through our Lord.

REPLÉTI, Dómine, benedictiône cælesti, quæsumus clementiam tuam: ut, intercedente beáto Herméte Mártýre tuo, quæ humíliter gérimus, salúbriter sentiámus. Per Dóminum.

Aug. 29—*The Beheading of St. John the Baptist*
(Red)

Double Major

St. Sabina, Martyr (Red)

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

LOQUEBAR de testimoniis tuis in conspectu regum, et non confundabar: et meditabar in mandatis tuis, quæ diléxi nimis. *Ps. 91, 2.* Bonum est confiteri Dómino: te psállere nómini tuo, Altissime. *V. Glória Patri.*

ISPOKE of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

SANCTI Joánnis Baptístæ Præcursóris, et Mártýris tui, quæsumus, Dómine, veneránda festívitás salutáris auxilií nobis præstet effectum: Qui vivis.

MAY the august festival of St. John the Baptist, Thy precursor and martyr, we beseech Thee, O Lord, effect for us the furtherance of our salvation. Who livest.

Commemoration of St. Sabina from the Mass Loquebar, page 1359.

Lesson. Jer. 1, 17-19

Léctio Jeremíæ Prophétæ.

Lesson from Jeremias the Prophet.

IN DIÉBUS illis: Factum est verbum Dómini ad me, dicens: Accínge lumbos tuos, et surge, et lóquere ad Juda ómnia, quæ ego præcípíó tibi. Ne formídes a fácie eórum: nec enim timére te fáciám vultum eórum. Ego quippe, dedi te hódie in civitátem múnitam, et in coluḿnam férream, et in murum æreum, super omnem terram, régibus Juda, princípibus ejus, et

IN THOSE days: The word of the Lord came to me, saying, Gird up thy loins, and arise, and speak to Juda all that I command thee. Be not afraid at their presence; for I will make thee not to fear their countenance. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof. and to the

priests, and to the people of the land. And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

sacerdótibus, et pópulo terræ. Et bellábunt advérsus te, et non prævalébunt: quia ego tecum sum, ait Dóminus, ut liberem te.

Gradual. Ps. 91, 13, 14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. *V.* To show forth Thy mercy in the morning and Thy truth in the night.

Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *V.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Alleluia, alleluia. *V. Osee 14, 6.* The just shall spring as the lily, and flourish forever before the Lord. Alleluia.

Allelúja, allelúja. *V. Osee 14, 6.* Justus germinabit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel. Mark 6, 17-29

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time: Herod sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip his brother, because he had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him, and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man, and kept him, and when he heard him did many things; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same

✠ Sequéntia sancti Evangelii secúndum Marcum.

IN ILLO témpore: Misit Hérodes, ac ténuít Joánnem, et vinxit eum in cárcere propter Herodiádem uxorem Philíppi fratris sui, quia dúxerat eam. Dícébat enim Joánnes Heródi: Non licet tibi habére uxórem fratris tui. Heródias autem insidiabátur illi, et volébat occídere eum, nec póterat. Heródes enim metuébat Joánnem, sciens eum virum justum et sanctum, et custodiébat eum, et audíto eo multa faciébat et libénter eum audiébat. Et cum dies opportúnus accidisset, Heródes natális sui cœnam fecit princípibus, et tribúnis, et primis Galilææ. Cumque introísset fília ipsíus Herodíadis, et saltásset et placuísset

Heródi, simúlque recumbén-
tibus; rex ait puéllæ: Pete a
me quod vos, et dabo tibi. Et
jurávit illi Quia quidquid
petieris dabo tibi, licet dimi-
dium regni mei. Quæ cum
exisset, dixit matri suæ: Quid
petam? At illa dixit: Caput
Joánnis Baptistæ. Cumque
introisset statim cum festina-
tione ad regem, petivit di-
cens: Volo ut prótinus des
mihi in disco caput Joánnis
Baptistæ. Et contristátus est
rex: propter jusjurándum, et
propter simul discumbéntes
nóluit eam contristáre: sed
misso spiculátore, præcépit
afférri caput ejus in disco.
Et decollávit eum in cárcere.
Et áttulit caput ejus in disco:
et dedit illud puéllæ, et pu-
ella dedit matri suæ. Quo au-
dító, discípuli ejus venérunt,
et tulérunt corpus ejus: et
posuérunt illud in monu-
ménto.

and gave it to the damsel, and the damsel gave it to her
mother. Which his disciples hearing, came, and took his body,
and laid it in a tomb.

Herodias had come in, and had
danced, and pleased Herod, and
them that were at table with
him, the king said to the dam-
sel, Ask of me what thou wilt,
and I will give it thee. And he
swore to her, whatsoever thou
shalt ask, I will give thee;
though it be the half of my
kingdom. Who, when she was
gone out, said to her mother,
What shall I ask? But she said,
the head of John the Baptist.
And when she was come in im-
mediately with haste to the
king, she asked, saying, I will
that forthwith thou give me in
a dish the head of John the
Baptist. And the king was
struck sad; yet because of his
oath, and because of them that
were with him at table, he
would not displease her; but
sending an executioner he com-
manded that his head should
be brought in a dish. And he
beheaded him in the prison,
and brought his head in a dish,

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, læ-
tábitur justus, et super salu-
táre tuum exsultábit vehe-
ménter: desidérium ánimæ
ejus tribuísti ei.

In thy strength, O Lord, the
just man shall exult, and in
Thy salvation he shall rejoice
exceedingly: Thou hast given
him his heart's desire.

Offertory Prayers, page 767.

Secret

MÚNERA, quæ tibi, Dó-
mine, pro sancti Már-
tyris tui Joánnis Baptistæ
passióne deférimus: quæsu-
mus, ut ejus obténtu nobis

THE offerings which we
bring, O Lord, in memory
of the passion of Thy holy mar-
tyr, John the Baptist, we pray
that, by his favor, they may

profit us unto salvation, proficiant ad salutem. Per
Through our Lord. Dóminum.

Commemoration of St. Sabina, from the Mass Loquebar, page 1362.

Preface for Weekdays, page 775.

Communion. Ps. 20, 4

O Lord, Thou hast set on his head a crown of precious stones. Posuísti, Dómine, in cápite ejus corónam de lápide pretiósó.

Postcommunion

MAY the solemn festival of St. John the Baptist bring us the grace, O Lord, both to venerate that which is signified in the great sacrament we have received, and to be joyful because this thing hath been more abundantly manifested in us. Through our Lord. **Q**UÓNFERAT nobis, Dómine, sancti Joánnis Baptístæ solémnitas: ut et magnífica sacraménta, quæ súmpsimus, significáta venerémur, et in nobis pótius édita gaudeámus. Per Dóminum.

Commemoration of St. Sabina, from the Mass Loquebar, page 1363.

Concluding Prayers, page 793.

Aug. 30—St. Rose of Lima, Virgin (White)

Double

Sts. Felix and Adauctus, Martyrs (Red)

Mass, Dilexisti, page 1370, except:

Prayer

ALmighty God, giver of all good gifts, Who didst will that blessed Rose, imbued with the dew of heavenly grace, should bloom among the Indians (or, in the Indies) with the beauty of virginity and patience, grant unto us, Thy servants, that, following the fragrance of her virtues, we may deserve to become a sweet odor of Christ, Who with Thee liveth. **H**ONÓRUM ómnium largitor, omnipotens Deus, qui beátam Rosam, cœléstis grátiae rore prævéntam, virginitátis et patientiæ decóre Indis floréscere voluísti: da nobis fámulis tuis; ut in odórem suavitátis ejus currétes, Christi bonus odor éffici mereámur: qui tecum.

Commemoration of the Holy Martyrs.

Prayer

MAJESTATEM tuam, Dómine, súpplices exorá-mus: ut, sicut nos júgiter Sanctórum tuórum commem-oratióne lætificas; ita semper supplicatióne deféndas. Per Dóminum.

WE HUMBLY entreat Thy majesty, O Lord, that as Thou dost continually glad-den us with the commemora-tion of Thy saints, so Thou ever defend us at their petition. Through our Lord.

Secret

HÓSTIAS, Dómine, tuæ ple-bis inténde: et, quas in honóre Sanctórum tuórum devóta mente célebrat, próficere sibi séntiat ad salútem. Per Dóminum.

HAVE regard, O Lord, to the sacrifices of Thy people, and let them feel that these profit for their welfare since they do devoutly celebrate them in honor of Thy saints. Through our Lord.

Postcommunion

REPLÉTI, Dómine, muné-ribus sacris, quæsumus; ut, intercedéntibus Sanctis tuis, in gratiárum semper acti-óne maneámus. Per Dómi-num.

FILLED with Thy sacred gifts, O Lord, we be-seech Thee that, by the inter-cession of Thy saints, we may pass our lives in giving thanks to Thee. Through our Lord.

Aug. 31—St. Raymund Nonnatus, Confessor

(White)

Double

Mass, Os justí, page 1349, except:

Prayer

DEUS, qui in liberándis fidélibus tuis ab impi-órum captivité, beátum Raymúndum Confessórem tu-um mirábilem effecísti: ejus nobis intercessióne concéde: ut, a peccatórum vinculis absolúti, quæ tibi sunt plácita, liberis méntibus exsequámur. Per Dóminum.

O god, Who didst make blessed Raymund, Thy confessor, wonderful in deliv-ering Thy faithful held in cap-tivity by the infidels, grant us by his intercession that, being loosed from the bonds of our sins, we may with quiet minds perform those things which are pleasing to Thee. Through our Lord.

Sept. 1—*St. Giles, Abbot (White)**Simple**The Holy Twelve Brothers, Martyrs (Red)**Mass, Os justl, page 1349.**Commemoration of the Holy Martyrs. Third Prayer, A cunctis, page 827, and its accompanying Secret and Postcommunion.**Prayer*

MAY the fraternal crown of Thy martyrs, O Lord, make us joyful; may it procure for our faith increase of virtues and comfort us with a manifold intercession. Through our Lord.

FRATÉRNA nos, Dómine, Mártýrum tuórum corona lætificet: quæ et fidei nostræ præbeat incrementa virtútum, et múltiplici nos suffrágio consolétur. Per Dóminum.

Secret

IN COMMEMORATION of Thy holy martyrs, O Lord, we devoutly engage in Thy mysteries, by which may our help and our joy alike increase. Through our Lord.

MYSTÉRIA tua, Dómine, pro sanctórum Mártýrum tuórum commemoratióne, devóta mente tractémus: quibus nobis et præsidium crescat, et gáudium. Per Dóminum.

Postcommunion

GRANT, we beseech Thee, O almighty God, that we may improve by following the faith of those whose memory we venerate by partaking of Thy sacrament. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut, quorum memóriam sacraménti participatióne recólimus, fidem quoque proficiéndo secútemur. Per Dóminum.

Sept. 2—*St. Stephen, King of Hungary, Confessor (White)**Semi-Double**Mass, Os justl, page 1349, except the Gospel which is the same as for the feast of St. Louis, King of France, page 1173.**Prayer*

GRANT unto Thy Church, we beseech Thee, O almighty

CONCÉDE, quæsumus, Ecclésiæ tuæ, omnipotens

Deus: ut beátum Stéphanum Confessórem tuum, quem regnántem in terris propagatórem hábuit, propugnatórem habére mereátur gloriósum in cælis. Per Dóminum. God, that it may be worthy to have for its glorious defender in heaven blessed Stephen, Thy confessor, whom it had for its champion while he reigned on earth. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Secret

RÉSPICE, quas offérimus hóstias, omnípotens Deus: et præsta; ut, qui passionis Dominicæ mystéria celebrámus, imitémur quod ágimus. Per eúndem Dóminum. D O THOU regard, O almighty God, the sacrifices which we offer, and grant that we, who celebrate the mysteries of the Lord's passion, may imitate what we commemorate. Through the same.

Second Secret, Graciously hear us, page 828, third at the choice of the priest.

Postcommunion

PRÆSTA, quæsumus, omnípotens Deus: ut beáti Stéphaní Confessóris tui fidem cóngrua devotióne sectémur; qui pro ejúdem fidei dilatatióne, de terréno regno ad cæléstis regni glóriam méruit perveníre. Per Dóminum. GRANT, we beseech Thee, O almighty God, that we may follow with due devotion the faith of blessed Stephen, Thy confessor, who, by spreading abroad the same faith, merited to go from an earthly kingdom into the glory of Thy heavenly kingdom. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Sept. 5—St. Lawrence Justinian, Bishop, Confessor
(White)

Semi-Double

Mass, Statult, page 1302.

The prayer A cunctis, with its accompanying Secret and Postcommunion, page 827, is added, with a third Prayer at the choice of the priest, pages 1494-1500.



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Sept. 8—The Nativity of the Blessed Virgin Mary (White)

Double of the Second Class with a Simple Octave

St. Hadrian, Martyr

The Beginning of Mass, page 756.

Introit (Sedulius)

HAIL, holy mother! who in thy child-bearing didst bring forth the King Who ruleth heaven and earth, world without end. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. *V. Glory.*

SALVE, sancta parens, enixa puerpera regem: qui cælum terramque regit in sæcula sæculorum. Ps. 44, 2. Eructavit cor meum verbum bonum: dico ego opera mea Regi. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

IMPART unto Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace, that to us, for whom the child-bearing of the Blessed Virgin was the beginning of our salvation, the votive solemnity of her nativity may give increase of peace. Through our Lord.

EAMULIS tuis, quæsumus, Dómine, cælestis grátie munus impertire: ut, quibus beátæ Virginis partus exstitit salutis exórdium; Nativitátis ejus votiva solémnitas, pacis tribuat incrementum. Per Dóminum.

In low Masses a commemoration of St. Hadrian, from the Mass In virtute, page 1309.

Epistle, The Lord possessed me, from the Mass on the feast of the Immaculate Conception, December 8, page 851.

Gradual

Blessed and venerable art thou, O Virgin Mary, who, preserving thine immaculate virginity, didst become the Mother of the Saviour. *V. O Virgin*

Benedicta et venerabilis es, Virgo María: quæ sine tactu pudóris inventa es Mater Salvatóris. *V. Virgo Dei Génitrix, quem totus non capit or-*

bis, in tua se clausit viscera
factus homo.

Allelúja, allelúja. *V.* Felix
es, sacra Virgo María, et om-
ni laude digníssima: quia ex
te ortus est sol justitiæ
Christus Deus noster. Alle-
lúja.

Munda Cor Meum, page 763.

*Gospel, The book of the generation, from the Mass of the
vigil of the Immaculate Conception, December 7, page 848.*

Creed, page 765.

Mother of God. He Whom the
whole world doth not contain,
shut Himself in thy womb,
being made man.

Alleluia, alleluia. *V.* Happy
art thou, O Virgin Mary, and
most worthy of all praise, for
out of thee the Son of justice
hath risen, Christ, our God.
Alleluia.

Offertory

Beáta es, Virgo María, quæ
omnium portásti Creatórem:
genuísti qui te fecit, et in
æternum pérmanes Virgo.

Blessed art thou, O Virgin
Mary, who didst bear the Crea-
tor of all things; thou didst
bring forth Him Who made
thee, and remainest a virgin
forever.

Offertory Prayers, page 767.

Secret

UNIGÉNITI tui, Dómine,
nobis succúrrat humani-
tas: ut, qui natus de Virgine,
matris integritátem non mín-
uit, sed sacrávit; Nativitátis
ejus solémniis, nostris nos
piáculis éxuens, oblatiōnem
nostram tibi fáciat accéptam
Jesus Christus Dóminus nos-
ter: Que tecum.

MAY the humanity of
Thine only-begotten Son
succor us, O Lord, that He,
Who, born of the Virgin, did
not diminish, but consecrated,
the virginity of His Mother,
may, in the solemnity of her
nativity, cleanse us of our sins
and make our offering accept-
able to Thee, even Jesus Christ
our Lord, Who with thee liv-
eth.

*Commemoration of St. Hadrian, from the Mass In virtute,
page 1311.*

Preface No. 11, page 814.

Communion

Beáta viscera Mariæ Vir-
ginis quæ portavérunt æterni
Patris Filium.

Blessed is the womb of the
Virgin Mary that bore the Son
of the eternal Father.

Postcommunion

SÚMPSIMUS, Dómine, cele-
britátis ánnuæ votiva
sacraménta: præsta quæsu-

WE HAVE received, O Lord,
the votive sacrament of
this annual festival; grant, we

beseech Thee, that it may bring us the means of health in this life and in life eternal. Through our Lord.

Commemoration of St. Hadrian, from the Mass In virtute, page 1312.

Concluding Prayers, page 793.

Sept. 9—St. Peter Claver, Confessor (*White*)

Double

St. Gorgonius, Martyr

The Beginning of Mass, page 756.

Introit. Ps. 106, 9, 10

THE Lord hath satisfied the empty soul: such as sat in darkness and in the shadow of death, being fast bound in misery and iron. *Ps. 106, 8.* Let the mercies of the Lord give glory unto Him: and His wondrous works unto the children of men. *V. Glory.*

SATIÁVIT Dóminus ánimam inánem: sedéntes in ténebris et umbra mortis, vinctos in mendicitáte et ferro. *Ps. 106, 8.* Confíteántur Dómino misericórdiæ ejus: et mirábilia ejus filiis hóminum. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O god, Who, when about to call the enslaved negroes unto the knowledge of Thy name, didst strengthen blessed Peter with a wondrous charity and patience for their help: grant, through his intercession, that we, seeking the things of Christ Jesus, may love our neighbors in deed and in truth. Through the same.

DEUS, qui abréptos in servitútem Nigrítas, ad agnitiónem tui nóminis vocatúrus, beátum Petrum mirá in eis juvándis caritáte et paciéntia roborásti: ejus nobis intercessióne concéde; ut, quæ Jesu Christi sunt quæréntes, próximos ópere et veritáte diligámus. Per eúmdem Dóminum.

Commemoration of St. Gorgonius.

Prayer

MAY Gorgonius, Thy saint, O Lord, gladden us by his intercession, and make us joyful on his propitious festival. Through our Lord.

SANCTUS tuus, Dómine, Gorgónius sua nos intercessióne lætíficet: et piá fáciat solemnitáte gaudére. Per Dóminum.

Lesson. Is. 58, 6-10

Léctio Isaiaæ Prophætæ. Lesson from Isaias the Prophet.

HÆC dicit Dóminus: Dissolve colligatiónes impietátis, solve fascículos deprimentés, dimítte eos, qui confrácti sunt, líberos, et omne onus dirúmpe. Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua citius oriétur, et anteíbit fáciem tuam justítia tua, et glória Dómini colliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum. Cum effúderis esuriénti ánimam tuam, et ánimam afflictam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ erunt sicut merídiés.

THUS saith the Lord: Loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, Here I am. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 71, 12-14

Liberábit páuperem a potente, et páuperem cui non erat adjútor: parcet páuperi et inopi, et ánimas páuperum salvas fáciet. *V.* Exusúris et iniquitáte rédimet ánimas eórum: et honorábile nomen eórum coram illo.

He shall deliver the poor from the mighty, and the needy that had no helper; He shall spare the poor and needy, and save the souls of the poor. *V.* From usuries and iniquity He shall redeem their souls: and their names shall be honorable before Him.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 9, 33, 35. Exsúrge, Dómine Deus, exaltétur manus tua: ne obliviscáris páuperum:

Alleluia, alleluia. *V.* Ps. 9, 33, 35. Arise, O Lord God, let Thy hand be exalted, forget not the poor: unto Thee is the poor

man left: Thou wilt be a helper to the orphan. Alleluia. *tibi derelictus est pauper: órphano tu eris adjutor. Allelúja.*

Tract. *Is. 61, 1*

The Lord hath sent me to heal the contrite of heart and to preach a release to the captives. *V. 1 Cor. 9, 22.* To the weak I became weak, that I might gain the weak. *V. I became all things to all men, that I might save all.* *Misit me Dóminus, ut méd- érer contritis corde et prædicárem captivis indulgénti- am. V. 1, Cor. 9, 22. Factus sum infirmis infirmus, ut infirmo lucrifácerem. V. Omni- bus ómnia factus sum, ut om- nes fácerem salvos.*

Greater Alleluia

Alleluia, alleluia. *V. Ps. 123, 7.* Our soul hath been delivered as a sparrow out of the snare of the fowlers; the snare is broken: and we are delivered. Alleluia. *V. Ps. 84, 10.* His salvation is near to them that fear the Lord God: that glory may dwell in our land. Alleluia. *Allelúja, allelúja. V. Ps. 123, 7. Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contritus est, et nos liberáti sumus. Allelúja. V. Ps. 84, 10. Prope tíméntes Dóminum Deum salutáre ipsius: ut inhábitet glória in terra nostra. Alle- lúja.*

Munda Cor Meum, page 763.

Gospel. *Luke 10, 29-37*

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time a certain lawyer willing to justify himself, said to Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead: and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compas-

✠ Sequéntia sancti Evan- gélii secúndum Lucam.

IN ILLO témpore: Legisper- ítus quidam volens jus- tificáre seípsum, dixit ad Je- sum: Et quis est meus próxi- mus? Suscípiens autem Jesus, dixit: Homo quidam descen- débat ab Jerúsalem in Jér- icho, et incidit in latrones, qui étiam despoliavérunt eum: et plagis impósitis abié- runt semivivo relicto. Accidit autem ut sacérdos quidam de- scénderet eádem via: et viso illo præterívit. Simíliter et Levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritánus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia

motus est. Et appropians alligavit vúlnera ejus, infúndens óleum, et vinum: et impónens illum in juméntum suum, duxit in stábulum, et curam ejus egit. Et áltera die prútulit duos denários, et dedit stabulário, et ait: Curam illius habe: et quodcúmque supererogáveris, ego cum reddéro reddam tibi. Quis horum trium vidétur tibi próximius fuisse illi, qui incidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Jesus: Vade, et tu fac similiter.

sion; and going up to him, bound up his wounds, pouring in oil and wine; and, setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers? But he said, He that showed mercy to him. And Jesus said to him, Go and do thou in like manner.

Offertory. Job. 29, 12, 13, 15, 16

EO quod liberássem pauperem vociferántem, et pupillum, cui non esset adjutor, benedíctio peritúri super me veniébat, et cor víduæ consolátus sum: óculus fui cæco, et pes claudó: pater eram páuperum.

BECAUSE I delivered the poor man that cried out, and the fatherless that had no helper: the blessing of him that was about to perish came upon me. And I comforted the heart of the widow: I was an eye to the blind, and a foot to the lame, I was a father to the poor.

Secret

CARITÁTIS víctima, quam immolántes offérimus, sit nobis, Dómine, te miseránte, propitiábilis: et, beáti Petri précbus et méritis, ad obtinéndum patiéntiæ et caritátis augméntum, éfficax et salutáris. Per eúmdem Dóminum.

MAY the Victim of love which we offer up in this sacrifice be a propitiation for us, through Thy mercy, O Lord: and by the prayers and merits of blessed Peter may it be most efficacious and salutary in obtaining for us greater patience and charity. Through the same.

Commemoration of St. Gorgontius.

Secret

GRATA tibi sit, Dómine, nostræ servitútis oblátio: pro qua sanctus

MAY the oblation of our homage, O Lord, be pleasing unto Thee, Thy holy

martyr Gorgonius being our Gorgónius Martyr intervén-
advocate. Through our Lord. tor exsistat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ezech. 34, 15, 16

I will feed my sheep, and I Ego pascam oves meas: et
will cause them to lie down, ego eas accubáre faciám, dicit
saith the Lord God. I will seek Dóminus Deus. Quod perierat
that which was lost, and that requíram, et quod abjéctum
which was driven away I will erat reducam, et quod con-
bring back, and that which was fractum fúerat alligábo et
broken I will bind up, and I quod infirmum fúerat con-
will make strong that which solidábo.
was weak.

Postcommunion

MAY the salutary effect of **Q** RESCAT in nobis, Dó-
Thy loving kindness in- mine, tuæ pietátis ef-
crease in us, O Lord: that, re- fectus salutáris: ut, cælésti
freshed by this heavenly food, pábulo nutriti, ætérnæ vitæ co-
we may, by the intercession of rónam, beáto Petro interce-
blessed Peter, happily obtain dénte, feliciter assequámur.
the crown of everlasting life. Per Dóminum.
Through our Lord.

Commemoration of St. Gorgonius.

Postcommunion

MAY everlasting sweetness **F** AMÍLIAM tuam, Deus, su-
be the portion of Thy ávitas ætérna contíngat
household, O Lord, and et végetat: quæ in Mártýre
strengthen it, that through tuo Gorgónio Christi Filií tui
Gorgonius, Thy martyr, it may bono júgiter odóre pascátur:
constantly be sustained in the Qui tecum.
sweet odor of Christ, Thy Son.
Who with Thee.

Concluding Prayers, page 793.

Sept. 10—*St. Nicholas of Tolentino, Confessor*

(White)

Double

Mass, Justus ut palma, page 1352.

Sept. 11—*Sts. Protus and Hyacinth, Martyrs (Red)*

Simple

Mass, Salus autem, page 1325, except as below:

Additional Prayers, A cunctis, with the accompanying Secret and Postcommunion, page 827. The third Prayer, Secret and Communion are at the choice of the priest, pages 1494-1500.

Prayer

BEATÓRUM Mártýrum tuórum Proti et Hyacinthi nos, Dómine, fóveat pretiósá conféssio: et pia júgiter intercessio tueátur. Per Dóminum.

MAY the confession of Thy blessed martyrs, Protus and Hyacinth, comfort us, O Lord, and their kind intercession constantly protect us. Through our Lord.

Secret

PRO sanctórum Mártýrum tuórum Proti et Hyacinthi commemoratióne, múnera tibi, Dómine, quæ debemus, exsolvimus: præsta, quæsumus; ut remédiu nobis perpétuæ salútis operéntur. Per Dóminum.

IN COMMEMORATION of Thy holy martyrs Protus and Hyacinth we pay to Thee, O Lord, the offerings which we owe Thee; grant, we beseech Thee, that they may procure for us the remedy of eternal salvation. Through our Lord.

Postcommunion

AT PERCÉPTA NOS, Dómine, tua sancta purificent: beatórum Mártýrum tuórum Proti et Hyacinthi, quæsumus, implóret oratio. Per Dóminum.

LET the prayer of Thy blessed martyrs, Protus and Hyacinth, we beseech Thee, O Lord, bring it to pass that we may be purified by Thy holy mysteries which we have received. Through our Lord.

*Sept. 12—The Most Holy Name of Mary (White)**Double Major*

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

VULTUM tuum deprecabuntur omnes dívites plebis: adducéntur regi vírgines post eam: próximæ ejus adducéntur tibi in lætítia et exsultatióne. Ps. 44, 2. Eruc-távit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbors shall be brought to thee in gladness and rejoicing. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that Thy faithful, happy under the invocation and protection of the most holy Virgin Mary, may, by her dear intercession, be delivered from all evils on earth and be worthy to attain unto eternal joys in heaven. Through our Lord.

QUONCEDE, quæsumus, omnipotens Deus: ut fideles tui, qui sub sanctissimæ Virginis Mariæ nómine et protectione lætántur, ejus pia intercessióne, a cunctis malis liberéntur in terris et ad gáudia atérna perveníre mereántur in cælis. Per Dóminum.

Epistle, As the vine, as in the Mass of our Lady of Mount Carmel, July 16, page 1106.

Gradual

O Virgin Mary, blessed and venerable art thou: who, remaining immaculate, didst become the Mother of the Saviour. *V.* Virgin Mother of God, He, Whom the whole world doth not contain, shut Himself in Thy womb, being made man.

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris, invénta es Mater Salvatóris. *V.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Alleluia, alleluia. *V.* After childbirth thou didst remain a virgin inviolate: Mother of God, intercede for us. Alleluia.

Allelúja, allelúja. *V.* Post partum, Virgo, invioláta permansísti: Dei Génitrix, intercéde pro nobis. Allelúja.

Munda Cor Meum, page 763.

Gospel as on the feast of the Annunciation March 25, page 957.

Creed, page 765.

Offertory. Luke 1, 28, 42

Hail, Mary, full of grace: the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Ave, María, grátia plena: Dóminus tecum: benedícta tu in mulieribus, et benedíctus fructus ventris tui.

Offertory Prayers, page 767.

Secret

BY THY mercy, O Lord, and the intercession of blessed Mary, ever virgin, may this oblation profit us unto eternal and present prosperity and peace. Through our Lord.

IUA, Dómine, propitiátíone, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

Preface No. 11, page 814.

Communion

Beāta viscera Mariæ Virginis quæ portavérunt æterni Patris Fílium.

Blessed is the womb of the virgin Mary, which bore the Son of the eternal Father.

Postcommunion

SUMPTIS, Dómine, salútis nostræ subsidiis: da, quæsumus, beātæ Mariæ semper Virginis patrocíniis nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

O LORD, grant, we beseech Thee, that, having received the aids of our salvation, we may always and everywhere be protected by the patronage of Blessed Mary ever virgin, in veneration of whom we have made this offering to Thy majesty. Through our Lord.

Concluding Prayers, page 793.

Sept. 14—*The Exaltation of the Holy Cross, (Red)**Double Major*

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

Vos autem gloriári oportet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salváti, et liberáti sumus, allelúja, allelúja. Ps. 66, 2. Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. V. Glória Patri.

BUT it behooves us to glory in the cross of Our Lord Jesus Christ: in Whom is our salvation, life, and resurrection; by Whom we are saved and delivered. Ps. 66, 2. May God have mercy on us, and bless us; may He cause the light of His countenance to shine upon us, and may He have mercy on us. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos hodiérna die Exaltatiónis sanctæ Crucis ánnua solemnitate lætíficas: præsta quæsumus; ut, cuius mystérium in terra cog-

O gon, Who dost gladden us this day by the annual solemnity of the exaltation of the Holy Cross, grant, we beseech Thee, that, as we have

known its mystery on earth, we may deserve in heaven the reward which it had purchased. Through the same.

Epistle, Let this mind be in you, as in the Mass on Palm Sunday, page 400.

Gradual. Philipp. 2, 8, 9

Christ became obedient for us unto death: even the death of the cross. *V.* For which cause also God hath exalted Him and hath given Him a name which is above all names.

Alleluia, alleluia. *V.* Sweet the wood, sweet the nails, sweet the load that hangs thereon: to bear up the King and Lord of heaven nought was worthy save thou, O holy cross. Alleluia.

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. *V.* Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Allelúja, allelúja. *V.* Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuisti digna sustinére Regem cælórum, et Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 12, 3-36

✠ Continuation of the holy Gospel according to St. John.

AT THAT time: Jesus said to the multitude of the Jews, Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.) The multitude answered Him, We have heard out of the law, that Christ abideth forever: and how sayest Thou, The Son of man must be lifted up? Who is the Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus turbis Judæórum: Nunc iudícium est mundi: nunc princeps hujus mundi ejiciétur foras. Et ego si exaltátus fuero a terra, ómnia traham ad meípsum. (Hoc autem dicébat, significans qua morte esset moritúrus). Respóndit ei turba: Nos audívimus ex lege, quia Christus manet in ætérnum: et quómodo tu dicis: Opórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Jesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat in téne-

<p>bris, nescit quo vadat. Dum lucem habētis, crēdite in lu- cem, ut filii lucis sitis.</p>	<p>that walketh in darkness know- eth not whither he goeth. Whilst you have the light, be- lieve in the light; that you may be the children of light.</p>
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Creed, page 765.

Offertory

<p>PRÓTEGE, Dómine, plebem tuam per signum sanc- tæ Crucis, ab insidiis inimicó- rum ómnium: ut tibi gratam exhibeámus servitútem, et acceptábile fiat sacrificium nostrum. Allelúja.</p>	<p>THROUGH the sign of the holy cross, protect Thy people, O Lord, from the snares of all enemies, that we may pay Thee a pleasing service, and our sac- rifice be acceptable, alleluia.</p>
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Offertory Prayers, page 767.

Secret

<p>JESU CHRISTI Dómini nostri cópore et ságuine sag- inándi, per quem Crucis est sanctificátum vexillum: quæ- sumus, Dómine Deus noster; ut, sicut illud adoráre merúit- mus, ita perénniter ejus glóriæ salutáris potiámur ef- féctu. Per eúmdem Dóminum.</p>	<p>BEING about to be fed with the body and blood of Jesus Christ our Lord, through Whom the banner of the cross was sanctified, we beseech Thee O Lord, our God, that, as we have had the grace to adore it, so we may forever enjoy the effect of its salutary glory. Through the same.</p>
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Preface No. 4, page 803.

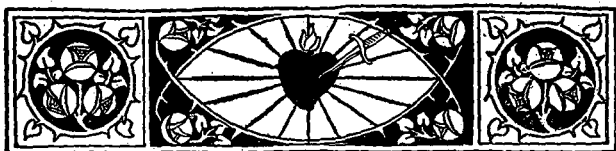
Communion

<p>Per signum Crucis de inim- icis nostris libera nos Deus noster.</p>	<p>Through the sign of the cross deliver us from our enemies, O our God.</p>
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Postcommunion

<p>ADÉSTO nobis, Dómine Deus noster: et quos sanctæ Crucis lætári facis honóre, ejus quoque perpétuis defénde subsidíis. Per Dó- minum.</p>	<p>BE THOU with us, O Lord. Our God, and as Thou dost make us rejoice in honor of the holy cross, defend us also by its perpetual assistance. Through our Lord.</p>
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Concluding Prayers, page 793.



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Sept. 15—The Feast of the Seven Dolors of the
B. V. M. (White)

Double of the Second Class

St. Nicomedes, Martyr (Red)

Mass as on the Friday after Passion Sunday, page 966, except:

Prayer

O GOD, in Whose passion a sword of sorrow pierced the most dear soul of the glorious Virgin-Mother, Mary, as foretold by Simeon, mercifully grant that we who reverently commemorate her sorrows, may obtain the happy effect of Thy passion. Who livest.

DEUS, in cujus passióne, secúndum Simeónis prophetiam, dulcíssimam ánimam glorióse Virginis et Matris Mariæ doloris gládus pertransívit: concéde propítius; ut qui dolóres ejus venerádo recólimus, passiónis tuæ efféctum felicem consequámur: Qui vívis.

After the Gradual, in place of the Tract is said or sung:

Alleluia, alleluia. V. Holy Mary, queen of heaven and mistress of the world, stood by the cross of Our Lord Jesus Christ, sorrowing.

Allelúja, allelúja. V. Stabat sancta María, cæli Regina, et mundi Dómina, juxta crucem Dómini nostri Jesu Christi dolorósa.

The Sequence, Stabat Mater, page 969, is then chanted, Alleluia being added at the end.

In low Masses a commemoration of St. Nicomedes as follows:

Prayer

BE PRESENT with Thy people, O Lord, that, receiving the reward of the merits of blessed Nicomedes, Thy martyr, it may ever be assisted by his patronage to obtain Thy mercy. Through our Lord.

ADÉSTO, Dómine, pópulo tuo: ut, beáti Nicomédis Mártiris tui mérita præclára suscépiens, ad imetrándam misericórdiam tuam semper ejus patrocínii adjuvétur. Per Dóminum.

Secret

SÚSCİPE, Dómine, múnera propítius oblata: quæ majestáti tuæ beáti Nicomédis Mártýris commendet orátio. Per Dóminum.

GRACIOUSLY receive, O Lord, the gifts offered to Thee, and may the prayer of Thy blessed martyr Nicomedes commend them. Through our Lord.

Postcommunion

PURÍFICENT NOS, Dómine, sacraménta quæ sumpsimus: et, intercedente beáto Nicoméde Mártýre tuo, a cunctis efficiant vitiis absólutos. Per Dóminum.

MAY the sacraments we have received purify us, O Lord, and, by the intercession of blessed Nicomedes, Thy martyr, cause us to be absolved from all sin. Through our Lord.

Sept. 16—**Sts. Cornelius and Cyprian, Bishops, Martyrs** (*Red*)

Semi-double

Sts. Euphemia, Lucy, and Geminianus, Martyrs (*Red*)

Mass, Intret, page 1316. Here is added the Prayer, A cunctis, with its accompanying Secret and Postcommunion, page 827.

Commemoration of the Holy Martyrs.

Prayer

PRÆSTA, Dómine, précibus nostris cum exsultatióne provéntum: ut sanctórum Mártýrum Euphémia, Lúcia et Geminiáni, quorum diem passiónis ánnua devotióne recólimus, étiam fidei constantiam subsequámur.

GRANT unto our prayers, O Lord, both joy and profit, that, as we each year commemorate with devotion the day of the suffering of the holy martyrs Euphemia, Lucy, and Geminianus, we may also follow them in the constancy of their faith. Through our Lord.

Secret

VOTA pópuli tui, quæsumus Dómine, propítius inténde: et, quorum nos tribuis solémnia celebráre, fac gaudere suffrágiis. Per Dóminum.

GRACIOUSLY look upon the desires of Thy people, O Lord, and cause us to rejoice in the interceding prayers of those whose festival Thou dost permit us to celebrate. Through our Lord.

Postcommunion

HARKEN unto our prayers, O Lord, and may we be comforted by the continual help of Thy holy martyrs, Euphemia, Lucy, and Geminianus, whose festival we solemnly celebrate. Through our Lord.

EXÁUDI, Dómine, preces nostras: et sanctórum Mátyrum tuórum Euphemiæ, Lúciæ et Geminiáni, quorum festa solémniter celebrámus, continuis foveámur auxiliis. Per Dóminum.

Sept. 17—*The Impression of the Stigmata of St. Francis, (White)*

Double

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

BUT God forbid that I should glory, save in the cross of Our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. *Ps. 141, 2.* I cried to the Lord with my voice; with my voice I made supplication to the Lord. *V. Glory.*

DIHI autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. *Ps. 141, 2.* Voce mea ad Dóminum clamávi: voce mea ad Dóminum deprecátus sum. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O LORD Jesus Christ, Who, when the world was growing cold, didst renew the sacred marks of Thy passion in the flesh of the most blessed Francis, to inflame our hearts with the fire of Thy love, graciously grant that by his merits and prayers we may continually bear the cross and bring forth fruits worthy of penance. Who livest.

DÓMINE Jesu Christe, qui frigiscénte mundo, ad inflammándum corda nostra tui amóris igne, in carne beatíssimi Francísci passiónis tuæ sacra stigmata renovásti: concéde propítius: ut ejus méritis et précibus crucem júgiter ferámus, et dignos fructus peniténtiæ faciámus: Qui vivis.

Epistle. Gal. 6, 14-18

Lesson from the Epistle of blessed Paul the Apostle to the Galatians. *Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas.*

BRETHREN, But God forbid that I should glory, save

FRATRES, Mihi autem absit gloriári, nisi in

cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. In Christo enim Jesu neque circumcisio aliquid valet, neque præputium, sed nova creatúra. Et quicumque hanc régulam secúti fuerint, pax super illos, et misericórdia, et super Israël Dei. De cetero nemo mihi molestus sit: ego enim stigmata Dómini Jesu in corpore meo porto. Grátia Dómini nostri Jesu Christi cum spíritu vestro, fratres. Amen.

in the cross of Our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature: and whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of Our Lord Jesus Christ be with your spirit, brethren. Amen.

Gradual. Ps. 36, 30, 31

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judicium. *V.* Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *V.* The law of his God is in his heart: and his steps shall not be supplanted.

Allelúja, allelúja. *V.* Franciscus pauper et húmilis, cælum dives ingréditur: hymnis cæléstibus honorátur. Allelúja.

Alleluia, alleluia. *V.* The poor and lowly Francis entereth heaven abounding in riches; he is acclaimed with celestial hymns. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 24-27

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis: Si quis vult post me venire, abneget semetípsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdiderit ánimam suam propter me, invéniet eam. Quid enim prodest hómini, si mundum universum lucrétur, ánimæ vero suæ detriméntum patiátur?

AT THAT time: Jesus said to His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For he that will save his life, shall lose it: and he that shall lose his life for My sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son

of man shall come in the glory of His Father with His angels: and then will He render to every man according to his works.

Aut quam dabit homo commutatióem pro ánima sua? Filius enim hóminis ventúris est in glória Patris sui cum Angelis suis: et tunc reddet unicuique secúndum ópera ejus.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Veritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

SANCTIFY the gifts dedicated to Thee, O Lord, and, by the intercession of blessed Francis, purify us from every stain of sin. Through our Lord.

MÚNERA tibi, Dómine, dicáta sanctifica: et, intercedénte beáto Francisco, ab omni nos culpárum labe purifica. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise steward, whom the Lord set over His family: to give them their measure of wheat in due season.

Fidélis servus et prudens, quem constituit Dóminus super familiam suam, ut det illis in témpore tritici mensuram.

Postcommunion

O God, Who didst in many ways demonstrate in blessed Francis, Thy confessor, the mysteries of the cross, grant us, we beseech Thee, ever to follow the examples of his devotion and to be fortified by constant meditation upon the same cross. Through our Lord.

DEUS, qui mira crucis mystéria in beáto Francisco Confessóre tuo multifórmiter demonstrásti: da nobis, quæsumus; devotiónis suæ semper exémpla sectári, et assídua ejúsdem crucis meditatióne muníri. Per Dóminum.

Concluding Prayers, page 793.

Sept. 18—**St. Joseph of Cupertino, Confessor (White)**

Double

The Beginning of Mass, page 756.

Introit. Eccclus. 1, 14, 15

THE love of God is honorable wisdom: and they to whom

DILECTIO Dei honorábilis sapiéntia: quibus au-

tem apparuerit in visu, dil-
gunt eam in visione, et in ag-
nitione magnalium suorum.
Ps. 83, 2. Quam dilecta tab-
ernacula tua, Domine virtū-
tum! concupiscit, et deficit
anima mea in atria Domini.
V. Glória Patri.

she shall show herself, love her
by the sight, and by the knowl-
edge of her great works. Ps. 83,
2. How lovely are Thy taber-
nacles, O Lord of hosts my
soul longeth and fainteth for
the courts of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui ad unigenitum
Filium tuum exaltatum
a terra omnia trahere dispo-
suisti: pèrfice propitius; ut,
méritis et exémplo séráphici
Confessoris tui Joséphi, su-
pra terrénas omnes cupidi-
tates eleváti, ad eum perve-
nire mereámur: Qui tecum.

O God, Who didst purpose to
draw all things unto Thy
Son when He was lifted up
from the earth, mercifully
grant that we, by the merits
and example of Thy seraphic
confessor, Joseph, being lifted
above all earthly desires, may
be worthy to come unto Him.
Who with Thee liveth.

Epistle. 1 Cor. 13, 1-8

Léctio Epístolæ beáti Pauli
Apóstoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Si linguis hó-
minum loquar et An-
gelorum, caritatem autem
non hábeam, factus sum ve-
lut æs sonans, aut cymbalum
tinniens. Et si habúero pro-
phetiam, et nóverim mystéria
omnia et omnem sciéntiam:
et si habúero omnem fidem,
ita ut montes transférám,
caritatem autem non habú-
ero, nihil sum. Et si distri-
búero in cibos páuperum
omnes facultates meas, et si
tradidero corpus meum, ita
ut árdeam, caritatem autem
non habúero, nihil mihi pro-
dest. Cáritas pátiens est, be-
nigna est: Cáritas non æmu-
latur, non agit pérperam, non
infiátur, non est ambitíosa,
non quærit quæ sua sunt, non

BRETHREN: If I speak with
tongues of men, and of
angels, and have not charity, I
am becoming as sounding brass
or a tinkling cymbal. And if
I should have prophecy, and
know all mysteries and all
knowledge, and if I should have
all faith, so that I could re-
move mountains, and have not
charity, I am nothing. And if I
should distribute all my goods
to feed the poor, and if I should
deliver my body to be burned,
and have not charity, it profit-
eth me nothing. Charity is pa-
tient, is kind: charity envieth
not; dealeth not perversely; is
not puffed up; is not ambitious;
seeketh not her own; is not
provoked to anger; thinketh no
evil; rejoiceth not in iniquity,

but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas nunquam éxcidit: sive prophetiæ evacuabúntur, sive linguae cessábunt sive sciéntia destruétur.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. *V.* He asked life of Thee, and Thou hast given him length of days forever, and for ages of ages.

Alleluia, alleluia. *V. Ecclus. 11, 13.* The eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head. Alleluia.

Dómine, prævenísti eum in benedictiónibus dulcédinis; posuísti in cápíte ejus corónam de lápide pretiósó. *V.* Vitam pétiiit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi.

Allelúja, allelúja. *V. Eccli. 11, 13.* Oculus Dei respéxit illum in bono, et eréxit eum ab humilitáte ipsíus, et exaltávit caput ejus Allelúja.

Munda Cor Meum, page 763.

Gospel, Jesus spoke, as on the Nineteenth Sunday after Pentecost, page 721.

Offertory. Ps. 34, 13

But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

Ego autem cum mihi molesti essent, induébar cilício. Humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo convertétur.

Offertory Prayers, page 767.

Secret

WE OFFER Thee sacrifices of praise, O Lord, in commemoration of Thy saints, by whom we trust to be delivered both from present and from future evils. Through our Lord.

LAUDIS tibi, Dómine, hóstias immolámus, in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxul malis confidimus, et futúris. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 68, 30, 31

Ego sum pauper, et dolens: I am poor and sorrowful:
 salus tua, Deus, suscepit me. Thy salvation, O God, hath
 Laudábo nomen Dei cum set me up. I will praise the
 cántico: et magnificábo eum name of God with a canticle:
 in laude. and I will magnify Him with
 praise.

Postcommunion

REFÉCTI cibo potúque cœ-
 lésti, Deus noster, te
 súpplices exorámus: ut, in
 cujus hæc commemoratióne
 percépimus ejus muniámur
 et précibus. Per Dóminum.

REFRESHED with celestial
 food and drink, O our
 God, we humbly beseech Thee
 that we may be defended by
 the prayers of the saint whose
 feast we commemorate, and of
 whom we have received these
 blessings. Through our Lord.

Concluding Prayers, page 793.

**Sept. 19—St. Januarius and His Companions,
 Martyrs (Red)**

Double

Mass, Salus autem, page 1325, except the Gospel, which is, As Jesus was sitting, as in Mass of feast of Sts. Marius and Companions, January 19, page 875.

**Sept. 20—St. Eustace and His Companions,
 Martyrs (Red)**

Double**The Vigil of St. Matthew, Apostle (Purple)**

Mass, Sapientiam, page 1321. Commemoration of the vigil of St. Matthew, Prayer, Secret and Postcommunion from the Mass, Ego autem, page 1299. At the end the following Gospel is read:

Gospel. Luke 5, 27-32

✠ Sequéntia sancti Evan-
 gélii secúndum Lucam.

IN ILLO témpore: Vidit Je-
 sus publicánum nómine
 Levi, sedéntem ad telónium,
 et ait illi: Séquere me. Et re-
 lictis ómnibus, surgens secú-
 tus est eum. Et fecit ei
 convívium magnum Levi in
 domo sua: et erat turba multa

✠ Continuation of the holy
 Gospel according to St. Luke.

AT THAT time, Jesus saw a
 publican, named Levi,
 sitting at the receipt of custom;
 and He said to him, Follow Me.
 And, leaving all things, he rose
 up, and followed Him. And Levi
 made Him a great feast in his
 own house; and there was a

great company of publicans, publicanorum, et aliorum, qui cum illis erant discumbentes. Et murmurabant Pharisei et Scribæ eorum, dicentes ad discipulos ejus: Quare cum publicanis et peccatoribus manducatis et bibitis? Et respondens Jesus, dixit ad illos: Non egent qui sani sunt medico, sed qui male habent. Non veni vocare justos, sed peccatores ad penitentiam.

Sept. 21—*St. Matthew, Apostle, Evangelist*

(Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: **O**s justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei est in corde ipsius. *Ps. 36, 1.* Be not envious of evil-doers; nor envy them that work iniquity. *V.* iniquitatem. *V.* Glória Patri. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

MAY we be assisted, O Lord, by the prayers of the blessed apostle and evangelist, Matthew, that what our effort obtaineth not, may be granted us by his intercession. Through our Lord. **B**EATI Apóstoli et Evangelistæ Matthæi, Dómine, precibus adjuvémur: ut, quod possibilitas nostra non obtinet, ejus nobis intercessióne donetur. Per Dóminum.

Epistle, As for the likeness, as on the feast of St. Mark, April 25, page 988.

Gradual. Ps. 111, 1, 2

Blessed is the man that feareth the Lord: he delights exceedingly in His commandments. *V.* His seed shall be mighty upon earth; the generation of the righteous shall be blessed. **B**eátus vir qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus generatio rectorum benedicetur.

Allelúja, allelúja. *Y.* Te
gloríus Apostolórū chorus
laudat, Dómine. Allelúja.

Alleluia, alleluia. *Y.* Thee,
the glorious choir of apostles
doth praise, O Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 9-13

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Vidit Je-
sus hóminem sedéntem
in telónio, Matthæum nó-
mine. Et ait illi: Séquere me.
Et surgens, secútus est eum.
Et factum est, discumbénte,
eo in domo, ecce multi publi-
cáni, et peccatóres veniéntes,
discumbébant cum Jesu, et
discípulis ejus. Et vidéntes
pharisæi, dicébant discípulis
ejus: Quare cum publicánis,
et peccatóribus mandúcat
Magister vester? At Jesus
áudiens, ait: Non est opus
valéntibus médicus, sed male
habéntibus. Eúntes autem di-
scite quid est: Misericórdiam
volo, et non sacrificium. Non
enim veni vocáre justos, sed
peccatóres.

AT THAT time, Jesus saw a
man sitting in the cus-
tom-house, named Matthew;
and He said to him, Follow Me.
And he rose up, and followed
Him. And it came to pass, as
He was sitting at meat in the
house, behold many publicans
and sinners came and sat down
with Jesus and His disciples.
And the pharisees seeing it,
said to His disciples, Why doth
your master eat with publicans
and sinners? But Jesus hear-
ing it, said, They that are in
health need not a physician:
but they that are ill. Go, then,
and learn what this meaneth,
I will have mercy, and not sac-
rifice. For I am not come to
call the just, but sinners.

Creed, page 765.

Offertory. Ps. 20, 4, 5

Posuísti, Dómine, in cápíte
ejus corónam de lápide preti-
óso: vitam pétiiit a te et tribu-
ísti ei, allelúja.

O Lord, Thou hast set on his
head a crown of precious
stones: he asked life of Thee,
and Thou didst grant it to him,
alleluia.

Secret

SUPPLICATIONIBUS beáti
Matthæi Apóstoli et
Evangelistæ, quæsumus, Dó-
mine, Ecclesiæ tuæ commen-
détur oblátio: cujus magní-
ficis prædicationibus erudí-
tur. Per Dóminum.

MAY the oblation of Thy
Church, we pray Thee,
O Lord, be commended by the
supplications of Thy blessed
apostle and evangelist Mat-
thew, by whose glorious preach-
ing it is instructed. Through
our Lord.

Preface No. 13, page 816.

Communion

His glory is great in Thy Magna est glória ejus in salvation; glory and great salutári tuo: glóriam et mag- beauty shalt Thou lay upon num decórem impónes super him, O Lord. eum, Dómine.

Postcommunion

HAVING received the sacra- **P**ERCÉPTIS Dómine, sacra-
ments, O Lord, we pray méntis, beáto Matthæo
Thee, by the intercession of Apóstolo tuo et Evangelista
blessed Matthew, Thine apos- interveniēte, deprecámur:
tle and evangelist, that what ut, quæ pro ejus celebráta
has been celebrated for his sunt glória, nobis proficiant
glory may profit for the heal- ad medélam. Per Dóminum.
ing of our souls. Through our
Lord.

Concluding Prayers, page 793.

Sept. 22—**St. Thomas of Villanova**, Bishop,
Confessor (*White*)

Double

St. Maurice and His Companions, Martyrs (*Red*)

For St. Thomas, Mass, Statuit, page 1302d, except the Prayer as below. Prayer for Commemoration of St. Maurice and his companions as below. Secret and Postcommunion for St. Thomas from Mass Sacerdotes tui, page 1341. Secret and Postcommunion for St. Maurice, page 1209.

Prayer

O GOD, Who didst adorn **D**EUS, qui beátum Tho-
blessed Thomas, Thy mam Pontíficem in-
bishop, with the virtue of a sígnis in páuperes miseri-
consuming charity for the poor, córdiæ virtúte decorásti:
we beseech Thee that, through quæsumus; ut, ejus interces-
his intercession, Thou gra- síone, in omnes, qui te depre-
ciously pour forth the riches cántur, divítias misericórdiæ
of Thy mercy upon all who tuæ benígnus effúndas. Per
pray to Thee. Through our Dóminum.
Lord.

Commemorations of St. Maurice and his companions.

Prayer

GRANT, we beseech Thee, O **A**NNUE, quæsumus, omni-
almighty God, that the potens Deus: ut sanc-
solemn festival of Thy holy tórum Mártýrum tuórum
martyrs, Maurice and his com- Maurítii et Sociórum ejus nos
panions, may bring us joy, lætíficet festíva solémnitas;

ut, quorum suffrágíis nítimur, that we may glory in the natal
eórum natalítíis gloriémur. day of those upon whose pa-
Per Dóminum. tronage we lean. Through our
Lord.

Secret

RÉSPICE, quæsumus, Dó-
mine, múnera, quæ in
sanctórum Mártyrum tuórum
Maurítii et sociórum ejus
commemoratíone deférimus:
et præsta; ut, quorum hon-
óre sunt grata, eórum nobis
fiant intercessióne perpétua.
Per Dóminum.

REGARD, we beseech Thee,
O Lord, our gifts which
we bring in commemoration of
Thy holy martyrs, Maurice and
his companions, and grant that
they be made pleasing by the
perpetual intercession of those
in whose honor they are of-
fered. Through our Lord.

Postcommunion

QUÆLÉSTIBUS refécti sacra-
méntis et gáudiis: súp-
plices te rogámus, Dómine:
ut, quorum gloriámur triúm-
phis, protegámur auxiliis. Per
Dóminum.

REFRESHED with heavenly
sacraments and joys, we,
Thy suppliants, beseech Thee,
O Lord, that we be protected
by the assistance of those in
whose triumphs we glory.
Through our Lord.

Sept. 23—**St. Linus, Pope, Martyr (Red)**

Semi-double

Mass, Si diligis me, page 1302.

St. Thecla, Virgin, Martyr (Red)

Commemoration of St. Thecla, Prayer as below; Secret and Postcommunion from the Mass Loquebar, page 1359; third Prayer A cunctis, with the accompanying Secret and Postcommunion, page 827.

Prayer

DA QUÆSUMUS, omnípo-
tens Deus: ut, qui
beátæ Theclæ Virginis et
Mártyris tuæ natalítia cóli-
mus; et ánnua solemnitáte
latémur, et tantæ fidei pro-
ficiámus exémplo. Per Dó-
minum.

GRANT, we beseech Thee, O
almighty God, that we,
who venerate the natal feast
of blessed Thecla, Thy virgin
and martyr, may rejoice in her
annual solemnity and make
progress by the example of so
great a faith. Through our
Lord.

Sept. 24—Our Lady of Ransom, (White)

Double Major

Mass, Salve sancta parens, page 1394, except:

Prayer

O GOD, Who for the ransom-
 ing from slavery of the
 Christians held captive by pa-
 gans wast pleased, through the
 most glorious mother of Thy
 Son to enrich Thy Church by
 a new order: grant, we beseech
 Thee, that she, whom we pi-
 ously venerate as the founder
 of so great a work, may,
 through her merits and pray-
 ers, deliver us from all our sins
 and from the captivity of the
 devil. Through the same.

DEUS, qui per gloriosissi-
 mam Fílii tui Matrem,
 ad liberándos Christi fidéles
 a potestáte paganórum, nova
 Ecclesiám tuam prole ampli-
 ficáre dignátus es: præste
 quæsumus; ut, quam pie ven-
 erámur tanti óperis institu-
 tricem, ejus páriter méritis
 et intercessióne, a peccátis
 ómnibus, et captivitáte dæ-
 monis liberémur. Per eúm-
 dem Dóminum.

Preface No. 11, page 814.

Sept. 26—Sts. Cyprian and Justina, Martyrs (Red)

Simple

Mass, Salus autem, page 1325, except:

Prayer

MAY the continual protec-
 tion of the blessed mar-
 tyrs, Cyprian and Justina,
 comfort us, O Lord; for Thou
 dost not cease to behold with
 favor those whom Thou hast
 granted the grace of such as-
 sistance. Through our Lord.

BEATÓRUM Mártýrum
 Cypriáni et Justinæ
 nos, Dómine, fóveant contin-
 uáta præsidia: quia non dé-
 sinis propítius intuéri, quos
 tálibus auxiliis concésseris
 adjuvári. Per Dóminum.

*Secret, We offer Thee, O Lord, the gifts, from the Mass Intret, page 1320.**Postcommunion, Grant us, we beseech Thee, O Lord, from the Mass Intret, page 1321.*

Sept. 27—Sts. Cosmas and Damian, Martyrs

(Red)

Semi-Double

The Beginning of Mass, page 756.

Introit. *Ecclus. 44, 15, 14*

LET the people show forth
 the wisdom of the saints, **S**APIÉNTIAM sanctórum
 narrent pópuli, et laudes

eórum nuntiet Ecclésia; nómina autem eórum vivent in sæculum sæculi. *Ps. 32, 1.* Exultate justi in Dómino; rectos decet collaudatio. *V. Glória Patri.*

and the Church declare their praise; and their names shall live unto generation and generation. *Ps. 32, 1.* Rejoice in the Lord, ye just; praise becometh the upright. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus omnipotens Deus: ut, qui sanctorum Mátyrum tuorum Cosmæ et Damiáni natalitia cólimus, a cunctis malis imminéntibus, eórum intercessionibus liberémur. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we who celebrate the feast-day of Thy holy martyrs, Cosmas and Damian, by their intercession may be delivered from all dangers that threaten us. Through our Lord.

Second Prayer A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle, But the just, from the Mass Sapientiam, page 1322.

Gradual. *Ps. 33, 18, 19*

Clamavérunt justi, et Dóminus exaudivit eos: et ex ómnibus tribulatióibus eorum liberávit eos. *V. Juxta est Dóminus his qui tribulatio sunt corde: et húmiles spiritu salvábit.*

Allelúja, allelúja. *V. Hæc est vera fratérnitas, quæ vicit mundi crimina: Christum secúta est, ínclýta tenens regna cæléstia. Allelúja.*

The just cried, and the Lord heard them: and delivered them out of all their troubles. *V. The Lord is nigh unto those who are troubled in heart, and the humble in spirit shall be saved.*

Alleluia, alleluia. *V. This is the true brotherhood that overcometh the wickedness of the world; it hath followed Christ, holding fast to the glorious heavenly kingdom. Alleluia.*

Gospel, Jesus coming down, from the Mass Sapientiam, page 1323.

Offertory. *Ps. 5, 12-13*

Gloriabúntur in te omnes, qui diligunt nomen tuum: quóniam tu, Dómine, benedices justo: Dómine, ut scuto bonæ voluntátis tuæ coronásti nos.

All they that love Thy name shall glory in Thee: for Thou, O Lord, wilt bless the just: O Lord, Thou hast crowned us with the shield of Thy good will.

Offertory Prayers, page 767.

Secret

MAY the loving prayers of Thy saints not be wanting to us, O Lord, to win us Thy gifts and ever to obtain us Thy pardon. Through our Lord.

SANCTORUM tuorum nobis, Dómine, pia non desit oratio: quæ et múnera nostra conciliet, et tuam nobis indulgentiam semper obtineat. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Weekdays, page 775.

Communion. Ps. 78, 2, 11

They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: according to the greatness of Thy arm take possession of the children of them that have been punished by death.

Posuerunt mortalia servorum tuorum, Dómine, escas volatilibus cæli, carnes sanctorum tuorum bestiis terræ: secundum magnitudinem brachii tui posside filios morte punitorum.

Postcommunion

MAY Thy people, we beseech Thee, O Lord, be protected by the privilege of participation in the heavenly banquet and by the prayer of the saints made in their behalf. Through our Lord.

PRÓTEGAT, quæsumus Dómine, pópulum tuum et participatio cælestis indulta convivii, et deprecatio collata sanctorum. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

*Sept. 28—St. Wenceslaus, Martyr (Red)**Semi-Double*

Mass, In virtute, page 1309, except:

Prayer

O GOD, Who, through the palm of martyrdom, didst transfer blessed Wenceslaus from an earthly principality to heavenly glory, keep us, by his prayers, from all adversity, and

DEUS, qui beatum Wenceslæum per martyrii palmam a terréno principatu ad cælestem glóriam transtulisti: ejus précibus nos ab omni adversitate custódi, et

ejusdem tribus gaudere con- grant us to rejoice in his fellow-
sortio. Per Dóminum. ship. Through our Lord.

Second Prayer, A cunctis, with its accompanying Secret and Postcommunion, page 827; third at the choice of the priest.

Sept. 29—The Dedication of St. Michael the Archangel, (White)

Double of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

BENEDÍCITE Dóminum, **B**LESS the Lord, all ye His
omnes Angeli ejus: po- angels: you that are
tentes virtúte, qui fácitis ver- mighty in strength, and exe-
um ejus, ad audiéndam vo- cute His word, harkening to
cem sermónem ejus. Ps. 102, the voice of His orders. Ps. 102,
Benedic, ánima mea, Dó- 1. Bless the Lord, O my soul:
mino: et ómnia, quæ intra and let all that is within me
ie sunt, nómini sancto ejus. bless His holy name. V. Glory.
Glória Patri.

Kyrie, page 761; Glória, page 762.

Prayer

DEUS, qui miro órdine, **O** god, Who dost in wonder-
Angélórum ministéria ful order dispose the min-
ominúmque dispéncias: con- istries of angels and men, mer-
cede propítius; ut, a quibus cifully grant that our lives be
bi ministrántibus in cælo fortified by those who continu-
mper assístitur, ab his in ally stand in Thy presence and
rra vita nostra muniátur. minister before Thee in heaven.
Per Dóminum. Through our Lord.

Lesson. Apoc. 1, 1-15

Léctio libri Apocalypsis Lesson from the Book of the
áti Joánnis Apóstoli. Apocalypse of blessed John the
Apostle.

IN DIEBUS illis: Significávit **I**N THOSE days: God signified
Deus quæ opórtet fieri the things which must
o, mittens per Angelum shortly come to pass, sending
um servo suo Joánni, qui by His angel to His servant
stimonium perhibuit verbo John, who hath given testi-
i, et testimonium Jesu mony to the word of God, and
risti, quacúmque vidit. the testimony of Jesus Christ,
átus qui legit, et audit what things soever he hath
rba prophetiæ hujus: et seen. Blessed is he that readeth
vat ea, quæ in ea scripta and heareth the words of this

prophecy, and keepeth those things which are written in it; for the time is at hand. John to the seven churches which are in Asia: Grace be unto you and peace from Him that is, and that was, and that is to come; and from the seven spirits which are before His throne; and from Jesus Christ, Who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, Who hath loved us, and washed us from our sins in His own blood.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia below.

Gradual. Ps. 102, 20, 1

Bless the Lord all ye His angels: you that are mighty in strength, that do His will. *V.* O my soul, bless thou the Lord: and all that is within me praise His holy name.

Alleluia, alleluia. *V.* Holy archangel Michael, defend us in battle: that we perish not in the dreadful judgment. Alleluia.

Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus. *V.* Bénedic, ánima mea, Dóminum, et ómnia interióra mea nomen sanctum ejus.

Allelúja, allelúja. *V.* Sancte Míchæl Archángele, defénde nos in prælio: ut non pereámus in treméndo judício. Allelúja.

Greater Alleluia

Alleluia, alleluia. *V.* Holy archangel Michael, defend us in battle, that we perish not in the dreadful judgment. Alleluia. *V.* The sea was shaken, and the earth trembled, when the archangel Michael descended from heaven. Alleluia.

Allelúja, allelúja. *V.* Sancte Míchæl Archángele, defénde nos in prælio: ut non pereámus in treméndo judício. Allelúja. *V.* Concússum est mare, et contrémuit terra, ubi Archángelus Míchæl descéndit de cælo. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-10

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time, the disciples came to Jesus, saying, **I**N ILLO témpore: Accessérunt discípoli ad Jesum,

dicentes: Quis, putas, major est in regno cælorum? Et advocans Jesus párvulum, stá-tuit eum in médio eórum, et dixit: Amen, dico vobis, nisi conversi fuéritis, et efficiámini sicut párvuli, non intrá-bitis in regnum cælorum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælorum. Et qui suscepérit unum párvulum talem in nómine meo, me súscipit. Qui autem scandalizáverit unum de pusillis istis, qui in me credunt, expedit ei, ut suspendátur mola asinária in collo ejus, et demergátur in profúndum maris. Væ mundo a scándalis. Necesse est enim ut véniant scándala: verúmtamen væ hómini illi, per quem scándalum venit. Si autem manus tua, vel pes tuus scandalizat te, abscíde eum, et prójice abs te: bonum tibi est ad vitam ingredi débilem, vel claudum, quam duas manus, vel duos pedes habéntem mitti in ignem ætérnum. Et si óculus tuus scandalizat te, érue eum, et prójice abs te: bonum tibi est cum uno óculo in vitam intráre, quam duos óculos habéntem mitti in gehénnam ignis. Vidéte ne contemnátis unum ex his pusillis: dico enim vobis, quia Angeli eórum in cælis semper vident faciém Patris mei, qui in cælis est.

in heaven always see the face

Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them, and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven: and he that shall receive one such little child in My name, receiveth Me; but he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals: for it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh. And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. See that you despise not one of these little ones; for I say to you, that their angels

of My Father Who is in heaven.

Creed, page 765.

Offertory. *Apoc. 8, 3, 4*

Stetit Angelus juxta aram templi, habens thuríbulum

An angel stood near the altar of the temple, having a golden

censer in his hand: and there was given to him much incense: and the smoke of the perfumes ascended before God, alleluia.

áureum in manu sua, et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei, allelúia.

Offertory Prayers, page 767.

Secret

WE OFFER Thee sacrifices of praise, O Lord, humbly praying that Thou be pleased to receive them, through the angelic intercession in our behalf, and grant that they may avail for our salvation. Through our Lord.

HÓSTIAS tibi, Dómine, laudis offerimus, suppliciter deprecántes: ut eásdem, angélico pro nobis interveniénte suffrágio, et placátus accípias, et ad salútem nostram provenire concédas. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Dan. 3, 58

All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all forever, alleluia.

Benedícite, omnes Angeli Dómini, Dóminum: hymnum dícite, et superexaltáte eum in sæcula.

Postcommunion

RELYING upon the intercession of blessed Michael, Thine archangel, O Lord, we Thy suppliants pray that what we perform with our lips we may attain with our hearts. Through our Lord.

BEÁTI Archángeli tui Michælis intercessióne suffúlti: supplices te, Dómine, deprecámur; ut, quod ore proséquimur, contingámus et mente. Per Dóminum.

Concluding Prayers, page 793.

Sept. 30—St. Jerome, Confessor, Doctor of the Church (White)

Double

Mass, In medio, page 1344, except:

Prayer

O GOD, Who didst vouchsafe to provide for Thy Church blessed Jerome, Thy confessor, a great Doctor for the expounding of the Sacred

DEUS, qui Ecclésiæ tuæ in exponéndissacris Scriptúris beátum Hierónymum Confessórem tuum, Dóctórem máximum providére dignátus

es: præsta, quæsumus; ut, Scriptures, grant, we beseech
 ejus suffragantibus méritis, Thee, that through his merits
 quod ore simul et ópere dó- we may be enabled, by Thine
 cuit, te adjuvante exercére assistance, to practise what
 valeámus. Per Dóminum. both by word and deed he hath
 taught us. Through our Lord.

Secret

DONIS cœlestibus da no-
 bis, quæsumus, Dómine,
 líbera tibi mente servire ut
 múnera quæ deférimus, inter-
 veniénte beáto Hierónymo
 Confessóre tuo, et medélam
 nobis operéntur, et glóriam.
 Per Dóminum.

BY THY heavenly gifts, O
 Lord, grant us, we pray,
 to serve Thee with untram-
 meled minds, that the offerings
 we bring may, by the interces-
 sion of blessed Jerome, Thy
 confessor, effect our healing
 and our glory. Through our
 Lord.

Postcommunion

REPLÉTI alimónia cœlesti,
 quæsumus, Dómine:
 ut, interveniénte beáto Hier-
 ónymo Confessóre tuo, miser-
 icórdiæ tuæ grátiam cónse-
 qui mereámur. Per Dóminum.

FILLED with heavenly nour-
 ishment, we pray Thee, O
 Lord, that, by the intercession
 of blessed Jerome, Thy confes-
 sor, we may be found worthy to
 obtain the favor of Thy mercy.
 Through our Lord.

Oct. 1—*St. Remigius, Bishop, Confessor (White)*

Simple

Mass, Statuit ei, page 1337; Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; thrd at the choice of the priest, pages 1494-1500.

Oct. 2—*Feast of the Holy Guardian Angels (White)*

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

BENEDÍCITE Dóminum,
 omnes Angeli ejus:
 poténtes virtúte, qui fáctis
 verbum ejus, ad audiéndam
 vocem b̄rmónum ejus. Ps.
 102, 1. Bénedic, ánima mea,
 Dómino: et ómnia, quæ intra
 me sunt, nómini sancto ejus.
 V. Glória Patri.

BLESS the Lord, all ye His
 angels: you that are
 mighty in strength, and exe-
 cute His word, harkening to the
 voice of His orders. Ps. 102, 1.
 Bless the Lord, O my soul; and
 let all that is within me praise
 His holy name. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who in Thine ineffable providence dost vouchsafe to send Thine angels to watch over us, grant to Thy suppliants to be continually defended by their protection and to share their companionship in eternity. Through our Lord.

DEUS, qui ineffabili providéntia sanctos Angelos tuos ad nostram custódiam mittere dignáris: largíre supplicibus tuis; et eórum semper protectióne deféndi et æténa societáte gaudére. Per Dóminum.

Lesson. Ex. 23, 20-23

Lesson from the Book of Exodus. Lécitio libri Exodi.

THUS saith the Lord God, Behold I will send My angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned, for he will not forgive when thou hast sinned, and My name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to Thy enemies, and will afflict them that afflict thee: and My angel shall go before thee.

HÆC dicit Dóminus Deus: Ecce ego mittam Angelum meum qui præcedat te, et custódiat in via, et introducat in locum, quem parávi. Obsérva eum, et audi vocem ejus, nec contemnéndum putes: quia non dimittet cum peccáveris, et est nomen meum in illo. Quod si audieris vocem ejus, et féceris ómnia, quæ loquor, inimícus ero inimícis tuis, et affligam affligéntes te: præcedétque te Angelus meus.

In Votive Masses from Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia and Verses found after the Tract.

Gradual. Ps. 90, 11, 12

God hath given His angels charge over thee, to keep thee in all thy ways. *V.* In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Angelis suis Deus mandávit de te, ut custódiánt te in ómnibus viis tuis. *V.* In mánibus portábunt te, ne umquam offéndas ad lápidem pedem tuum.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 102, 21. Bless the Lord, all ye His angels. Allelúja, allelúja. *V.* Ps. 102, 21. Benedícite Dómino,

omnes virtutes ejus: ministri hosts: you ministers of His who
ejus, qui facitis voluntatem do His will. Alleluia.
ejus. Alleluja.

Tract. Ps. 102, 20.

Benedicite Dóminum, omnes Angeli ejus: potentes virtute qui facitis verbum ejus. *Y. Ps. 102, 21, 22.* Benedicite Dómino, omnes virtutes ejus: ministri ejus, qui facitis voluntatem ejus. *Y. Benedicite Dómino, omnia ópera ejus: in omni loco dominatiónis ejus, benedic, ánima mea, Dómino.*

Bless the Lord, all Ye His angels: you that are mighty in strength and execute His word. *Y. Ps. 102, 21, 22.* Bless the Lord, all ye His hosts: you ministers of His who do His will. *Y. Bless the Lord, all ye His works: in every place in His dominion, O my soul, bless thou the Lord.*

Greater Alleluia

Alleluja, alleluja. *Y. Ps. 137, 1, 2.* In conspectu Angelórum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nómini tuo. Alleluja. *Y. Matt. 28, 2.* Angelus Dómini descendit de cælo, et accedens revolvit lápidem, et sedebat super eum. Alleluja.

Alleluia, alleluia. *Ps. 137, 1, 2.* I will sing praise to Thee in the sight of the angels: I will worship toward Thy holy temple, and I will give glory to Thy name. Alleluia. *Y. Matt. 28, 2.* An angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. Alleluia.

Munda Cor Meum, page 763.

Gospel, The disciples came to Jesus, page 1214, as on the feast of St. Michael, Sept. 29.

Creed, page 765.

Offertory. Ps. 102, 20, 21

Benedicite Dóminum, omnes Angeli ejus: ministri ejus, qui facitis verbum ejus, ad audiendam vocem sermonum ejus.

Bless the Lord, all ye his angels: you ministers of His who execute His word, harkening to the voice of His orders.

Offertory Prayers, page 767.

Secret

SÚSCİPE, Dómine, múnera, quæ pro sanctórum Angelórum tuórum veneratióne deférimus: et concéde propitius; ut perpétuis eórum præsidíis a præsentibus periculis

RECİVE the gifts, O Lord, which we bring in veneration of Thy holy angels, and mercifully grant that we be delivered by their perpetual guard from the perils of this

life and at last attain unto life liberémur et ad vitam per-
everlasting. Through our Lord. veniámus ætérnam. Per Dó-
minum.

Preface for Weekdays, page 775.

Communion. Dan. 3, 58

All ye angels of the Lord, Benedícite, omnes Angeli
bless the Lord: sing a hymn, Dómini, Dóminum: hymnum
and exalt Him above all for- dícite et super-exaltáte eum
ever. in sæcula.

Postcommunion

WE HAVE received, O Lord, **S**ÚMPSIMUS, Dómine, div-
the divine mysteries, re- ína mystéria, sanctorum
joicing in the festivity of Thy Angelorum tuorum festivitáte
holy angels; we pray that we lætántes: quæsumus: ut eor-
be continually delivered by um protectióne ab hostium
their protection from the júgiter liberémur insidiis et
snares of our enemies and for- contra ómnia adversa muniá-
tified against all adverse pow- mur. Per Dóminum.
ers. Through our Lord.

Concluding Prayers, page 793.

Oct. 3—St. Teresa of the Infant Jesus (The "Little Flower"), Virgin (White)

Double

The Beginning of Mass, page 756.

Introit. Cant. 4, 8, 9

COME from Libanus, my **V**ENI de Libano, sponsa
spouse, come from Liba- mea, veni de Libano,
nus, come: Thou hast wounded veni: vulnerásti cor meum,
my heart, my sister, my spouse: soror mea sponsa, vulnerásti
Thou hast wounded my heart. cor meum. *Ps. 112, 1.* Lau-
Ps. 112, 1. Praise the Lord, ye dáte, púeri, Dóminum: lau-
children: Praise ye the name of dáte nomen Dómini. *V.*
the Lord. *V.* Glory. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O LORD, Who hast said: Un- **D**ÓMINE, qui dixisti: Nisi
less ye become as little efficiámmini sicut párvuli,
children, ye shall not enter into non intrábitis in regnum cæ-
the kingdom of heaven, grant lorum: da nobis, quæsumus;
unto us, we beseech Thee, so to ita beátæ Teresiæ Virginis in
follow the footsteps of blessed humilitáte et simplicitáte

cordis vestigia sectári, ut præmia consequámur æterna. Qui vivis.

Teresa, virgin, in lowliness and simplicity of heart that we may gain everlasting rewards. Who livest.

Lesson. Is. 66, 12-14

Léctio Isaïæ Prophætæ.

Lesson from Isaias the Prophet.

Hæc dicit Dóminus: Ecce ego declinábo super eam quasi flúvium pacis, et quasi torrémentem inundántem glóriam géntium, quam sugétis: ad úbera portabímmini, et super génua blandiéntur vobis. Quómodo si cui mater blandiátur, ita ego consolábor vos, et in Jerúsalem consolabímmini. Vidébitis, et gaudébit cor vestrum, et ossa vestra quasi herba germinábunt, et cognoscétur manus Dómini servis ejus.

FOR thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the gentiles, which you shall suck; you shall be carried at the breasts, and upon the knees they shall caress you. As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem. You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to His servants.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Matt. 11, 25

Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus, et prudéntibus, et revelásti ea párvulis *V. Ps. 70, 5.* Dómine, spes mea a juventúte mea.

I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them to little ones. *V. Ps. 70, 5.* My hope, O Lord, from my youth.

Lesser Alleluia

Allelúja, allelúja. *V. Ecclus. 39, 17-19.* Quasi rosa plantáta super rivos aquárum fructificáte: quasi Líbanus odórem suavitátis habéte: floréte flores, quasi lílium, et date odórem, et frondéte in grátiam, et collaudáte cánticum, et benedicíte Dóminum in opéribus suis. Allelúja.

Alleluia, alleluia. *V. Ecclus. 39, 17-19.* Bud forth as the rose planted by the brooks of waters. Give ye a sweet odor as Libanus. Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in His works. Alleluia.

Tract. Cant. 2, 11, 12

For winter is now past, the rain is over and gone. *V.* The flowers have appeared in our land: The time of pruning is come: The voice of the turtle is heard in our land. *V. Jer. 31, 3.* I have loved Thee with an everlasting love: Therefore have I drawn thee, taking pity on thee.

Jam hiems tránsiit, imber ábliit, et recéssit. V. Flores aparuerunt in terra nostra, tempus putatiónis advénit: vox túrturis audita est in terra nostra. V. Jer. 31, 3. In caritate perpétua diléxi te: ideo attráxi te, míserans tui.

Greater Alleluia

Alleluia, alleluia. *Ecclus. 39, 17-19.* Bud forth as the rose planted by the brooks of waters. Give ye a sweet odor as Libanus. Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in His works. Alleluia. *Ps. 33, 9; 99, 5.* O taste and see that the Lord is sweet: His mercy endureth forever. Alleluia.

Allelúja, allelúja. *V. Ecclus. 39, 17-19.* Quasi rosa plantáta super rivos aquárum fructificáte: quasi Líbanus odórem suavitátis habéte: floréte flores, quasi lílium, et date odórem, et frondéte in grátiam, et collaudáte cánticum, et benedicite Dóminum in opéribus suis. Allelúja. *V. Ps. 33, 9; 99, 5.* Gustáte, et vidéte quóniam suávis est Dóminus: in ætérnum misericórdia ejus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time, the disciples came to Jesus saying: Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them and said: Amen I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno cælórum? Et ádvocans Jesus párvulum, stáuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælórum.

Offertory. Luke 1, 46-48, 49

Magnificat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo: quia respéxit humilitátem ancillæ suæ: fecit mihi magna qui potens est.

My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid: He that is mighty hath done great things to me.

Offertory Prayers, page 767.

Secret

SACRIFICIUM nostrum tibi, Dómine, quæsumus, beátæ Therésia Virginis tuæ precátio sancta conciliet: ut in cujus honóre solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

WE BESEECH Thee, O Lord, that the holy intercession of blessed Teresa, Thy virgin, may make our sacrifice agreeable to Thee, so that it may be made acceptable by the merits of her in whose honor it is solemnly offered. Through our Lord.

Preface for Weekdays, page 775.

Communion. Deut. 32, 10, 12

Circumdúxit eam, et dócuit: et custodívit quasi pupíllam óculi sui. Sicut áquila expándit alas suas, et assúmpsit eam, atque portávit in húmeris suis Dóminus solus dux ejus fuit.

He led her about and taught her: and He kept her as the apple of His eye. As the eagle, He spread His wings and hath taken her, and carried her on His shoulders. The Lord alone was her leader.

Postcommunion

ILLO nos, Dómine, amóris igne cæléste mystérium inflámmet quo beáta Therésia Virgo tua se tibi pro homínibus caritátis víctimam devóvit. Per Dóminum.

MAY the heavenly mystery, O Lord, enkindle in us that fire of love, whereby the blessed Teresa, Thy virgin, offered herself to Thee as a victim of charity for men. Through our Lord.

Concluding Prayers, page 793.

Oct. 4—*St. Francis of Assisi, Confessor (White)*

Double Major

Mass as on the feast of the Stigmata, Sept. 17, page 1200, except:

Prayer

O GOD, Who, by the merits of blessed Francis, didst increase Thy Church by bringing forth a new progeny, grant us to imitate him in despising earthly things and ever to rejoice in partaking of heavenly gifts. Through our Lord.

DEUS, qui Ecclesiám tuam, beáti Francisci méritis fœtu novæ prolis amplificas: tribue nobis: ex ejus imitatioñe, terréna despícere, et celéstium donórum semper participatioñe gaudére. Per Dóminum.

Gospel Jesus answered and said, as on the feast of St. Paul, Hermit, January 19, page 865.

Secret

SANCTIFY, O Lord, the gifts dedicated to Thee, and, by the intercession of blessed Francis, cleanse us from all stain of sin. Through our Lord.

MÚNERA tibi, Dómine, dicata sanctifica: et, intercedénte beáto Francíscó, ab omni nos culpárum labe purifica. Per Dóminum.

Postcommunion

MAY heavenly grace, we beseech Thee, O Lord, enlarge Thy Church which Thou wast pleased to enlighten by the glorious merits and examples of blessed Francis, Thy confessor. Through our Lord.

ECCLESIÁM tuam, quæsumus, Dómine, grátia celéstis amplificet: quam beáti Francisci Confessóris tui illumináre voluísti gloriósis méritis, et exémplis. Per Dóminum.

Oct. 5—**St. Placidus and His Companions, Martyrs**
(Red)

Simple

Mass Salus autem, page 1325, except:

Prayer O God, Who dost permit us, from the Mass Intret, page 1317, with the corresponding Secret and Postcommunion. Second Prayer A cunctis, page 827, with the accompanying Secret and Postcommunion; third at the choice of the priest, pages 1494-1500.

Oct. 6—**St. Bruno, Confessor** (White)

Double

Mass, Os justi, page 1349, except:

Prayer

WE BESEECH Thee, O Lord, that we may be assisted by the prayers of St. Bruno, Thy confessor, that we, who

SANCTI Brunónis Confessóris tui, quæsumus, Dómine, intercessióñibus adjuvémur: ut, qui majestátem

tuam gráviter delinquendo have grievously offended Thy
offéndimus, ejus méritis et majesty by sin, may obtain the
précibus, nostrórum delictó- forgiveness of our offenses
rum véniam consequámur. through his merits and prayers.
Per Dóminum. Through our Lord.

Postcommunion is from the Mass Justus ut palma, page 1355.

Oct. 7—The Most Holy Rosary of the B. V. M.

(White)

Double of the Second Class

St. Mark, Pope, Confessor (White)

Simple

Ssts. Sergius, Bacchus, Marcellus, and Apuleius,

Martyrs

Simple

The Beginning of Mass, page 756.

Introit

GAUDEÁMUS omnes in Dó-
mino, diem festum cel-
ebrántes sub honóre beátæ
Mariæ Virginis: de cujus so-
lemnitate gaudent Angeli, et
colláudant Fílium Dei. Ps.
44, 2. Eructávit cor meum
verbum bonum: dico ego
ópera mea Regi. *V.* Glória Pa-
tri.

LET us all rejoice in the
Lord, keeping a feast-
day in honor of the Blessed
Virgin Mary, for whose cele-
bration the angels rejoice and
unite in praising the Son of
God. Ps. 44, 2. My heart hath
uttered a good word: I speak
my works to the King. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, cujus Unigenitus
per vitam, mortem et
resurrectiónem suam nobis
salútis æternæ præmia com-
parávit: concéde, quæsumus;
ut, hæc mystéria sanctíssimo
beátæ Mariæ Virginis Rosário
recoléntes, et imitémur quod
cóntinent, et quod promít-
tunt, assequámur. Per eúm-
dem Dóminum.

O god, Whose only-begotten
Son, by His life, death,
and resurrection hath pur-
chased for us the rewards of
eternal life: grant, we beseech
Thee, that, meditating on the
mysteries of the most holy
Rosary of the Blessed Virgin
Mary, we may imitate what
they contain and obtain what
they promise. Through the
same.

*In low Masses a commemoration of St. Mark and of the Holy
Martyrs as follows:*

Of St. Mark.

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Mark, Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

Of the Holy Martyrs.

Prayer

MAY the blessed merits of Thy holy martyrs, Sergius, Bacchus, Marcellus, and Apuleius, bide with us, O Lord, and make us ever fervent in Thy love. Through our Lord.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Marcum Summum Pontificem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

SANCTORUM Mátyrum tuorum nos, Dómine, Sérgii, Bacchi, Marcélli et Apuléii beáta mérita prosequántur: et tuo semper faciánt amóre fervéntes. Per Dóminum.

Lesson. Prov. 8, 22, 24, 32, 35

Lesson from the book of *Lectio libri Sapientíæ.*
Wisdom.

THE Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates; and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

DÓMINUS possédit me in initio viárum suárum, ántequam quidquam fáceret a princípío. Ab ætérno ordinátus sum, et ex antíquis ántequam terra fieret. Nondum erant abyssi, et ego jam concépta eram. Nunc ergo, filii, audite me: Beáti, qui custódiunt vias meas. Audite disciplinam, et estóte sapléntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotidie, et observat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

Gradual. Ps. 44, 5, 11, 12

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. *V.* Hear, O daughter,

Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter dextera tua. *V.* Audi, filía et vide, et

inclina aurem tuam, quia and see, and incline thine ear;
concupivit Rex speciem tuam. for the King hath desired thy beauty.

Allelúja, allelúja. *V.* Solém-
nitas gloriósæ Virginis Mariæ
ex sémine Abrahæ, orta de
tribu Juda, clara ex stirpe
David. Allelúja.

Alleluia, alleluia. *V.* The
solemnity of the glorious Vir-
gin Mary, of the seed of Abra-
ham, sprung from the tribe of
Juda, of the noble line of Da-
vid. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ Sequéntia sancti Evan-
gélii secúndum Lucam.

IN ILLO témpore: Missus est
Angelus Gábríel a Deo
in civitátem Galilææ, cui no-
men Náza-reth, ad vírginem
desponsátam viro, cui nomen
erat Joseph, de domo David,
et nomen vírginis Mariæ. Et
ingréssus Angelus ad eam,
dixit; Ave, grátia plena: Dó-
minus tecum: benedícta tu in
mulieribus. Quæ cum audís-
set, turbáta est in sermóne
ejus, et cogitábat qualis esset
ista salutátio. Et ait Angelus
ei: Ne timeas, Mariá, inven-
isti enim grátiam apud Deum:
ecce concíples in útero, et pá-
ries filium, et vocábis nomen
ejus Jesum. Hic erit magnus,
et Fílius Altíssimi vocábitur,
et dabit illi Dóminus Deus
sedem David patris ejus: et
regnábit in domo Jacob in
ætérnum, et regni ejus non
erit finis. Dixit autem Mariá
ad Angelum: Quómodo fiet
istud, quóniam virum non
cognósko? Et respóndens An-
gelus, dixit ei: Spíritus sanc-
tus supervéniet in te, et vir-
tus Altíssimi abumbrábit tibi.
Ideóque et quod nascétur ex
te Sanctum, vocábitur Fílius
Dei. Et ecce Elisabéth cogná-

✠ Continuation of the holy
Gospel according to St. Luke.

AT THAT time: the angel
Gabriel was sent from
God into a city of Galilee,
called Nazareth, to a virgin
espoused to a man whose name
was Joseph, of the house of
David; and the virgin's name
was Mary. And the angel being
come in, said unto her: Hail,
full of grace, the Lord is with
thee; blessed art thou among
women. Who having heard,
was troubled at his saying, and
thought with herself what
manner of salutation this
should be. And the angel said
to her, Fear not, Mary, for thou
hast found grace with God.
Behold thou shalt conceive in
thy womb, and shalt bring
forth a son; and thou shalt call
His name Jesus. He shall be
great, and shall be called the
Son of the Most High, and the
Lord God shall give unto Him
the throne of David His father;
and He shall reign in the house
of Jacob forever. And of His
kingdom there shall be no end.
And Mary said to the angel,
How shall this be done, because
I know not man? And the angel
answering said to her, The
Holy Ghost shall come upon

thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

Creed, page 765.

Offertory. Ecclus. 24, 25, 39, 17

In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Like a rose planted on the rivers I have borne fruit.

In me grátia omnis viæ et veritátis, in me omnis spes vitæ et virtútis: ego quasi rosa plantáta super rivos aquárum fructificávi.

Offertory Prayers, page 767.

Secret

GRANT US, we beseech Thee, O Lord, to be fittingly prepared for the offering of these gifts, and, through the mysteries of the most holy Rosary, so to meditate upon the life, passion, and glory of Thine only-begotten Son, that we may become worthy of His promises. Who with Thee.

EAC NOS QUÆSUMUS, DÓMINE, his munéribus offeréndis conveniénter aptári: et per sacratissimi Rosárii mystéria sic vitam, passióem, et glóriam Unigéniti tui recólere; ut ejus digni promissionibus efficiámur: Qui tecum.

In low Masses commemoration of St. Mark and of the Holy Martyrs, as follows:

Of St. Mark.

Secret

IN THY loving kindness we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

OBLÁTIS munéribus, QUÆSUMUS DÓMINE, Ecclesiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Of the Holy Martyrs.

Secret

MAY this sacrifice that is about to be offered cause

MAJESTÁTEM tuam nobis, Dómine, QUÆSUMUS,

hæc hóstia reddat immolánda Thy majesty to be appeased
placátam, tuórum digna pos- toward us, O Lord, by the
tulatióne Sanctórum. Per worthy prayer of Thy saints.
Dóminum. Through our Lord.

Preface No. 13, page 816

Communion. *Ecclus. 39, 19*

Floréte flores quasi lili-
um, et date odórem, et frondéte in
grátiam, collaudáte cánticum
et benedicíte. Dóminum in
opéribus suis.

Send forth flowers, as the
lily, and yield a smell, and
bring forth leaves in grace, and
praise with canticles, and bless
the Lord in His works.

Postcommunion

SANCTÍSSIMÆ Genitricis
tuæ, cujus Rosárium
celebrámus, quæsumus Dómi-
ne, précibus adjuvémur: ut et
mysteriórum, quæ cólimus,
virtus percipiátur; et sacra-
mentórum, quæ sumpsimus,
obtinéatur efféctus: Qui vivis.

MAY we be assisted, we be-
seech Thee, O Lord, by
the prayers of Thy most holy
Mother, whose Rosary we cele-
brate, that the virtue of the
mysteries we adore may be
shared and the effect of the
sacraments we have received
may be obtained. Who livest.

*In low Masses commemorations of St. Mark and the Holy
Martyrs are as follows:*

Of St. Mark.

Postcommunion

REFFECTIÓNE sancta enu-
tritam gubérna, quæ-
sumus Dómine, tuam placá-
tus Ecclésiám: ut poténti
moderatióne directá, et in-
creménta libertátis accípiat
et in religiónis integritáte
persístat. Per Dóminum.

SINCE Thy Church has been
nourished by the sacred
repat, govern her in Thy
clemency, we beseech Thee, O
Lord, so that under the guid-
ance of Thy mighty rule she
may enjoy greater freedom and
abiding integrity of religion.
Through our Lord.

Of the Holy Martyrs.

Postcommunion

SACRAMÉNTIS, Dómine, mu-
niámur accéptis, et
sanctórum Mátyrum tuó-
rum Sérgii, Bacchi, Marcélli
et Apuléii intercessióne, con-
tra omnes nequítias irruéntes,
armis cæléstibus protegámur.
Per Dóminum.

MAY we be fortified, O Lord,
by the reception of Thy
sacraments, and protected,
through the intercession of
Thy holy martyrs, Sergius,
Bacchus, Marcellus, and Apu-
leius, by heavenly armor
against all the malice that as-
salleth us. Through our Lord.

Concluding Prayers, page 793.

Oct. 8—~~St.~~ Bridget, Widow (White)

Double

Mass, Cognovi, page 1383, except:

Prayer

O LORD, our God, Who through Thine only-begotten Son, didst reveal heavenly secrets to blessed Bridget, grant us, Thy servants, by her kind intercession, to rejoice and be glad in the revelation of Thine eternal glory. Through the same.

DÓMINE, Deus noster, qui beátæ Brigittæ per Filium tuum unigénitum secréta cæléstia revelásti: ipsius pia intercessióne da nobis fámulis tuis; in revelatióne sempitérnæ glóriæ tuæ gaudére lætántes. Per eúndem Dóminum.

Epistle, Honor widows, found at the end of the Mass Cognovi, page 1388.

Oct. 9—St. John Leonard, Confessor (White)

Double

The Beginning of Mass, page 756.

Introit

BY THE words of the Lord are His works: the sun giving light hath looked upon all things, and full of the glory of the Lord is His work. *Ps. 95, 1.* O sing unto the Lord a new song: sing unto the Lord, all the earth. *V.* Glory.

In sermónibus Dómini ópera ejus: sol illúminans per ómnia respéxit, et glória Dómini plenum est opus ejus. *Ps. 95, 1* Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O gon, Who for the propagation of the Faith among the people wast pleased in a wondrous manner to stir up blessed John, Thy confessor: and Who, through him, didst

Deus, qui beátum Joán-nem Confessórem tuum ad fidem in géntibus propagándam mirabiliter excitáre dignátus es, ac per eum in erudiéndis fidélibus

novam in Ecclesia tua familiam congregasti: da nobis famulis tuis; ita ejus institutis proficere, ut premia consequamur aeterna. Per Dominum.

in Thy Church gather together a new Society for the instruction of the faithful: do Thou grant unto us Thy servants, that we may so profit by his teaching, as to attain unto the everlasting rewards. Through our Lord.

Commemoration of Sts. Dionysius, Rusticus, and Eleutherius.

Prayer

Deus, qui hodierna die beatum Dionysium, Martyrem tuum atque Pontificem, virtute constantiae in passione roborasti, quique illi, ad praedicandum gentibus gloriam tuam, Rusticum et Eleutherium sociare dignatus es: tribue nobis, quaesumus; eorum imitatione pro amore tuo prospera mundi despiciere, et nulla ejus adversa formidare. Per Dominum.

O God, Who on this day didst strengthen blessed Dionysius, Thy martyr, with the virtue of fortitude in his suffering, and didst vouchsafe to join with him Rusticus and Eleutherius to preach Thy glory to the nations, grant us, we beseech Thee, to imitate them in contemning the prosperity of the world for the sake of Thy love, and to fear none of its adversity. Through our Lord.

Epistle. 2 Cor. 4, 1-6, 15-18

Fratres: Habentes administrationem juxta quod misericordiam consecuti sumus, non deficimus, sed abdicamus occulta decoris, non ambulantes in astutia, neque adulterantes verbum Dei, sed in manifestatione veritatis commendantes nosmetipsos ad omnem conscientiam hominum coram Deo. Quod si etiam operum est Evangelium nostrum: in illis, qui pereunt, est operum: in quibus Deus hujus saeculi excæ-

BRETHREN. Seeing we have this ministration, according as we have obtained mercy, we faint not, but renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. And if our Gospel be also hid; it is hid to them that are lost: in whom the God of this world hath blinded the minds of unbelievers, that the light of the

Gospel of the glory of Christ, Who is the image of God, should not shine unto them. For we preach not ourselves, but Jesus Christ our Lord: and ourselves your servants through Jesus. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. For all things are for your sakes: that the grace, abounding through many, may abound in thanksgiving unto the glory of God. For which cause we faint not; but though our outward man be corrupted, yet the inward man is renewed day by day. For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal: but the things which are not seen, are eternal.

cávit mentes infidélium, ut non fúlgeat illis illuminátio Evangélii glóriæ Christi, qui est imágo Dei. Non enim nosmetipsos prædicámus, sed Jesum Christum Dóminum nostrum: nos autem servos vestros per Jesum: quóniam Deus, qui dixit de ténebris lucem splendescere, ipse illúxit in córdibus nostris ad illuminatióem sciéntiæ claritátis Dei, in fácie Christi Jesu. Omnia enim propter vos: ut grátia abúndans, per multos in gratiárum actiône, abúndet in glóriam Dei. Propter quod non defícimus: sed licet is, qui foris est, noster homo corrumpátur: tamen is, qui intus est, renovátur de die in diem. Id enim, quod in præsénti est momentáneum et leve tribulatióis nostræ, supra modum in sublimitáte ætérnum glóriæ pondus operátur in nobis, non contemplántibus nobis quæ vidéntur, sed quæ non vidéntur. Quæ enim videntur, temporália sunt: quæ autem non vidéntur, ætérna sunt.

Gradual. Ps. 72, 21; 68

MY HEART hath been inflamed and my loins have been changed: the zeal of Thy house hath eaten me up. *V. Is. 49, 2.* He hath made my mouth like unto a sharp sword: in the shadow of His hand hath He protected me, and made me as a chosen shaft. Alleluia, alleluia. *V. Ps. 70, 7.*

Inflammátum est cor meum et renes mei commutáti sunt: zelus domus tuæ comédit me. *V. Isai. 49, 2.* Pósuit os meum quasi gládium acútum: in umbra manus suæ protéxit me, et pósuit me sicut sagíttam eléctam. Allelúja, allelúja. *V. Ps. 70, 7.* Tamquam prodígium factus

sum multis: et tu adjutor I am become to many as a
fortis. Allelúja. wonder: but Thou art a strong
helper. Alleluia.

After Septuagesima in place of alleluia and verse add:

Tract

Quoniam tristatus sum in ex- **I** AM grieved in my exercise:
ercitatione mea: et and am troubled at the
conturbatus sum a voce voice of the enemy, and at the
inimici et a tribulatione pec- tribulation of the sinner.
catoris. *V.* Quoniam declina- *V.* For they have cast iniquities
verunt in me iniquitates: et upon me: and in wrath they
in ira molesti erant mihi. were troublesome to me.
V. Ego autem ad Deum cla- *V.* But I have cried to God:
mavi: et Dominus salvabit and the Lord will save me.
me.

In Paschal-time omit Gradual and say instead:

Allelúja, allelúja. *V.* Ps. 51. Alleluia, alleluia. *V.* Ps. 51,
10. Sicut olíva fructífera in 10. As a fruitful olive tree in
domo Dei, sperávi in miseri- the house of God, I have hoped
córdia Dei in ætérnum: et in in the mercy of God forever,
sæculum sæculi. Allelúja. yea forever and ever. Alleluia.
V. Ps. 61, 8. In Deo salutáre *V.* Ps. 61, 8. In God is my sal-
meum et glória mea: Deus vation and my glory: He is the
auxilii mei, et spes mea in God of my help, and my hope is
Deo est. Allelúja. in God. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 10, 1-9

✠ Sequéntia sancti Evan-
gélíi secúndum Lucam

In illo témpore: Designá-
vit Dóminus et álios
septuaginta duos: et misit
illos binos ante faciém suam
in omnem civitátem et locum
quo erat ipse ventúrus. Et
dicébat illis: Messis quidem
multa, operárii autem pauci.
Rogáte ergo dómínium messis
ut mittat operários in mes-

✠ Continuation of the holy
Gospel according to St. Luke

AT THAT time, The Lord
appointed also other
seventy-two; and He sent them
two and two before His face
into every city and place
whither He Himself was to
come. And He said to them,
The harvest indeed is great,
but the laborers are few: pray
ye therefore the Lord of the

harvest, that He send laborers into His harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein; and say to them, The kingdom of God is come nigh unto you.

sem suam. *Ite: ecce ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram, neque calceamenta: et neminem per viam salutaveritis. In quamcunque domum intraveritis, primum dicite: Pax huic domui: et si ibi fuerit filius pacis, requiescat super illum pax vestra: sin autem, ad vos revertetur. In eadem autem domo manete, edentes et bibentes quæ apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quamcunque civitatem intraveritis et susceperint vos, manducate quæ apponuntur vobis: et curate infirmos qui in illa sunt, et dicite illis: Appropinquavit in vos regnum Dei.*

Offertory. Col. 1, 25

I AM made a minister of Christ according to the dispensation of God, which is given to me, that I may fulfil the word of the Lord. (*P. T. Alleluia.*)

QHRISTI factus sum ego minister secundum dispensationem Dei, quæ data est mihi, ut impleam verbum Domini. (*T. P. Alleluja.*)

Offertory Prayers, page 767.

Secret

RECEIVE, O Lord, the clean oblation of this salutary sacrifice: and, by the intercession of blessed John, Thy confessor, grant that everywhere among the nations it may fittingly be offered up. Through our Lord.

Suscipe, Domine, oblationem mundam salutaris hostiæ: et præsta; ut, intercedente beato Joanne Confessore tuo, ubique gentium jûgiter offeratur. Per Dóminum.

Commemoration of Sts. Dionysius, Rusticus, and Eleuthertus.

Secret

OBLATA tibi, Dómine, mú-
nera pópuli tui, pro tuó-
rum honóre Sanctórum, sú-
cipe propítius, quæsumus: et
eórum nos intercessióne san-
ctifica. Per Dóminum.

GRACIOUSLY receive, O Lord,
the gifts of Thy people in
honor of Thy saints, and sanc-
tify us by their intercession.
Through our Lord.

Preface for Weekdays, page 775.

Communion

QUÆ mihi fuérunt lucra,
hæc arbitrátus sum
propter Christum detrimén-
ta. (T. P. Allelúja.)

THE things that were gain
to me, the same I count-
ed loss for Christ. (P. T. Alle-
luia.)

Postcommunion

Pretiósi córporis, et sán-
guinis tui sacris refécti
mystériis, Dómine, adprecá-
mur: ut beáti Joánnis Con-
fessóris tui exémplo, studeá-
mus confitéri quod crédidit,
et ópere exercére quod dó-
cuit: Qui vivis.

REFRESHED by the sacred
mysteries of Thy precious
body and blood, we beseech
Thee, O Lord, that, following
the example of blessed John,
Thy confessor, we may set our-
selves to profess that which he
believed, and in our actions to
put into practice that which he
taught. Who livest.

Commemoration of Sts. Dionysius, Rusticus, and Eleutherius.

Postcommunion

SUMPTIS, Dómine, sacra-
méntis, quæsumus: ut,
intercedéntibus beátis Mar-
týribus tuis Dionýsio, Rústico
et Eleuthério, ad redemptiónis

WHO have received Thy
sacraments, O Lord,
pray that, by the intercession
of Thy blessed Martyrs, Diony-
sius, Rusticus, and Eleuthe-

1230f OCT. 9—STS. DIONYSIUS, RUSTICUS, ELEUTHERIUS

rius, we may be profited unto æternæ proficiamus augmen-
the increase of our everlasting tum. Per Dóminum.
redemption. Through our Lord.

Concluding Prayers, page 793.

The Same Day

Sts. Dionysius, Rusticus and Eleutherius

Martyrs (*Red*)

Semi-double

The Beginning of Mass, page 756.

Introit from the Mass, Sapientiam, page 1321.

Kyrie, page 761; Gloria, page 762.

Prayer

O god, Who on this day didst strengthen blessed Dionysius, Thy martyr, with the virtue of fortitude in his suffering, and didst vouchsafe to join with him Rusticus and Eleutherius to preach Thy glory to the nations, grant us, we beseech Thee, to imitate them in condemning the prosperity of the world for the sake of Thy love, and to fear none of its adversity. Through our Lord.

Deus, qui hodiérna die beátum Dionysium, Mártýrem tuum atque Pontificem, virtúte constantiæ in passióne roborásti, quique illi, ad prædicándum: géntibus glóriam tuam, Rústicum et Eleuthérium sociáre dignátus es: tribue nobis, quæsumus; eórum imitatióne, pro amóre tuo próspéra mundi despicere, et nulla ejus adversa formidáre. Per Dóminum.

Second Prayer A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Lesson. Acts 17, 22-34

Lesson from the Acts of the Apostles.

Lectio Actuum Apostólorum.

IN THOSE days, Paul standing in the midst of the Areo-

IN DIÉBUS illis: Stans Paulus in médio Areópagi.

ait: Viri Athenienses, per omnia quasi superstitiosiores vos video. Præteriens enim, et videns simulacra vestra, inveni et aram, in qua scriptum erat: Ignoto Deo. Quod ergo ignorantes colitis, hoc ego annuntio vobis. Deus, qui fecit mundum, et omnia, quæ in eo sunt, hic cæli et terræ cum sit Dominus, non in manufactis templis habitat, nec manibus humanis colitur, indigens aliquo, cum ipse det omnibus vitam, et inspirationem, et omnia: fecitque ex uno omne genus hominum inhabitare super universam faciem terræ, definiens statuta tempora, et terminos habitationis eorum, quærere Deum, si forte attraherent eum, aut inveniant, quamvis non longe sit ab unoquoque nostrum. In ipso enim vivimus, et movemur et sumus: sicut et quidam vestrorum poetarum dixerunt: Ipsius enim et genus sumus. Genus ergo cum simus Dei, non debemus æstimare auro, aut argento, aut lapidi, sculpturæ artis, et cogitationis hominis, Divinum esse simile. Et tempora quidem hujus, ignorantia despiciens Deus, nunc annuntiat hominibus ut omnes ubique penitentiam agant, eo quod statuit diem, in quo iudicaturus est orbem in equitate, in viro, in quo statuit fidem præbens omnibus, suscitans eum a mortuis. Cum audissent autem resurrectionem mortuorum, quidam quidem irridebant, quidam vero dixerunt: Audiemus te de hoc iterum Sic Paulus exivit de medio eorum. Quidam vero viri adhærentes ei, credidē-

pagus, said, Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written, To the unknown God. What therefore you worship without knowing it, that I preach to you. God Who made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands, neither is He served with men's hands, as though He needed any thing, seeing it is He Who giveth to all life, and breath, and all things; and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God, if happily they may feel after Him, or find Him; although He be not far from every one of us, for in Him we live and move and be: as some also of your own poets said, For we are also His offspring. Being therefore the offspring of God, we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man. And God indeed having winked at the times of this ignorance, now declareth to men, that all should everywhere do penance, because He hath appointed a day wherein He will judge the world in equity, by the man whom He hath appointed, giving faith to all, by raising Him up from the dead. And when they had heard of the resurrection of the dead, some indeed mocked; but others said, We will hear

thee again concerning this runt: in quibus et Dionysius matter. So Paul went out from Areopagita, et mŭlier nŏmī- among them, but certain men ne Dámaris, et álīi cum eis. adhered to him, and believed; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

Gradual from the Mass, Sapientiam, page 1322.

Munda Cor Meum, page 763.

Gospel, Beware you of the leaven, from the Mass, Salus autem, page 1327.

Offertory from the Mass, Sapientiam, page 1324.

Secret

GRACIOUSLY receive, O Lord, **O**BLÁTA tibi, Dómine, mŭ- the gifts of Thy people in nera pŏpuli tui, pro tuŏ- honor of Thy saints, and sanc- rum honóre Sanctŏrum, sŭs- tify us by their intercession. cipe propítius, quæsumus: et eŏrum nos intercessióne sanc- Through our Lord. tifica. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest.

Preface for Weekdays, page 775.

Communion from the Mass, Sapientiam, page 1323.

Postcommunion

WHO have received Thy **S**UMPTIS, Dómine, sacra- sacraments, O Lord, méntis, quæsumus: ut, pray that, by the intercession intercedéntibus beáteis Mar- of Thy blessed Martyrs, Diony- tyribus tuis Dionysio, Rústico et Eleuthério, ad redemptionis et Eleuthério, ad redemptionis æternæ proficiámus augmén- tum. Per Dóminum. redemption. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Oct. 10—St. Francis Borgia, Confessor (White)

Semi-double

Mass, Os justī, page 1349, except:

Prayer

O LORD Jesus Christ, the **D**ÓMINE Jesu Christe, pattern of true humility vera humilitátis et ex- and its reward, we beseech émplar et præmium: quæsu- Thee, that, as Thou didst make mus; ut, sicut beátum Fran-

ciscum in terréni honóris con- blessed Francis Thy glorious
témptu, imitatórem tui glo- imitator in contempt of earthly
riósum effecísti, ita nos ejús- honors, so Thou wouldst grant
dem imitatiónis et glóriæ tri- us to share his imitation and
buas esse consórtes: Qui vivís. his glory. Who livest.

Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Oct. 11—Feast of the Maternity of the Blessed Virgin Mary, (White)

Double Major

The Beginning of Mass, page 756.

Introit. Is. 7, 14

ECCE Virgo concipiet, et
pariet filium, et vocá-
bitur nomen ejus Emmánuel.
Ps. 97, 1. Cantáte Dómino
cánticum novum; quia mira-
bília fecit. V. Glória Patri.

BEHOLD, a Virgin shall con-
ceive, and bear a Son,
and His name shall be called
Emmanuel. *Ps. 97, 1. Sing ye*
to the Lord a new canticle: be-
cause He hath done wonderful
things. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui de beátæ Mariæ
Virginis utero Verbum
tuum, Angelo nuntiánte, car-
nem suscipere voluísti: præsta
supplicibus tuis; ut, qui vere
eam Genitricem Dei, crédi-
mus, ejus apud te interces-
sionibus adjuvémur. Per eúm-
dem Dóminum.

O GOD, Who wast pleased
that at the angel's mes-
sage Thy Word should take
flesh in the womb of the blessed
Virgin Mary, grant to Thy sup-
pliants that, believing her to be
truly the mother of God, we
may be assisted by her inter-
cessions with Thee. Through
the same.

Lesson. Eccus. 24, 23-31

Léctio libri Sapiéntiæ.

Lesson from the book of
Wisdom.

EGO quasi vitis fructificá-
vi suavitátem odóris: et
flores mei fructus honóris et
honestátis. Ego máter pul-
chræ dilectiúnis, et tímóris, et
agnitiúnis, et sanctæ spei. In
me grátia omnis viæ et veri-

AS THE vine I have brought
forth a pleasant odor,
and my flowers are the fruit of
honor and riches. I am the
mother of fair love, and of fear,
and of knowledge, and of holy
hope. In me is all grace of the

way of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that harkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

tátis, in me omnis spes vitæ et virtútis. Transite ad me omnes qui concupíscoitis me, et a generatiónibus meis implémini: Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memoria mea in generatiónes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt.

Gradual. Is. 11, 1, 2

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. *V.* And the spirit of the Lord shall rest upon him.

Egrediétur virga de radice Jesse, et flos de radice ejus ascéndet. *V.* Et requiescet super eum Spíritus Dómini.

Alleluia, alleluia. *V.* O Virgin Mother of God, He whom the whole world cannot contain, being made man, imprisons Himself in thy womb. Alleluia.

Allelúja, allelúja. *V.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se cláusit viscera factus homo. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 43-51

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

AT THAT time, when they returned, the child Jesus remained in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him amongst their kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days they found Him in the

IN ILLO témpore: Cum redírent, remánsit puer Jesus in Jerúsalem, et non cognovérent paréntes ejus. existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos et notos. Et non inveniéntes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio

doctórum, audientem illos, et interrogántem eos. Stupébant autem omnes, qui eum audiebant, super prudentia et respónsis ejus. Et vidéntes admiráti sunt. Et dixit mater ejus ad illum: Fili, quid fecisti nobis sic? ecce pater tuus, et ego doléntes quærebámus te. Et ait ad illos: Quid est quod me quærebatis? Nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locútus est ad eos. Et descendit cum eis, et venit Náza-reth: et erat súbditus illis.

temple sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth: and was subject to them.

Creed, page 765.

Offertory. Matt. 1, 18

Cum esset desponsáta mater ejus María Joseph, inventa est in útero habens de Spíritu Sancto.

When His mother Mary was espoused to Joseph, she was found with child of the Holy Ghost.

Offertory Prayers, page 767.

Secret

QUA Dómine propitiatióne, et beáta Mariæ semper Virginis Unigéniti tui Matris intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per eúmdem.

THROUGH Thy mercy, O Lord, and the intercession of blessed Mary, ever a virgin, the Mother of Thine only-begotten Son, may our oblation profit us for eternal and for present prosperity and peace. Through the same.

Preface No. 11, page 814.

Communion

Beáta viscera Mariæ Virginis, quæ portavérunt atérni Patris Filium.

Blessed is the womb of the Virgin Mary that bore the Son of the eternal Father.

Postcommunion

MAY this communion, O Lord, purge away our guilt and, by the intercession of blessed Mary the Mother of God, make us companions of Him, Who is our heavenly healing. Through the same.

HÆC nos commūnio Dómine purget a crimine: et intercedēte beāta Virgine Dei Genitrice Maria, celéstis remédii fáciat esse consórtes. Per eundem Dóminum.

Concluding Prayers, page 793.

Oct. 13—**St. Edward, King, Confessor (White)**

Semi-double

Mass, Os justí, page 1349, except:

Prayer

O GOD, Who hast crowned the blessed King Edward, Thy confessor, with the glory of eternity, make us, we beseech Thee, so to venerate him on earth that we may be able to reign with him in heaven. Through our Lord.

DEUS, qui beátum regem Eduárdum, Confessórem tuum, æternitátis glória coronásti: fac nos, quæsumus, ita eum venerári in terris, ut cum eo regnâre possimus in celis. Per Dóminum.

Second Prayer A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest.

Oct. 14—**St. Callistus, Pope, Martyr (Red)**

Double

The Beginning of Mass, page 756.

Introit. John 21, 15-17

IF THOU lovest Me, Simon Peter, feed My lambs, feed My sheep. Ps. 29, 1. I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. *V.* Glory.

SI DÍLIGIS me, Simon Petre, pasce agnos meos, pasce oves meas. Ps. 29, 1. Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimicos meos super me. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost behold how we fail in our weakness, mercifully restore us unto Thy

DEUS, qui nos cónspicis ex nostra infirmitáte deficere: ad amórem tuum nos

misericórditer per sanctórum love through the examples of
tuórum exémpia restáura. Per Thy saints. Through our Lord.
Dóminum.

Epistle. 1 Peter 5, 1-4; 10-11

Léctio Epistolæ beáti Petri Lesson from the Epistle of
Apóstoli. blessed Peter the Apostle.

QUÁRÍSSIMI: Senióres, qui **B**RETHREN: The ancients
in vobis sunt, óbsecro therefore that are among
consénior et testis Christi you, I beseech, who am myself
passiónum, qui et ejus, quæ also an ancient and a witness
in futúro revelánda est, gló- of the sufferings of Christ: as
riæ communicátor: páscite also a partaker of that glory
qui in vobis est gregem Dei, which is to be revealed in time
providéntes non coácte, sed to come: Feed the flock of God
spontánee secúndum Deum, which is among you, taking
neque turpis lucri grátia, sed care of it not by constraint, but
voluntárie; neque ut domi- willingly according to God: not
nantes in cleris, sed forma for filthy lucre's sake, but vol-
facti gregis ex ánimo. Et, cum untarily: Neither as lording it
apparuerit princeps pastó- over the clergy, but being made
rum, percipiétis immarcescí- a pattern of the flock from the
bilem glóriæ corónam. Deus heart. And when the prince of
autem omnis grátia, qui vo- pastors shall appear, you shall
cávit nos in ætérnam suam receive a never-fading crown
glóriam in Christo Jesu, mó- of glory. But the God of all
dicum passos ipse perficiet, grace, Who hath called us unto
confirmábit solidabítque. Ipsi His eternal glory in Christ
glória et impérium in sácula Jesus, after you have suffered
sæculórum. Amen. a little, will Himself perfect
you, and confirm you and establish you. To Him be glory
and empire for ever and ever. Amen.

Gradual. Ps. 106, 32, 31

Exáltent eum in Ecclésia Let them exalt him in the
plebis: et in cáthedra senió- Church of the people: and
rum laudent eum. V. Con- praise him in the chair of the
fiteántur Dómino misericór- ancients. V. Let the mercies of
diæ ejus; et mirabília ejus fi- the Lord give glory to him, and
liis hóminum. his wonderful works to the
children of men.

Allelúja, allelúja. *Matth.* Alleluia, alleluia. *Matth. 16,*
16, 18. Tu es Petrus, et super 18. Thou art Peter and upon
hanc petram ædificábo Ec- this rock I will build My
clésiám meam. Allelúja. Church. Alleluia.

Munda Cor Meum, page 763.

Gospel from the Mass, Si diligis me, page 1302.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore Behold I have given My
tuo: ecce constitui te super words in thy mouth: lo, I have

set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant.

Offertory Prayers, page 767

Secret

MAY this mystical offering profit us, O Lord, to rid us of our sins and to confirm us with Thy everlasting salvation. Through our Lord.

Preface No. 13, page 816.

MYSTICA nobis, Dómine, prosit oblátio: quæ nos et a reátibus nostris expédíat, et perpétua salvatióne confirmet. Per Dóminum.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church.

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

Postcommunion

WE BESEECH Thee, O almighty God, that these sacred gifts may purge our sins and by their effect make us lead holy lives. Through our Lord.

Concluding Prayers, page 793.

QUÆSUMUS, omnipotens Deus: ut reátus nostros múnera sacráta purificent, et recte vivéndi nobis operántur effectum. Per Dóminum.

Oct. 15—St. Teresa, Virgin (White)

Double

Mass. Dilexisti, page 1370, except:

Prayer

HARKEN unto us, O God, our Saviour, that as we rejoice in the festival of blessed Teresa, Thy virgin, so we may find food for the nourishment of our souls in her heavenly doctrine, and be instructed by the affection of pious devotion. Through our Lord.

EXÁUDI nos, Deus salutáris noster: ut, sicut de beátâ Teresiâ Virgínis festivitáte gaudémus; ita celéstis ejus doctrínæ pábulo nutriámur, te piæ devotiónis erudiámur afféctu. Per Dóminum.

Oct. 16—St. Hedwig, Widow (White)

Semi-double

Mass, Cognovi, page 1383, except:

Prayer

O God, Who didst teach blessed Hedwig to leave

DEUS, qui beátam Hedwígem a sæculi pompa ad

húmitem tuæ crucis sequélam the pomp of the world for the
toto corde transire docuisti: humble following of Thy cross,
concede; ut ejus méritis et ex- grant that, through her merits
émplo discámus peritúras and intercession, we may learn
mundi calcáre delicias, et in to trample under foot the per-
ampléxu tuæ crucis ómnia ishable delights of the world
nobis adversántia superáre: and in the embrace of Thy
Qui vivis. cross to overcome all things
that oppose us. Who livest.

Oct. 17.—*St. Margaret Mary Alacoque, Virgin*

(White)

Double

The Beginning of Mass, page 756.

Introit. Cant. 2, 3

SUB umbra illius, quem de- **U**NDER the shadow of Him
sideráveram, sedi; et Whom I had desired, did
fructus ejus dulcis gútturi I sit: and His fruit was sweet
meo. Ps. 83, 2, 3. Quam diléc- to my taste. Ps. 83, 2, 3. How
ta tabernacula tua, Dómine lovely are thy tabernacles, O
virtútum! concupiscit et dé- Lord of Hosts! My soul longeth
ficit ánima mea in átria Dó- and fainteth for the courts of
mini. V. Glória Patri. the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DÓMINE Jesu Christe, qui **O**LORD Jesus Christ, Who
investigábiles divítias didst reveal the unsearch-
Cordis tui beátæ Margaritæ able riches of Thy Heart to
Virgini mirabíliter revelásti; blessed Margaret, the virgin,
da nobis, ejus méritis et imi- grant us, by her merits and our
tatióne; ut te in ómnibus et imitation of her that, loving
super ómnia diligéntes, ju- Thee in all things and above
gem in eódem Corde tuo man- all things, we may deserve to
siónem habére mereámur: have our continual abode in
Qui vivis. that same Heart of Thine. Who
livest.

Epistle, Brethren, to me the least of all the saints, from the Mass of the feast of the Sacred Heart of Jesus, page 645.

From Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia and Verse found after the Tract.

Gradual. Cant. 8, 7

Many waters have not been able to quench charity: neither shall floods drown it. *Y. Ps. 72, 26.* My flesh hath fainted, and my heart: O God, the God of my heart, and my portion forever.

Aquæ multæ non potuerunt exstinguere caritatem, nec flumina obruent illum. Y. Ps. 72, 26. Defécit caro mea, et cor meum: Deus cordis mei, et pars mea, Deus, in ætérnum.

Lesser Alleluia

Alleluia, alleluia. *Y. Cant. 7, 10.* I unto my Beloved: and His turning is toward me. Alleluia.

Allelúja, allelúja. Y. Cant. 7, 10. Ego dilécto meo, et ad me conversio ejus. Allelúja.

Tract. Ps. 83, 3-4

My heart and my flesh have rejoiced in the living God. *Y.* For the sparrow hath found herself a house: and the turtle-dove a nest for herself, where she may lay her young. *Y.* Thine altars, O Lord of hosts: My King and my God.

Cor meum, et caro mea exsultavérunt in Deum vivum. Y. Etenim passer invenit sibi domum: et turtur nidum sibi, ubi ponat pullos suos. Y. Altária tua, Dómine virtutum: Rex meus, et Deus meus.

Greater Alleluia

Alleluia, alleluia. *Y. Prov. 9, 5.* Come, eat my bread: and drink the wine that I have mingled for you. Alleluia. *Y. Ps. 30, 20.* O how great is the multitude of Thy sweetness, O Lord: which Thou hast hidden for them that fear Thee. Alleluia.

Allelúja, allelúja. Y. Prov. 9, 5. Veníte, comédite panem meum, et bíbite vinum quod miscui vobis. Allelúja. *Y. Ps. 30, 20.* Quam magna multitudo dulcédinis tuæ, Dómine, quam abscondisti tíméntibus te, Allelúja.

Munda Cor Meum, page 763.

Gospel, At that time Jesus answered, from the Mass of the feast of St. Paul, Hermit, January 15, page 865.

Offertory. Zach. 9, 17

What is His good, and what is His beautiful thing: but the corn of the elect, and the wine springing forth virgins?

Quid bonum ejus est, et quid pulchrum ejus, nisi frumentum electórum, et vinum gérmans vírgines?

Offertory Prayers, page 767.

Secret

ACCÉPTA tibi sint, Dómine, plebis tuæ múnera: et concéde; ut ignis ille divinus nos inflámmet, quo de Corde Filii tui emisso, beáta Margarita María veheménter æstuávit. Per eúndem Dóminum.

MAY the offerings of Thy people be accepted by Thee, O Lord, and grant that we be enkindled with that divine fire sent forth from the Heart of Thy Son, with which blessed Margaret was so ardently inflamed. Through the same.

Preface for Weekdays, page 775.

Communion. Cant. 6, 2

Ego dilécto meo, et diléctus meus mihi, qui páscitur inter lilla.

I unto my Beloved, and my Beloved unto me: He that feedeth among the lilies.

Postcommunion

CÓRPORIS et sánguini tui, Dómine Jesu, sumptis mystériis: concéde nobis, quæsumus, beáta Margarita María, Virgine intercedénte; ut, superbis sæculi vanitátibus exútis, mansuetúdinem et humilitátem Cordis tui induere mereamur. Qui vivis.

HAVING received the mysteries of Thy body and blood, we beseech Thee, O Lord Jesus, grant us by the intercession of blessed Margaret, the virgin, that, putting off the proud vanities of the world, we may have the grace to put on the meekness and humility of Thy Heart. Who livest.

Concluding Prayers, page 793.

*Oct. 18—St. Luke the Evangelist, (Red)**Double of the Second Class*

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

MHI autem nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovisti me: tu cognovisti sesiónem meam, et resurrectiónem meam. *V. Glória Patri.*

TO ME thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, thou hast proved me, and known me: thou hast known my sitting down and my rising up. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

MAY Luke, Thy holy evangelist, O Lord, we beseech Thee, intercede in our behalf, who for the honor of Thy name bore continually in his body the mortification of the cross. Through our Lord.

INTERVENIAT pro nobis, quæsumus Dómine, sanctus tuus Lucas Evangelista: qui crucis mortificatiónem júgiter in suo córpore pro tui nóminis honóre portávit. Per Dóminum.

Epistle. 2 Cor. 8, 16-24

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

BRETHREN, I give thanks to God, Who hath given the same carefulness for you in the heart of Titus, for indeed he accepted the exhortation; but being more careful, of his own will he went unto you. We have sent also with him the brother, whose praise is in the gospel through all the churches; and not that only, but he was also ordained by the churches companion of our travels for this grace, which is administered by us to the glory of the Lord and our determined will: avoiding this, lest any man should blame us in this abundance which is administered by us; for we forecast what may be good not only before God, but also before men. And we have sent with them our brother also, whom we have proved diligent in many things; but now much more diligent, with much confidence in you, either for Titus, who is my companion and fellow-laborer toward you, or our brethren the apostles of the churches, the glory of Christ. Wherefore show ye to

FRATRES: Gratias ago Deo, qui dedit eámdem sollicitúdinem pro vobis in corde Titi, quóniam exhortatiónem quidem suscepit: sed cum sollicitior esset sua voluntáte profectus est ad vos. Mísimus étiam cum illo fratrem, cujus laus est in Evangélio per omnes ecclésiass: non solum autem, sed et ordinátus est ab ecclésiis comes peregrinatiónis nostræ in hanc grátiam, quæ ministrátur a nobis ad Dómini glóriam, et destinátam voluntátem nostram: devitántes hoc, ne quis nos vitúperet in hac plenitúdine, quæ ministrátur a nobis. Providémus enim bona non solum coram Deo, sed étiam coram homínibus. Mísimus autem cum illis et fratrem nostrum, quem probávimus in multis sæpe sollicitum esse: nunc autem multo sollicitiorem, confidéntia multa in vos, sive pro Tito, qui est sócius meus, et in vos adjútor, sive fratres nostri, Apóstoli ecclesiárum, glória Christi. Osten-siónem ergo, quæ est caritátis vestræ, et nostræ glóriæ pro

vobis, in illos osténdite in fá-
ciem ecclesiárum.

them, in the sight of the
churches, the evidence of your
charity, and of our boasting on
your behalf.

Gradual. Ps. 18, 5, 2

In omnem terram exívit so-
nus eórum: et in fines orbis
terræ verba eórum. *V.* Cæli
enarrant glóriam Dei: et óp-
era mánuum ejus annúntiat
firmaméntum.

Allelúja, allelúja. *V. Joann.*
15, 16. Ego vos elégi de mun-
do, ut eátis, et fructum afferá-
tis, et fructus vester máneat.
Allelúja.

Their sound went forth into
all the earth: and their words
to the ends of the world. *V.* The
heavens show forth the glory
of God; and the firmament de-
clareth the works of His hands.

Alleluia, alleluia. *V. John 15,*
16. I have chosen you out of the
world, that you should go, and
should bring forth fruit: and
your fruit should remain. Alle-
luia.

Munda Cor Meum, page 763.

Gospel, The Lord appointed, as on the feast of St. Mark,
April 25, page 989.

Creed, page 765.

Offertory. Ps. 138, 17

Mihi autem nimis honoráti
sunt amíci tui, Deus: nimis
confortátus est principátus
eórum.

To me Thy friends, O God,
are exceedingly honorable;
their principality is exceed-
ingly strengthened.

Offertory Prayers, page 767.

Secret

DONIS cæléstibus da no-
bis, quæsumus, Dómine,
libera tibi mente servíre: ut
múnera quæ deférimus, inter-
veniente beáto Evangelísta
tuo Luca, et medélam nobis
operéntur, et glóriam. Per
Dóminum.

BY THY celestial gifts grant
us, we beseech Thee, O
Lord, to serve Thee with willing
hearts, that the offerings we
bring may, through the inter-
cession of blessed Luke, Thine
evangelist, procure for us both
our healing and our glory.
Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me, se-
débitis super sedes, judi-
cántes duódecim tríbus
Israël.

You who have followed Me,
shall sit upon seats, judging
the twelve tribes of Israel.

Postcommunion

GRANT, we beseech Thee, O almighty God, that what we have received from Thy holy altar may, by the prayers of Thy blessed evangelist, Luke, sanctify our souls, whereby we may be made secure. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut, quod de sancto altari tuo accēpimus, prēcibus beāti Evangelistæ tui Lucæ sanctificet animas nostras, per quod tuti esse possimus. Per Dóminum.

Concluding Prayers, page 793.

Oct. 19—*St. Peter of Alcantara, Confessor (White)*

Double

Mass, Justus ut palma, page 1352, except:

Prayer

O God, Who didst vouchsafe to make blessed Peter, Thy confessor, glorious by the gift of a wonderful spirit of penance and most lofty contemplation, grant us, we beseech Thee, that, through his interceding merits, being mortified in the flesh, we may the more easily understand the things of heaven. Through our Lord.

DEUS, qui beátum Petrum Confessórem tuum admirábilis pæniténtiæ et altissimæ contemplatiónis múnere illustráre dignátus es: da nobis, quæsumus; ut, ejus suffragántibus méritis, carne mortificáti, facilius cælestia capiámus. Per Dóminum.

Epistle, Brethren, the things that were gain to me, from the Mass of the feast of St. Paul, the first hermit, January 15, page 864.

Oct. 20—*St. John Cantius, Confessor (White)*

Double

The Beginning of Mass, page 756.

Introit. Ecclus. 18, 12, 13

THE compassion of man is toward his neighbor; but the mercy of God is upon all flesh. He hath mercy, and teacheth and correcteth, as a shepherd doth his flock. Ps. 1, 1.

MISERATIO hóminis circa próximum: misericórdia autem Dei super omnem carnem. Qui misericórdiam habet, docet, et erudit quasi pastor gregem suum. Ps. 1, 1.

Beátus vir, qui non áblit in consilio impiórum, et in via peccatórum non stetit, et in cathedra pestiléntiæ non sedit. *V. Glória Patri.*

Blessed is the man who hath not walked in the counsel of the ungodly nor stood in the way of sinners, nor sat in the chair of pestilence. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DA, QUÆSUMUS, omnipotens Deus: ut, sancti Joánnis Confessóris exémplo in sciéntia Sanctórum proficiéntes, atque áliis misericórdiam exhibéntes; ejus méritis, indulgéntiam apud te consequámur. Per Dóminum.

GRANT us, we beseech Thee, O almighty God, that, after the example of St. John, Thy confessor, making progress in the science of the saints and showing mercy to others, we may through his merits obtain forgiveness before Thee. Through our Lord.

Epistle. Jas. 2, 12-17

Léctio Epístolæ beáti Jacóbi Apóstoli.

Lesson from the Epistle of blessed James the Apostle.

SIC loquimini, et sic fácite, sicut per legem libertátis incipiéntes judicári. Judícium enim sine misericórdia illi, qui non fecit misericórdiam: superexáltat autem misericórdia judícium. Quid próderit, fratres mei, si fidem quis dicat se habére, ópera autem non hábeat? Numquid póterit fides salváre eum? Si autem frater, et soror nudi sint, et indigeant victu quotidiano, dicat autem áliquis ex vobis illis: Ita in pace, calfacimini, et saturámini: non dedéritis autem eis, quæ necessária sunt córpori, quid próderit? Sic et fides, si non hábeat ópera, mórtua est in semetipsa.

SO SPEAK ye, and so do, as being to be judged by the law of liberty. For judgment without mercy to him that hath not done mercy: and mercy exalteth itself above judgment. What shall it profit, my brethren, if a man say he have faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked, and want daily food, and one of you say to them, Go in peace, be you warmed and filled, and yet give them not those things that are necessary for the body; what shall it profit? So faith also, if it have not works, is dead in itself.

Gradual. Ps. 106, 8, 9

Confiteántur Dómino misericórdiæ ejus: et mirabília ejus filiis hóminum. *V. Quis*

Let the mercies of the Lord give glory to Him: and His wonderful works to the chil-

dren of men. *V.* For He hath satiávit ánimam inánem: et satisfied the empty soul, and ánimam esuriéntem satiávit hath filled the hungry soul with bonis.
good things.

Alleluia, alleluia. *V. Prov. 31, 20.* He hath opened His hand to the needy, and stretched out His hands to the poor. Alleluia. Allelúja, allelúja. *V. Prov. 31, 20.* Manum suam aperuit inopi: et palmas suas exténdit ad páuperem. Allelúja.

Munda Cor Meum, page 763.

Gospel, Let your loins be girt, from the Mass Os justi, page 1351.

Offertory. Job. 29, 14, 16

I was clad with justice and I Justitia indútus sum, et clothed myself with my judgment, as with a robe and a vestívi me, sicut vestiménto diadem; I was an eye to the et diadémate, iudício meo. blind, and a foot to the lame; Oculus fui cæco, et pes claudó: pater eram páuperum. I was the father of the poor.

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive these offerings, we beseech **H**AS, quæsumus, Dómine, Thee, O Lord, by the merits of hóstias sancti Joánnis St. John, Thy confessor, and Confessóris tui méritis benígnus ássume: et præsta; ut te grant that, loving Thee above all things and all things for super ómnia, et omnes propter Thy sake, we may in heart and te diligéntes, corde tibi et ópere placeámus. Per Dóminum. in deed be pleasing to Thee. Through our Lord.

Preface for Weekdays, page 775.

Communion. Luke 6, 38

Give and it shall be given to you: good measure, and pressed down, and shaken together, and Date, et dábitur vobis: mensúram bonam, et confértam, et coagitátam, et superfluéntem dabunt in sinum vestrum.

Postcommunion

REGALED with the delights of Thy precious body **P**RETÓSI córporis, et sanguinis tui, Dómine, pasti and blood, we humbly pray Thy deliciis, tuam súpplices deprecámur cleméntiam: ut sancti clemency, O Lord, that by the

Joánnis Confessoris tui méritis et exemplis, ejúsdem caritatis imitatores effecti, con-sortes sinus et glóriæ. Qui vivis.

merits and example of St. John, Thy confessor, we may be made imitators of his charity and sharers of his glory. Who livest.

Concluding Prayers, page 793.

Oct. 21—**St. Hilarion, Abbot (White)**

Simple

St. Ursula and Her Companions, Virgin-Martyrs

Mass, Os justi, meditabitur, page 1356.

Commemoration of St. Ursula and her companions with the Prayer, Secret and Postcommunion, from the Common of two or more Virgin-Martyrs, page 1368.

Oct. 24—**St. Raphael, Archangel (White)**

Double Major

The Beginning of Mass, page 756.

Introit from the Mass on the feast of St. Michael, September 29, page 1213.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui beátum Raphaëlem Archángelum Tobíæ fámulo tuo cómitem dedisti in via: concéde nobis fámulis tuis; ut ejúsdem semper protegámur custódia, et muniámur auxilio. Per Dóminum.

O GOD, Who to thy servant Tobias when on his journey didst give blessed Raphael, the archangel, as a companion, grant us, Thy servants, that we may ever be protected by his guardianship and strengthened by his assistance. Through our Lord.

Lesson. Tob. 13, 7-15

Léctio libri Tobíæ.

Lesson from the Book of Tobias.

IN DIEBUS illis: Dixit Angelus Raphaël ad Tobíam: Sacraméntum regis abscondere bonum est: ópera autem Dei reveláre et confitéri honoríficum est: Bona est oratio cum jejúnio, et eleemósyna

IN THOSE days, the angel Raphael said to Tobias: It is good to hide the secret of a king: but honorable to reveal and confess the works of God. Prayer is good with fasting and alms, more than to lay up

treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. But they that commit sin and iniquity are enemies to their own soul. I discover then the truth unto you, and I will not hide the secret from you. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the angel Raphael, one of the seven who stand before the Lord.

magis quam thesauros auri recondere: quóniam eleemósyna a morte liberat, et ipsa est, quæ purgat peccáta, et facit invenire misericórdiam et vitam ætérnam. Qui autem faciunt peccátum, et iniquitátem, hostes sunt animæ suæ. Manifésto ergo vobis veritátem, et non abscondam a vobis occultum sermónem. Quando orábas cum lácrymis, et sepeliébas mórtuos, et derelinquébas prándium tuum, et mórtuos abscondébas per diem in domo tua, et nocte sepeliébas eos, ego obtuli orationem tuam Dómino. Et quia accéptus eras Deo, necesse fuit ut tentátio probéret te. Et nunc misit me Dóminus ut curárem te, et Saram uxórem filii tui a dæmónio liberárem. Ego enim sum Ráphaél Angelus, unus ex septem, qui adstamus ante Dóminum.

From Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia and Verse found after the Tract.

Gradual. Tob. 8, 3

Raphael, the angel of the Lord, took, and bound the devil. *V. Ps. 146, 5.* Great is Our Lord, and great is His power.

Angelus Dómini Ráphaél apprehéndit et ligávit dæmónem. *V. Ps. 146, 5.* Magnus Dóminus noster, et magna virtus ejus.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 137, 1, 2.* I will sing praise to Thee in the sight of the angels, I will worship towards Thy holy temple, and I will give glory to Thy name, O Lord. Alleluia.

Allelúja, allelúja. *V. Ps. 137, 1, 2.* In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo, Dómine. Allelúja.

Tract. Ps. 148, 2

Laudáte Dóminum, omnes
Angeli ejus: laudáte eum,
omnes virtútes ejus. *V. Ps.*
102, 21. Benedicite Dóminum,
omnes virtútes ejus: ministri
ejus, qui fácitis voluntátem
ejus.

Praise the Lord all ye His
angels. Praise ye Him, all His
hosts. *V. Ps. 102, 21. Bless the*
Lord all ye His hosts, you min-
isters of His that do His will.

Greater Alleluia

Allelúja, allelúja *V. Ps. 102,*
1. Bénedic, ánima mea, Dó-
minum: et ómnia interióra
mea nomen sanctum ejus. *V.*
Tob. 3, 25; 5, 11. Missus est
Ángelus Dómini sanctus Rá-
phaél a Deo ad Tobíam, et sa-
lutávit eum, et dixit: Gáudi-
um sit tibi semper. Allelúja.

Alleluia, alleluia. *V. Ps. 102,*
1. Bless the Lord, O my soul,
and let all that is within me
bless His holy name. Alleluia.
V. Tob. 3, 25; 5, 11. The holy
angel of the Lord, Raphael,
was sent by God to Tobias, and
he saluted him and said, Joy
be to thee always. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 5, 1-4

✠ Sequéntia sancti Evan-
gélíi secúndum Joánnem.

IN ILLO témpore: Erat dies
festus Judæórum, et as-
céndit Jesus Jerosólymam.
Est autem Jerosólymis Probá-
tica piscína, quæ cognominá-
tur Hebrálce Bethsáida, quin-
que pórticus habens. In his
jacébat multitúdo magna lan-
guéntium, cæcórum, claudó-
rum, aridórum expectántium
aquæ motum. Angelus autem
Dómini descendébat secún-
dum témpus in piscínam, et
movebátur aqua. Et qui prior
descendisset in piscínam post
motiónem aquæ, sanus fiébat,
a quacúmque detinebátur in-
firmitáte.

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, there was a
festival day of the Jews,
and Jesus went up to Jerusa-
lem. Now there is at Jerusalem
a pond, called Probatica, which
in Hebrew is named Bethseda,
having five porches. In these
lay a great multitude of sick,
of blind, of lame, of withered,
waiting for the moving of the
water. And an angel of the
Lord descended at certain
times into the pond: and the
water was moved. And he that
went down first into the pond
after the motion of the water,
was made whole of whatsoever
infirmity he lay under.

Creed, page 765.

Offertory (without Alleluia) and Secret from the Mass on the feast of St. Michael, September 29, pages 1215, 1216.

Preface for Weekdays, page 775.

Communion from the Mass on the feast of St. Michael, September 29, page 1216.

Postcommunion

VOUCHSAFE, O Lord, to make the holy archangel Raphael our helper, and let him whom we believe to be continually standing before Thy majesty, present our poor prayers to be blessed by Thee. Through our Lord.

DIRIGERE dignâre, Dômine Deus, in adiutôrium nostrum sanctum Raphaëlem Archângelum: et, quem tuæ majestâti semper assistere crêdimus, tibi nostras exiguas preces benedicêdas assignet. Per Dôminum.

Concluding Prayers, page 793.

Oct. 25—**St. Chrysanthus and Daria, Martyrs (Red)**

Simple

Mass, Intret, page 1316, except:

Prayer

MAY the prayers of Thy blessed martyrs, Chrysanthus and Daria, be with us, O Lord, that we may continually experience the loving assistance of those to whom we pay homage of veneration. Through our Lord.

BEATÔRUM Mârtyrum tuôrum, Dômine, Chrysanthi et Dariæ, quæsumus, adsit nobis oratio: ut, quos venerâmur obsêquio, eôrum plurimum jûgiter experiâmur auxiliûm. Per Dôminum.

Second Prayer A cunctis, and accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Epistle In all things let us exhibit ourselves, from the Mass of St. Abdon and Sennen, July 30, page 1130.

Gospel, Woe to you who build the monuments, from the Mass of Sts. Mark and Marcellianus, June 18, page 1053.

Secret

MAY the offering of Thy people be pleasing to Thee, O Lord, which is solemnly sacrificed on the natal feast of Thy holy martyrs Chrysanthus and Daria. Through our Lord.

PÔPULI tui, quæsumus, Dômine, tibi grata sit hôstia, quæ in natalitiis sanctôrum Mârtyrum tuorum Chrysanthi et Dariæ sollemniter immolâtur. Per Dôminum.

Postcommunion

MYSTICIS, Dómine, repléti sumus votis et gaudiis: præsta, quæsumus; ut, intercessionibus sanctórum Mártyrum tuórum Chrysánthi et Daríæ, quæ temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

WE HAVE been filled, O Lord, with mystic desires and joys; grant, we beseech Thee, that, by the intercession of Thy holy martyrs, Chrysanthus and Daria, we may in spirit attain those things which in time we celebrate. Through our Lord.

Oct. 26—**St. Evaristus, Pope, Martyr (Red)**

Simple

Mass, Si diligis me, page 1302. Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Oct. 27—**Vigil of Sts. Simon and Jude, Apostles, (Purple)**

The Beginning of Mass, page 756.

Introit. Ps. 78, 11, 13, 10

INTRET in conspectu tuo, Dómine, gémitus compeditórum: redde vicinis nostris séptuplum in sinu eórum: vindica sánguinem sanctórum tuórum, qui effusus est. *Ps. 78, 1.* Deus, venérunt gentes in hereditátem tuam: polluérunt templum sanctum tuum: posuérunt Jerúsalem in pomórum custódiam. *V. Glória Patri.*

LET the sighing of the prisoners come in before Thee, O Lord; render to our neighbors sevenfold in their bosom; revenge the blood of Thy saints which hath been shed. *Ps. 78, 1.* O God, the heathen are come into Thy inheritance; they have defiled Thy holy temple; they have made Jerusalem as a place to keep fruit. *V. Glory.*

Kyrie, page 761. Gloria is omitted.

Prayer

CONCÉDE, quæsumus, omnipotens Deus: ut, sicut Apostolórum tuórum Simónis et Judæ gloriósa natalítia prævenimus; sic ad tua beneficia promerénda, majestátem tuam pro nobis ipsi præténiant. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, as we approach the glorious natal day of Thy holy apostles, Simon and Jude, so they, imploring Thy majesty, may win Thy benefits for us. Through our Lord.

Second Prayer of our Blessed Lady, Concede nos, page 824; third for the Church or for the Pope, pages 825, 826.

Epistle, Brethren, we are made a spectacle, from the Mass, Justus ut palma, page 1353.

Gradual. Ps. 78, 102

Revenge, O Lord, the blood of Thy saints, which hath been shed. *V.* They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air: the flesh of Thy saints to the beasts of the earth.

Vindica, Dómine, sánguinem sanctórum tuórum, qui effúsus est. V. Posuérunť mortália servórum tuórum, Dómine, escas volatílibus cæli: carnes sanctórum tuórum béstiis terræ.

Munda Cor Meum, page 763.

Gospel, I am the true vine, from the Mass Protexisti, page 1330.

Offertory. Ps. 149, 516

The saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouths.

Exsultábunt sancti in glória, lætabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum.

Offertory Prayers, page 767.

Secret

WITH our gifts, O Lord, we anticipate the feast of Thy apostles, Simon and Jude, and humbly beseech Thee that since these offerings are not acceptable to Thee, because of our sins, they may be rendered pleasing in Thy sight, through the merits of these Thy saints. Through our Lord.

QUONIAM nostris, Dómine, sanctórum Apostolórum tuórum Simónis et Judæ festa præcedimus: te suppliciter deprecántes; ut, quæ consciéntiæ nostræ præpediúntur obstáculis, illórum méritis grata reddántur. Per Dóminum.

Second Secret of our Blessed Lady, By Thy mercy, page 825; third for the Church or for the Pope, pages 825, 826.

Preface, page 775.

Communion. Ps. 78, 2, 11

They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: accord-

Posuérunť mortália servórum tuórum, Dómine, escas volatílibus cæli, carnes sanctórum tuórum béstiis terræ: secúndum magnitúdinem

bráchiis tuis pösside filios
morte punitórum.

ing to the greatness of Thy arm
take possession of the children
of those who have been pun-
ished with death.

Postcommunion

SUMPTO, Dómine, sacra-
ménto, suppliciter de-
precámur: ut, intercedéntibus
beátis Apóstolis tuis Simóne
et Juda, quod temporáliter
gérimus, ad vitam capiámus
ætérmam. Per Dóminum.

HAVING received Thy sacra-
ment, O Lord, we, Thy
suppliants, humbly beseech
Thee, that, by the intercession
of Thy blessed apostles, Simon
and Jude, we may receive in
eternal life that which we cele-
brate in this life. Through our
Lord.

Second Postcommunion of our Blessed Lady, Grant, O Lord, page 825; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Oct. 28—The Holy Apostles Simon and Jude (Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

DIHI autem nimis hono-
ráti sunt amíci tui,
Deus: nimis confortátus est
principátus eórum. Ps. 138,
1, 2. Dómine, probásti me, et
cognovísti me: tu cognovísti
sessiónem meam, et resurrec-
tiónem meam. V. Glória
Patri.

IHO ME Thy Friends, O God.
are made exceedingly
honorable: their principality is
exceedingly strengthened. Ps.
38, 1, 2. Lord, Thou hast proved
me, and known me; Thou hast
known my sitting down, and
my rising up. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos per beátos
Apóstolos tuos Simó-
nem et Judam, ad agnitió-
nem tui nóminis veníre tribuísti:
da nobis eórum glóriam sem-
pitérnam et proficiéndo cele-

O GOD, Who hast granted us
to come to the knowledge
of Thy name through Thy
blessed apostles Simon and
Jude, grant us to celebrate
their everlasting glory by ad-

vancing in knowledge and to improve by this celebration. Through our Lord.

Epistle, Brethren, to every one of us, from the Mass on Ascension Eve, page 582.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *V.* Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. *V. Ps. 138, 17.* To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Alleluia.

Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. *V.* Pro patribus suis nati sunt tibi filii: propterea populi confitebuntur tibi.

Allelúja, allelúja. *V. Ps. 138, 17.* Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 15, 17-25

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to His disciples, These things I command you, that you love one another. If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you, The servant is not greater than his master. If they have persecuted Me, they will also persecute you: If they have kept My word, they will keep yours also. But all these things they will do to you for my name's sake, because they know not Him that sent Me. If I had

✠ Sequéntia sancti Evangelii secundum Joánnem.

IN ILLO témpore: Dixit Jesus discipulis suis: Hæc mando vobis, ut diligátis invicem. Si mundus vos odit: scitôte, quia me priórem vobis ódio hábuit. Si de mundo fuissétis: mundus quod suum erat, diligeret: quia vero de mundo non estis, sed ego elégi vos de mundo, proptérea odit vos mundus. Mementôte sermonis mei, quem ego dixit vobis: Non est servus major dómīno suo. Si me persecúti sunt, et vos persequéntur: si sermónem meum servavérunt, et vestrum servábunt. Sed hæc ómnia fácient vobis propter nomen meum: quia nésclunt eum, qui misit me. Si non veníssem, et locútus fuíssem eis, peccátum non

habèrent: nunc autem excusationem non habent de peccato suo. Qui me odit: et Patrem meum odit. Si ópera non fecissem in eis, quæ nemo álius fecit, peccátum non haberent: nunc autem et videntur, et odérunt et me, et Patrem meum. Sed ut adimpleátur sermo, qui in lege eórum scriptus est: Quia ódio habuerunt me gratis.

not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both Me and My Father. But that the word may be fulfilled which is written in their law, They hated Me without cause.

Creed, page 765.

Offertory. Ps. 18, 5

In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum.

Their sound went forth into all the earth; and their words to the end of the world.

Offertory Prayers, page 767.

Secret

GLÓRIAM, Dómine, sanctorum Apostolorum tuorum Simónis et Judæ perpetuam venerantes: quæsumus; ut eam, sacris mystériis expiáti, dignius celebrémus. Per Dóminum.

VENERATING the everlasting glory of Thy holy apostles, Simon and Jude, we beseech Thee, O Lord, that, being purified by these sacred mysteries, it may the more worthily be celebrated by us. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me, sedebitis super sedes, iudicantes duódecim tribus Israel.

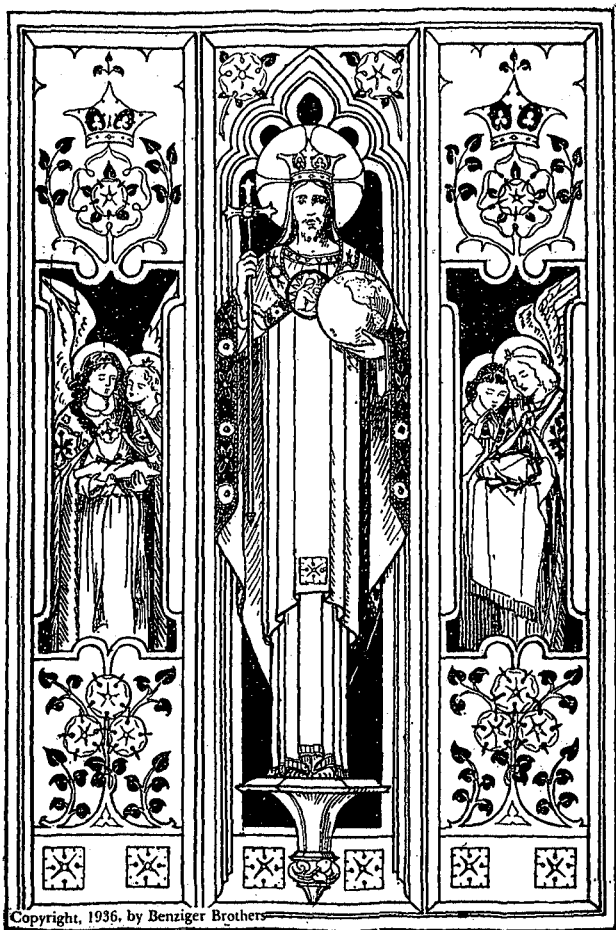
You who have followed Me shall sit upon seats judging the twelve tribes of Israel.

Postcommunion

PERCÉPTIS, Dómine, sacraméntis, suppliciter exorámus; ut, intercedéntibus beátis Apóstolis tuis Simóne et Juda, quæ pro illórum veneranda gérimus passióne, nobis proficiant ad medélam. Per Dóminum.

HAVING received Thy sacraments, we beseech and supplicate Thee, O Lord, that, by the intercession of Thy blessed apostles Simon and Jude, the things which we do for the veneration of their glory may profit us unto our healing. Through our Lord.

Concluding Prayers, page 793.



THINE IS THE KINGDOM, O LORD, AND THOU ART ABOVE ALL PRINCES. THINE ARE RICHES, AND THINE IS GLORY: THOU HAST DOMINION OVER ALL. IN THY HAND IS POWER AND MIGHT, IN THY HAND GREATNESS, AND THE EMPIRE OF ALL THINGS. (*Paral.* 29, 11, 12.)

Feast of Our Lord Jesus Christ, King, (White)

(Last Sunday in October)

Double of the First Class

The Beginning of Mass, page 756.

Introit. Apoc. 5, 12; 1, 6

DIGNUS est Agnus, qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem. Ipsi gloria et imperium in sæcula sæculorum. Ps. 71, 1. Deus, iudicium tuum Regi da: et iustitiam tuam Filio Regis. V. Gloria Patri.

THE Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor. To Him be glory and empire for ever and ever. Ps. 71, 1. Give to the King Thy judgment, O God: and to the King's Son Thy justice. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNIPOTENS sempitærne, Deus, qui in dilècto Filio tuo, universòrum Rege, omnia instaurare voluisti: concede propitius; ut cunctæ familiæ Gèntium, peccati vùlnerè disgregatæ, ejus suavissimo subdântur império: Qui tecum vivit.

ALMIGHTY and eternal God, Who hast wished to restore all things through Thy beloved Son, the King of the universe, graciously grant that all the families of the Gentiles separated by the wound of sin, may be subjected to His most loving dominion, Who with Thee liveth.

*Commemoration, Prayer of the occurring Sunday.***Epistle. Col. 1, 12-20**

Lectio Epistolæ beati Pauli Apóstoli ad Colossenses.

Lesson from the Epistle of blessed Paul the Apostle to the the Colossians.

FRATRES: Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, qui eripuit nos de potestate tenebrarum, et transtulit in regnum Filii

BRETHREN, we give thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness,

and hath translated us into the kingdom of the Son of His love. In Whom we have redemption through His blood, the remission of sins; Who is the image of the invisible God, the firstborn of every creature; for in Him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by Him and in Him. And He is before all, and by Him all things consist. And He is the head of the body, the Church, Who is the beginning, the firstborn from the dead; that in all things He may hold the primacy: because in Him, it hath well pleased the Father, that all fullness should dwell; and through Him to reconcile all things unto Himself, making peace through the blood of His cross, both as to the things that are on earth, and the things that are in heaven, in Christ Jesus Our Lord.

dilectionis suæ, in quo habemus redemptionem per sanguinem ejus, remissionem peccatorum. Qui est imago Dei invisibilis, primogénitus omnis creaturæ; quóniam in ipso cóndita sunt univérsa in cælis et in terra, visibília et invisibília, sive throni, sive dominationes principátus, sive potestates: ómnia per ipsum et in ipso creáta sunt: et ipse est ante omnes, et ómnia in ipso constant. Et ipse est caput córporis Ecclésiæ, qui est princípium, primogénitus ex mórtuis: ut sit in ómnibus ipse primátum tenens: quia in ipse compláuit omnem plenitúdinem inhabitáre; et per eum reconciliáre ómnia, in ipsum, pacíficans per sanguinem crucis ejus, sive quæ in terris, sive quæ in cælis sunt, in Christo Jesu Dómino nostro.

In votive Masses in Paschal-time the Gradual is replaced by the Greater Alleluia found after the Tract.

Gradual. Ps. 71, 8, 11

He shall rule from sea to sea, and from the river unto the ends of the earth. *V.* And all kings of the earth shall adore Him: all nations shall serve Him.

Dominábitur a mari usque ad mare, et a flumine usque ad términos orbis terrárum. *V.* Et adorábunt eum omnes reges terræ: omnes Gentes sérvient ei.

In Votive Masses after Septuagesima, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V.* Dan. 7, 14. His power is an everlasting power that shall not be taken

Allelúja, allelúja. *V.* Dan. 7, 14. Potéstas ejus, potéstas æténa, quæ non auferétur: et

regnum ejus, quod non cor- away: and His kingdom that
rumpétur. Allelúja. shall not be destroyed. Alleluia.

Tract. Ps. 88, 27, 28, 30

Ipse invocábit me: Pater He shall cry out to Me: Thou
meus es tu: Deus meus, et art My Father: My God, and
suscéptor salutis meæ. *V.* Et the support of My salvation.
ego primogénitum ponam il- *V.* And I will make Him My
lum: excélsum præ régibus firstborn, high above the kings
terræ. *V.* Et ponam in sæcu- of the earth. *V.* And I will make
lum sæculi semen ejus: et His seed to endure for ever-
thronum ejus sicut dies cæli. more: and His throne as the
days of heaven.

Greater Alleluia

Allelúja, allelúja. *Dan. 7,* Alleluia, alleluia. *V. Dan. 7,*
14. V. Potéstas ejus, potés- *14.* His power is an everlasting
tas æterna, quæ non auferét- power that shall not be taken
tur: et regnum ejus, quod non away: and His kingdom that
corrumpétur. Allelúja. *V.* shall not be destroyed, Alleluia.
Apoc. 19, 16. Habet in vesti- *V. Apoc. 19, 16.* He hath on His
ménto et in fémore suo scrip- garment, and on His thigh
tum: Rex regum et Dóminus written: King of kings, and
dominántium. Allelúja. Lord of lords, Alleluia.

Munda Cor Meum, page 763.

Gospel. John 18, 33-37

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Dixit Pi-
látus ad Jesum: Tu es Rex
Judæórum? Respóndit Jesus:
A temetípso hoc dicis, an álíi
dixerunt tibi de me? Respón-
dit Pilátus: Numquid ego Ju-
dæus sum? Gens tua, et pon-
tífices tradidérunt te mihi:
quid fecísti? Respóndit Jesus:
Regnum meum non est de
hoc mundo. Si ex hoc mundo
esset regnum meum, ministri
mei útique decertárent ut non
tráderer Judæis: nunc autem
regnum meum non est hinc.
Dicit itaque ei Pilátus: Ergo

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time: Pilate said
to Jesus: Art thou the
King of the Jews? Jesus an-
swered: Sayest thou this thing
of thyself, or have others told
it thee of Me? Pilate answered:
Am I a Jew? Thy own nation,
and the chief priests, have de-
livered thee up to me: what
hast thou done? Jesus an-
swered: My kingdom is not of
this world. If My kingdom were
of this world, My servants
would certainly strive that I
should not be delivered to the
Jews: but now My kingdom is

not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a King. For this was I born, and for this came I into the world; that I should give testimony to the truth, Everyone that is of the truth, heareth My voice.

Rex es tu? Respondit Jesus: Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritatis: omnis qui est ex veritate, audit vocem meam.

Creed, page 765.

Offertory. Ps. 2, 8

Ask of Me, and I will give The the Gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession.

Póstula a me, et dabo tibi Gentes hereditatem tuam, et possessionem tuam terminos terræ.

Offertory Prayers, page 767.

Secret

O LORD, we offer Thee this host for the reconciliation of humanity; grant, we beseech Thee, that Jesus Christ Thy Son our Lord, Whom we immolate in this sacrifice, will bestow on all Gentiles the gifts of unity and peace, Who with Thee liveth.

HÓSTIAM tibi, Dómine, humanæ reconciliationis offerimus: præsta, quæsumus; ut quem sacrificiis præsentibus immolamus, Ipse cunctis Géntibus unitatis et pacis dona concedat, Jesus Christus, Filius tuus Dóminus noster: Qui tecum.

Commemoration, Secret of the occurring Sunday.

Preface No. 10, page 813.

Communion. Ps. 28, 10, 11

The Lord shall sit King forever. The Lord will bless His people with peace.

Sedébit Dóminus Rex in ætérnum: Dóminus benedícet pópulo suo in pace.

Postcommunion

HED with this immortal nourishment, we beseech Thee, O Lord, that we who glory to fight under the standard of Christ the King, may forever reign with Him on the heavenly throne. Who with Thee liveth.

IMMORTALITÁTIS álimóniam consecúti, quæsumus, Dómine: ut, qui sub Christi Regis vexillis militáre gloriámur, cum Ipso, in cœlésti sede, júgiter regnáre possimus: Qui tecum.

Commemoration, Postcommunion of the occurring Sunday.

Concluding Prayers, page 793.

Oct. 31—*The Vigil of All Saints, (Purple)**The Beginning of Mass, page 756.**Introit. Wis. 3, 8*

JUDICANT sancti gentes, et
dominantur pópulis: et
regnabit Dóminus Deus illó-
rum in perpétuum. *Ps. 32, 1.*
Exsultáte, justi, in Dómino:
rectos decet collaudatio. *V.*
Glória Patri.

THE saints judge nations,
and rule over people: and
the Lord their God shall reign
forever. *Ps. 32, 1.* Rejoice in
the Lord, ye just: praise be-
cometh the upright. *V.* Glory.

*Kyrie, page 761. Gloria is omitted.**Prayer*

DÓMINE Deus noster, mul-
tiplica super nos gráti-
am tuam: et, quorum præve-
nimus gloriósa solémnia, tri-
bue súbsequi in sancta pro-
fessione lætitiám. Per Dómi-
num.

O LORD, our God, multiply
Thy graces upon us, and
grant that joy may follow in
the holy praise of those whose
glorious festival we anticipate.
Through our Lord.

*Second Prayer of the Holy Ghost, page 827; third for the Church or for the Pope, pages 825, 826.**Lesson. Apoc. 5, 6-12*

Léctio libri Apocalypsis
beáti Joánnis Apóstoli.

Lesson from the Book of the
Apocalypse of blessed John the
Apostle.

IN DIEBUS illis: Ecce ego
Joánnes vidi in médio
throni, et quátuor animá-
lium, et in médio senió-
rum, Agnum stantem tam-
quam occisum, habentem
córnuá septem et óculos sep-
tem: qui sunt septem spiritus
Dei, missi in omnem terram.
Et venit: et accépit de dex-
tera sedéntis in throno li-
brum. Et cum aperísset li-
brum, quátuor animália et
vigintiquátuor senióres cecid-
erunt coram Agno, habéntes
singuli cítharas, et phíalas

IN THOSE days, Behold, I,
John, saw in the midst of
the throne and of the four
living creatures, and in the
midst of the ancients, a Lamb,
standing as it were slain, hav-
ing seven horns and seven eyes,
which are the seven spirits of
God, sent forth into all the
earth. And He came, and took
the book out of the right hand
of Him that sat on the throne:
and when He had opened the
book, the four living creatures,
and the four and twenty an-
cients fell down before the

Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints; and they sung a new canticle, saying, Thou art worthy, O Lord, to take the book, and to open the seals thereof; because Thou wast slain, and hast redeemed us to God, in Thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to God a kingdom and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the ancients, and the number of them was thousands of thousands, saying with a loud voice, The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction for ever and ever. Amen.

Gradual. Ps. 149, 5, 1

The saints shall rejoice in glory; they shall be joyful in their beds. *V.* Sing ye to the Lord a new canticle; let His praise be in the assembly of the saints.

Exsultábunt sancti in glória, lætabúntur in cubilibus suis. *V.* Cantáte Dómino cánticum novum, laus ejus in Ecclésia sanctorum.

Munda Cor Meum, page 763.

Gospel, Jesus coming down, from the Mass Sapientiam, page 1323.

Offertory. Ps. 149, 5, 6

The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God are in their mouth.

Exsultábunt sancti in glória, lætabúntur in cubilibus suis: exaltatiónes Dei in fáu-cibus eorum.

Offertory Prayers, page 767.

Secret

WE HEAP Thine altar with oblations. O Lord: **A**LTAIRE tuum, Dómine, munéribus cumulámus

oblátis: da, quæsumus; ut ad grant, we beseech Thee, that
salútem nostram, ómnium they may profit for our salva-
Sanctórum tuórum precatíone tion by the prayer of all Thy
proficiant, quorum solémnia saints, to whose coming festival
ventúra præcúrrimus. Per we hasten. Through our Lord.
Dóminum.

Second Secret of the Holy Ghost, page 827; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Wis. 3, 1

<p>Justórum ánimæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori: illi autem sunt in pace.</p>	<p>The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.</p>
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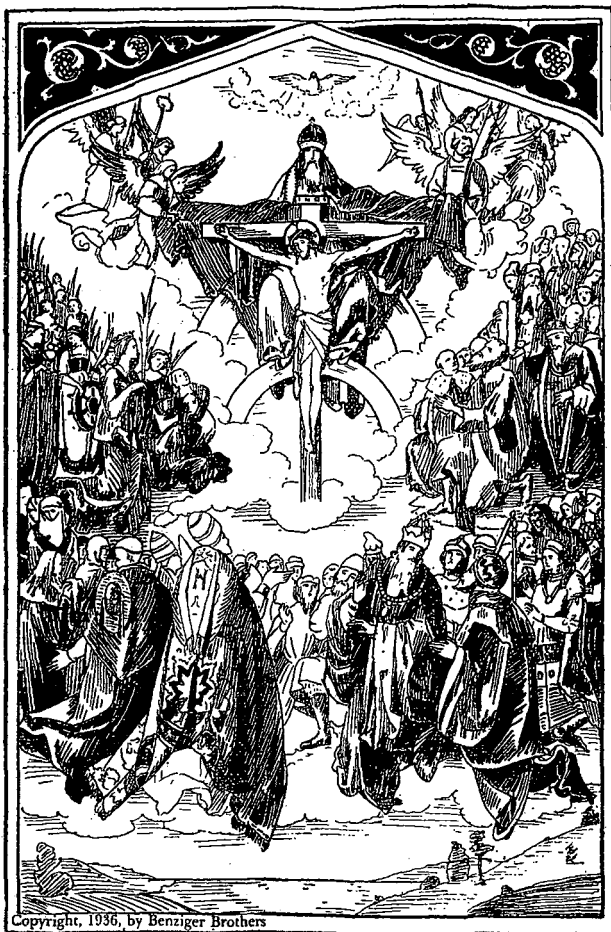
Postcommunion

<p>SACRAMÉNTIS, Dómine, et gaudiis optátæ celebritátis explétis: quæsumus; ut eórum précibus adjuvémur, quorum recordatióibus exhibéntur. Per Dóminum.</p>	<p>HAVING completed the sacraments and the joys of the earnestly desired festival, O Lord, we beseech Thee that we may be assisted by the prayers of those in whose loving remembrance they are offered. Through our Lord.</p>
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Second Postcommunion of the Holy Ghost, page 827; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.





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FATHER, I WILL THAT WHERE I AM, THEY ALSO WHOM THOU HAST GIVEN ME MAY BE WITH ME: THAT THEY MAY SEE MY GLORY WHICH THOU HAST GIVEN ME, BECAUSE THOU HAST LOVED ME BEFORE THE CREATION OF THE WORLD. JUST FATHER, THE WORLD HATH NOT KNOWN THEE: BUT I HAVE KNOWN THEE. AND THESE HAVE KNOWN THAT THOU HAST SENT ME. (*John 17, 24, 25.*)

Nov. 1—*The Feast of All Saints (White)*

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit

GAUDEÁMUS omnes in Dómino, diem festum celebrantes sub honóre Sanctórum ómnium: de quorum solemnitate gaudent Angeli, et collaudant Fílium Dei. *Ps. 32, 1.* Exsultáte, justí, in Dómino: rectos decet collaudátio. *V. Glória Patri.*

LET us all rejoice in the Lord, celebrating a feast in honor of all the saints, in whose solemnity the angels rejoice and join in praising the Son of God. *Ps. 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne Deus, qui nos ómnium Sanctórum tuóram mérita sub una tribuísti celebritáte venerári: quæsumus: ut desiderátam nobis tuæ propitiatiónis abundántiam, multiplicátis intercessóribus, largiáris. Per Dóminum.

O ALMIGHTY, eternal God, Who hast granted us to venerate the merits of all Thy saints in one solemnity, vouchsafe to us, we beseech Thee, through the multitude of our intercessors, that abundance of Thy mercy for which we ever have hoped. Through our Lord.

Lesson. Apoc. 7, 2-12

Léctio libri Apocalypsis beáti Joánnis Apostoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

IN DIEBUS illis: Ecce ego Joánnes vidi álterum Angelum ascendéntem ab ortu solis, habéntem signum Dei vivi: et clamávit voce magna quátuor Angelis, quibus datum est nocére terræ et mari, dicens: Nolíte nocére terræ, et mari, neque arbóribus, quoadúsque signémus servos Dei nostri in fróntibus eórum. Et audivi númerum signatórum, centum quadraginta quátuor millia signáti, ex omni tribu filiórum Israél. Ex tribu Juda

IN THOSE days, behold, I, John, saw another angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed: an hundred and forty-four thousand were signed, of

every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed: of the tribe of Ruben twelve thousand signed: of the tribe of Gad twelve thousand signed: of the tribe of Aser twelve thousand signed: of the tribe of Nephthali twelve thousand signed: of the tribe of Manasses twelve thousand signed: of the tribe of Simeon twelve thousand signed: of the tribe of Levi twelve thousand signed: of the tribe of Issachar twelve thousand signed: of the tribe of Zabulon twelve thousand signed: of the tribe of Joseph twelve thousand signed: of the tribe of Benjamin twelve thousand signed. After this, I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God Who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power and strength to our God for ever and ever. Amen.

duódecim millia signáti. Ex tribu Ruben duódecim millia signáti. Ex tribu Gad duódecim millia signáti. Ex tribu Aser duódecim millia signáti. Ex tribu Néphtali duódecim millia signáti. Ex tribu Manásse duódecim millia signáti. Ex tribu Símeon duódecim millia signáti. Ex tribu Levi duódecim millia signáti. Ex tribu Issachar duódecim millia signáti. Ex tribu Zábulon duódecim millia signáti. Ex tribu Joseph duódecim millia signáti. Ex tribu Benjamin duódecim millia signáti. Post hæc vidi turbam magnam, quam dinumeráre nemo póterat, ex omnibus géntibus, et tribubus, et pópulis, et linguis: stantes ante thronum, et in conspéctu Agni, amícti stolis albis, et palmæ in mánibus eórum: et clamábant voce magna, dicétes: Salus Deo nostro, qui sedet super thronum, et Agno. Et omnes Angeli stabant in circúitu throni, et seniórum, et quátuor animálium: et cecidérunt in conspéctu throni in fácies suas, et adoravérunt Deum, dicétes: Amen. Benedictio, et cláritas, et sapiéntia, et gratiárum áctio, honor, et virtus, et fortitúdo Deo nostro, in sæcula sæculórum. Amen.

to our God for ever and ever.

Gradual. Ps. 33, 10, 11

Fear the Lord, all ye His saints: for there is no want to them that fear Him. *V.* But they that seek the Lord shall not be deprived of any good. Timéte Dóminum, omnes sancti ejus: quóniam nihil deest timéntibus eum. *V.* Inquiréntes autem Dóminum, non deficient omni bono.

Allelúja, allelúja. *V. Matt. 11, 28.* Veníte ad me omnes qui laborátis et oneráti estis: et ego reficiam vos. Allelúja. Alleluia, alleluia. *V. Matt. 11, 28.* Come to Me, all you that labor and are heavy laden, and I will refresh you. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 5, 1-12

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Videns Jesus turbas, ascéndit in montem, et cum sedisset, accessérunt ad eum discípuli ejus, et apériens os suum docébat eos, dicens: Beáti páuperes spíritu: quóniam ipsórum est regnum cælórum. Beáti mites: quóniam ipsi possidébunt terram. Beáti qui lugent: quóniam ipsi consolabúntur. Beáti qui esúriunt et sítiant justítiam: quóniam ipsi saturabúntur. Beáti misericórdes: quóniam ipsi misericórdiam consequéntur. Beáti mundo corde: quóniam ipsi Deum vidébunt. Beáti pacífici: quóniam filii Dei vocabúntur. Beáti qui persecutiónem patiúntur propter justítiam: quóniam ipsórum est regnum cælórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsus vos, mentiéntes, propter me: gaudéte, et exultáte, quóniam merces vestra copiósa est in cælis.

AT THAT time, Jesus seeing the multitudes, went up into a mountain; and when He was sat down, His disciples came unto Him. And opening His mouth, He taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in heaven.

Creed, page 765.

It is said or sung every day during the octave, except on November 2.

Offertory. Wis. 3, 1-3

Justórum ánimæ in manu Dei sunt, et non tanget illos

The souls of the just are in the hand of God, and the tor-

ment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace. Alleluia.

torméntum malitiæ: visi sunt óculis insipientium mori: illi autem sunt in pace, allelúja.

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, the gifts of our devotion; may they be made pleasing to Thee for the honor of all the just and, by Thy mercy, be profitable to our selves. Through our Lord.

MÚNERA tibi, Dómine, nostræ devotiõnis offerimus: quæ et pro cunctórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 5, 8-10

Blessed are the clean of heart, for they shall see God: blessed are the peacemakers, for they shall be called the children of God: blessed are they that suffer persecution for justice's sake, for theirs is the kingdom of heaven.

Beáti mundo corde, quóniam ipsi Deum vidébunt: beáti pacífici, quóniam filii Dei vocabúntur: beáti qui persecutiónem patiúntur propter justítiam, quóniam ipsórum est regnum cælórum.

Postcommunion

GRANT to Thy faithful people, we beseech Thee, O Lord, ever to rejoice in the veneration of all Thy saints, and to be defended by their unceasing prayers. Through our Lord.

DA QUÆSUMUS, Dómine, fidélibus pópulis ómnium Sanctórum semper veneratióne lætári: et eórum perpétua supplicatióne muníri. Per Dóminum.

Concluding Prayers, page 793.



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Nov. 2—The Commemoration of All the Faithful Departed, (*Black*)

The Three Masses for All Souls' Day, (*Black*)

Pope Benedict XV granted priests permission to offer three Masses on All Souls' Day. One of these Masses the Celebrant may say according to his own intention; one must be offered for the faithful departed and the third for the intention of the Holy Father. The common or daily Mass, and other Masses for the dead will be found on page 1501.

The First Mass for All Souls' Day

The Beginning of Mass, page 756.

Introit. 4, Esdr. 2, 34, 35

REQUIEM ætérnam dona eis, Dómine; et lux perpétua líceat eis. *Ps. 64, 2, 3.* Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi oratiónem meam; ad te omnis caro veniet. Réquiem.

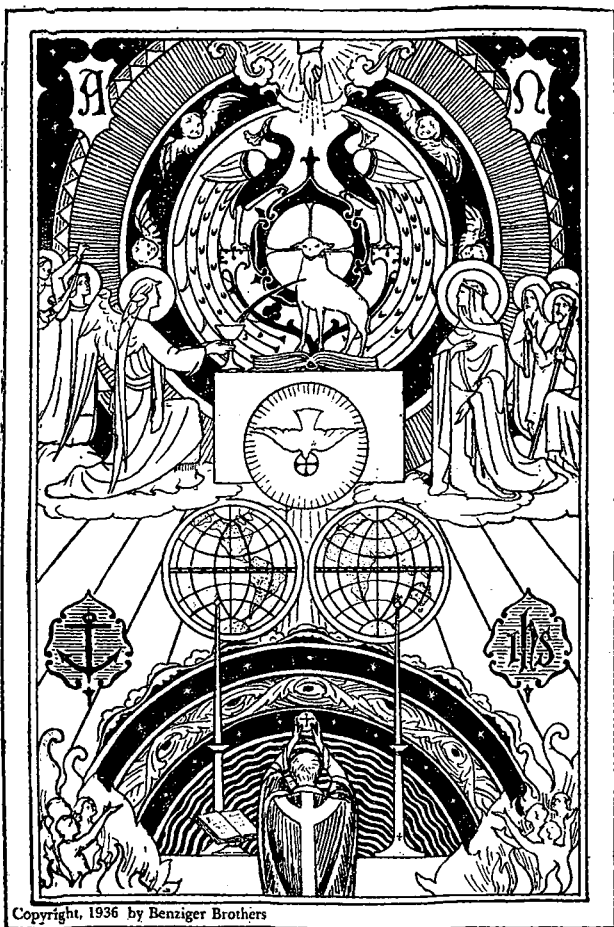
ETÉRNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Kyrie, page 756.

Prayer

IDÉLIUM Deus ómnium. Cónditor et Redémptor, animábus famulórum famularúmque tuárum remissionem cunctórum tríbue peccatórum: ut indulgéntiam, quam semper optavérunt, plis supplicatiónibus consequántur. Qui vivis.

O GOD, the creator and redeemer of all the faithful, grant to the souls of Thy servants and handmaids the remission of all their sins, that they may obtain by loving prayers the forgiveness which they have always desired. Who livest.



HE SENT TWELVE THOUSAND DRACHMAS OF SILVER TO JERUSALEM FOR SACRIFICE TO BE OFFERED FOR THE SINS OF THE DEAD, THINKING WELL CONCERNING THE RESURRECTION. IT IS THEREFORE A HOLY AND WHOLESOME THOUGHT TO PRAY FOR THE DEAD, THAT THEY MAY BE LOOSED FROM SINS. (2 Mach. 12, 43, 46.)

Epistle. 1 Cor. 15, 51-57

Léctio Epístolæ beāti Pauli
Apóstoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Ecce mystérium vobis dico: Omnes quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi, in novissima tuba: canet enim tuba, et mórtui resúrgent incorrupti: et nos immutabimur. Opórtet enim corruptibile hoc induere incorruptiónem: et mortále hoc induere immortalitatem. Cum autem mortále hoc induerit immortalitatem, tunc fiet sermo, qui scriptus est: Absórpta est mors in victória. Ubi est, mors, victória tua? Ubi est, mors, stímulus tuus? Stímulus autem mortis peccátum est: virtus vero peccáti lex. Deo autem grátias, qui dedit nobis victóriam per Dóminum nostrum Jesum Christum.

BRETHREN, Behold, I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, Who hath given us the victory through Our Lord Jesus Christ.

Gradual. 4 Esdr. 34, 35

Réquiem ætérnam dona eis, Dómine; et lux perpétua luceat eis. *V. Ps. 111, 7.* In memoria ætérna erit justus; ab auditióne mala non timébit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V. Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract

Absólve, Dómine, ánimas ómnium fidélium defunctorum ab omni vínculo delictórum: *V.* Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis: *V.* Et lucis ætérnæ beatitúdine pérfrui.

O Lórd, absolve the souls of all the faithful departed from every bond of sin. *V.* And by the help of Thy grace may they be worthy to escape the sentence of vengeance. *V.* And to enjoy all the beatitude of the light eternal.

Sequence, Dies iræ, as in the Common or Daily Mass for the Dead, page 1503.

In high Mass incense is not burned at the Gospel. The deacon does not ask the priest's blessing before beginning his chant, or send the Sacred Text at its termination for him to kiss.

Munda Cor Meum, page 763.

Gospel. John 5, 25-29

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to the multitudes of the Jews, Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself; and He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dixit Jesus turbis Judæórum: Amen, amen dico vobis, quia venit hora, et nunc est, quando mórtui áudient vocem Filii Dei: et qui audierint, vivent. Sicut enim Pater habet vitam in semetípso: sic dedit et Filio vitam habére in semetípso: et potestátem dedit ei júdicium fácere, quia Filius hóminis est. Nolíte mirári hoc, quia venit hora, in qua omnes, qui in monuméntis sunt, áudient vocem Filii Dei: et procédent qui bona fecérunt, in resurrectiónem vitæ: qui vero mala egérunt, in resurrectiónem júdicii.

the resurrection of judgment.

Offertory

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, nor they fall into darkness, but let Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. *V.* We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemo-

Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pænis inférni, et de profundo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum; sed síg-nifer sanctus Michael repræ-séntet eas in lucem sanctam: Quam olim Abrahæ promisisti, et sémini ejus. *V.* Hóstias et preces tibi, Dómine, laudis offerimus: tu súscipe pro animabus illis, quarum hódie memóriam, fácimus: fac eas, Dómine, de morte transire ad

vitam: Quam olim Abrahæ promissisti, et sèmini ejus.

rate; grant them, O Lord, to pass from death to the life which Thou once didst promise to Abraham and his seed.

Offertory Prayers, page 767.

Secret

HÓSTIAS, quæsumus, Dómine, quas tibi pro animabus famulorum famularumque tuarum offerimus, propitiátus inténde: ut quibus fidei christiánæ méritum contulisti, dónes et præmium. Per Dóminum.

MERCIFULLY look down, we beseech Thee, O Lord, upon the sacrifice which we offer Thee for the souls of Thy servants and handmaids, that, to those on whom Thou didst confer the merit of Christian faith, Thou mayst also grant its reward. Through our Lord.

Preface No. 15, page 817.

Communion. 4, Esdr. 35, 34

Lux æterna luceat eis, Dómine: Cum sanctis tuis in ætérnum, quia pius es. *V.* Réquiem ætérnam dona eis, Dómine; et lux perpétua luceat eis: Cum sanctis.

May light eternal shine upon them, O Lord, with Thy saints forever, for Thou art kind. *V.* Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints.

Postcommunion

ANIMABUS quæsumus Dómine famulorum famularumque tuarum oratio proficiat supplicántium: ut eas et a peccátis ómnibus exuas, et tuæ redemptionis fácias esse participes. Qui vivis.

MAY the prayer of Thy suppliants profit the souls of Thy servants and handmaids, we beseech Thee, O Lord, that Thou mayst free them from all sins and make them sharers in Thy redemption. Who livest.

Concluding Prayers, page 793.

The Second Mass for All Souls' Day

The Beginning of Mass, page 756.

Introit. 4, Esdr. 34, 35

RÉQUIEM ætérnam dona eis, Dómine; et lux perpétua luceat eis. *Ps. 64, 2, 3.* Te decet hymnus Deus in Sion; et tibi reddétur votum

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall

be paid to Thee in Jerusalem: in Jerúsalem: exaudi oratió-
 O Lord, hear my prayer; all nem meam; ad te omnis caro
 flesh shall come to Thee. Eter- véniet. Réquiem.
 nal rest.

Kyrie, page 761.

Prayer

O GOD, the Lord of mercies, grant to the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, an abode of refreshment, the beatitude of rest, and the brightness of light. Through our Lord.

DEUS indulgentiárum Dómine, da animábus famulórum famularúmque tuárum refrigerií sedem, quiétis beatitúdinem et lúminis claritátem. Per Dóminum.

Lesson. 2 Mach. 12, 43-46

Lesson from the Book of Lécitio líbri Machabæórum.
 Machabees.

IN THOSE days, the most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

IN DIÉBUS illis: Vir fortissimus Judas, facta collatióne, duódecim millia drachmas argénti misit Jerosólymam offérri pro peccátis mortuórum sacrificium, bene et religiósé de resurrectione cógitans: (nisi enim eos, qui ceciderant, resurrectúros speráret, supérfluum viderétur et vánum oráre pro mórtuis) et quia considerábat quod hi, qui cum pietáte dormitiónem accéperant, óptimam habérent repósitam grátiam. Sancta ergo, et salúbris est cogitátió pro defúntis exoráre, ut a peccátis solvántur.

Gradual. 4 Esdr. 2, 34, 35

Eternal rest give to them, O Lord; and let perpetual light shine upon them *V. Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *V. Ps. 111, 7.* In memória ætérna erit justus; ab auditióné mala non timébit.

Tract

Absólve, Dómine, ánimas
 ómnium fidélium defunctó-
 rum ab omni vínculo delictó-
 rum: *V.* Et grátia tua illis suc-
 currénte, mereántur evádere
 iudícium ultiónis: *V.* Et lucis
 æternæ beatitúdine pérfrui.

O Lord, absolve the souls of
 all the faithful departed from
 every bond of sin. *V.* And by
 the help of Thy grace may they
 be worthy to escape the sen-
 tence of vengeance. *V.* And to
 enjoy all the beatitude of the
 light eternal.

Sequence, Dies iræ, as in the Common or Daily Mass for the Dead, page 1503.

Gospel. John 6, 37-40

✠ Sequéntia sancti Evan-
 gélii secúndum Joánnem.

IN ILLO témpore: Dixit Je-
 sus turbis Judæórum:
 Omne, quod dat mihi Pater,
 ad me véniet: et eum, qui ve-
 nit ad me, non ejiciam foras:
 quia descénderi de celo, non ut
 fáciam voluntátem meam, sed
 voluntátem ejus, qui misit me.
 Hæc est autem volúntas ejus,
 qui misit me, Patris: ut omne,
 quod dedit mihi non perdam
 ex eo, sed resúscitem illud in
 novíssimo die. Hæc est autem
 volúntás Patris mei, qui misit
 me: ut omnis, qui videt Fíli-
 um, et credit in eum, hábeat
 vitam æternam, et ego re-
 suscitébo eum in novíssimo
 die.

✠ Continuation of the Holy
 Gospel according to St. John.

AT THAT time, Jesus said
 to the multitudes of the
 Jews, All that the Father giv-
 eth Me shall come to Me; and
 him that cometh to Me I will
 not cast out: because I came
 down from heaven, not to do
 My own will, but the will of
 Him Who sent Me. Now this
 is the will of the Father Who
 sent Me, that of all that He
 hath given Me, I should lose
 nothing, but should raise it up
 again in the last day; and this
 is the will of My Father that
 sent Me, that every one who
 seeth the Son, and believeth in
 Him, may have life everlasting;
 and I will raise him up in the
 last day.

Offertory

Dómine Jesu Christe, Rex
 glóriæ, libera ánimas óm-
 nium fidélium defunctó-
 rum de pœnis inférni et de
 profúndo lacu: libera eas de
 ore leónis, ne absórbeat eas
 tártarus, ne cadant in obscé-
 rum: sed sígnifer sanctus Mi-
 chaël repræséntet eas in lu-

O Lord Jesus Christ, King of
 glory, deliver the souls of all
 the faithful departed from the
 pains of hell and from the deep
 pit; deliver them from the
 lion's mouth, that hell engulf
 them not, nor they fall into
 darkness, but let Michael, the
 holy standard-bearer, bring

them into the holy light which Thou once didst promise to Abraham and his seed. *V.* We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate; grant them, O Lord, to pass from death to the life which Thou once didst promise to Abraham and his seed.

cem sanctam: Quam olim Abrahæ promissisti, et sémini ejus. *V.* Hóstias et preces tibi, Dómine laudis offerimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transire ad vitam. Quam olim Abrahæ promissisti et sémini ejus.

Offertory Prayers, page 767.

Secret

BE PROPITIATED, O Lord, by our supplications for the souls of Thy servants and handmaids, whose anniversary is kept to-day, for whom we offer Thee the sacrifice of praise, that Thou vouchsafe to join them to the company of Thy saints. Through our Lord.

PROPITIARE Dómine supplicatiónibus nostris, pro animábus famulórum famularúmque tuárum, quorum hódie ánnua dies ágitur, pro quibus tibi offerimus sacrificium laudis: ut eas Sanctórum tuórum consórtio sociáre dignéris. Per Dóminum.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

May eternal light shine upon them, O Lord, with Thy saints forever, because Thou art kind. *V.* Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints, etc.

Lux atérna lúceat eis, Dómine: Cum sanctis tuis in atérnum, quia pius es. *V.* Réquiem atérnam dona eis, Dómine; et lux perpétua lúceat eis: Cum sanctis.

Postcommunion

GRANT, we beseech Thee, O Lord, that the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, may be purged by this sacrifice and obtain alike forgiveness and everlasting rest. Through our Lord.

PRÆSTA, quæsumus, Dómine, ut ánimæ famulórum famularúmque tuárum, his purgátæ sacrificiis, indulgéntiam páriter et réquiem cápant sempitérnam. Per Dóminum.

Concluding Prayers, page 793.

*The Third Mass for All Souls' Day**The Beginning of Mass, page 756.**Introit. 4 Esdr. 34, 35*

REQUIEM ætérnam dona eis, Dómine; et lux perpétua luceat eis. *Ps. 64, 2, 3.* Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi oratió-nem meam, ad te omnis caro veniet. Réquiem.

ETÉRNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

*Kyrie, page 761.**Prayer*

DEUS, vénia largitor et humanæ salutis amátor; quæsumus cleméntiam tuam; ut ánimas famulórum famularúmque tuárum, quæ ex hoc sæculo transiérunt, be-áta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas. Per Dóminum.

O God, the bestower of pardon and lover of man's salvation, we beseech Thy clemency, through the intercession of blessed Mary ever a virgin, and all Thy saints, that the brethren, who have passed out of this world may together enjoy everlasting happiness. Through our Lord.

Lesson. Apoc. 14, 13

Léctio libri Apocalypsis
beati Joánnis Apóstoli.

Lesson from the book of the
Apocalypse of Blessed John the
Apostle.

IN DIÉBUS illis: Audívi vocem de cælo, dicéntem mihi: Scribe: Beáti mórtui, qui in Dómino moriúntur. Amodo jam dicit Spíritus, ut requiéscent a labóribus suis: ópera enim illórum sequúntur illos.

IN THOSE days I heard a voice from heaven, saying to me, Write, blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them.

Gradual. 4 Esdr. 2, 34, 35

Réquiem ætérnam dona eis, Dómine; et lux perpétua luceat eis. *V. Ps. 111, 7.* In memoria ætérna erit justus; ab auditióne mala non timébit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V. Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract

Absolve, O Lord, the souls of all the faithful departed from every bond of sin. *V.* And by the help of Thy grace let them be found worthy to escape the sentence of vengeance. *V.* And to enjoy the full beatitude of the light eternal.

Absolve, Dómine, ánimas ómnium fidélium defunctórum ab omni vinculo delictórum: *V.* Et grátia tua illis succurrénte, mereántur evádere iudiciúm ultiónis: *V.* Et lucis æternæ beatitúdine pérfrui.

Sequence, Dies iræ, as in the Common or Daily Mass for the Dead, page 1503.

Munda Cor Meum, page 763.

Gospel. John 6, 51-55

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give is My flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up in the last day.

✠ *Sequentia sancti Evangelii secundum Joánnem.*

IN ILLO témpore: Dixit Jesus turbis Judæorum: Ego sum panis vivus, qui de cælo descéndi. Si quis manducáverit ex hoc pane, vivet in ætérnum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigábant ergo Judæi ad invincem, dicétes: Quómodo potest híc nobis carnem suam dare ad manducándum? Dixit ergo eis Jesus: Amen, amen dico vobis: Nisi manducavéritis carnem Fílii hóminis, et bibéritis ejus sánguinem, non habébitis vitam in vobis. Qui mandúcat meam carnem, et bibit meum sánguinem, habet vitam ætérnam: et ego resuscitábo eum in novíssimo die.

Offertory

O Lord Jesus Christ, the King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, that they fall not into the darkness; but let Michael, the holy standard-

Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctórum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum; sed signifer sanctus Michael repræsentet eas in lucem sanctam:

Quam olim Abrahæ promissisti, et sémini ejus. *V.* Hóstias et preces tibi, Dómine, laudis offerimus: tu súscipe pro animábus illis, quarum memóriam fácimus: fac eas, Dómine, de morte transire ad vitam: Quam olim Abrahæ promissisti, et sémini ejus.

bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. *V.* We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed.

Secret

DEUS, cujus misericórdiæ non est númerus, súscipe propítius preces humilitátis nostræ: et animábus fratrum, propinquórum, et benefactorum nostrórum, quibus tui nóminis dedísti confessiónem, per hæc sacraménta salútis nostræ, cunctórum remissiónem tribue peccatórum.

O GOD, Whose mercy is boundless, mercifully receive the prayers of our lowliness, and grant, through these sacraments of our salvation, to the souls of our brethren, kindred, and benefactors, to whom Thou didst grant the confession of Thy name, the remission of all sins.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux ætérna lúceat eis, Dómine: Cum sanctis tuis in ætérnum, quia pius es. *V.* Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis: Cum sanctis.

May eternal light shine upon them, O Lord, with Thy saints forever, because Thou art kind. *V.* Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints, etc.

Postcommunion

PRÆSTARE QUÆSUMUS OMNIPOTENS ET MISÉRICORS DEUS: ut animæ fratrum, propinquórum, et benefactorum nostrórum, pro quibus hoc sacrificium laudis tuæ obtúlimus majestáti; per hujus virtutem sacraménti a peccátis omnibus explátæ, lucis per-

GRANT, we beseech Thee, O almighty and merciful God, that the souls of our brethren, kindred, and benefactors, for whom we have offered this sacrifice of praise to Thy majesty, being purified of all sins by the virtue of this sacrament, may, by Thy mercy.

receive the beatitude of per- pétuæ, te miserânte, recipi-
petual light. Through our Lord. ant beatitudinem. Per Dómi-
num.

Concluding Prayers, page 793.

Nov. 3—Of the Octave of All Saints (White)

Semi-double

Mass as on the feast, page 1265; second Prayer of the Holy Ghost, page 1265; third for the Church or for the Pope, pages 825, 826.

Nov. 4—St. Charles Borromeo, Bishop, Confessor

(White)

Double

Sts. Vitalis and Agrícola, Martyrs (Red)

Mass, Statuit ei, page 1337, except:

Prayer

KEEP safe Thy Church, O **E**CCLÉSIAM tuam, Dómine,
Lord, with the continual sancti Cárolí Confessó-
protection of St. Charles, Thy ris tui atque Pontíficis con-
confessor and bishop, that, as tinua protectióne custódi: ut,
pastoral solicitude rendered sicut illum pastorális sollici-
him glorious, so his intercession túdo gloriósum réddidit; ita
may ever make us fervent in nos ejus intercésio in tuo
Thy love. Through our Lord. semper fáciat amóre fervén-
tes. Per Dóminum.

Commemoration of the octave of All Saints, Prayer, Secret and Postcommunion as in the Mass of the feast, page 1265. Commemoration of St. Vitalis and Agrícola.

Prayer

GRANT, we beseech Thee, O **P**RÆSTA, quæsumus, omni-
almighty God, that we, potens Deus: ut, qui
who venerate the solemnity of sanctórum Mártyrum tuórum
Thy holy martyrs, Vitalis and Vitális et Agricolæ solémnia
Agrícola, may be assisted by cólimus, eórum apud te in-
their intercession with Thee. tercessiónibus adjuvémur. Per
Through our Lord. Dóminum.

Secret

BE APPEASED, O Lord, with **O**BLÁTIS, quæsumus, Dómi-
the gifts we offer, and, by ne, placáre munéríbus:
the intercession of Thy holy et, intercedéntibus sanctis

Máryribus tuis Vitále et Ag- martyrs, Vitalis and Agricola,
ricola, a cunctis nos défende defend us from all dangers.
periculis. Per Dóminum. Through our Lord.

Postcommunion

HÆC nos commúnio, Dó-
mine, purget a crimine:
et, intercedéntibus sanctis
Máryribus tuis Vitále et Ag-
ricola, cæléstis remédii fá-
ciat esse consórtes. Per Dó-
minum.

OAY this communion, O
Lord, purge us of guilt
and, by the intercession of Thy
holy martyrs, Vitalis and Agri-
cola, make us partakers of the
heavenly salvation. Through
our Lord.

Nov. 5, 6 and 7—Of the Octave of All Saints

(White)

Semi-double

Mass as on the feast, page 1265, with the additional Prayer of the Holy Ghost, page 827, and either that for the Church or for the Pope, pages 825, 826.

Nov. 8—The Octave-Day of All Saints (White)

Double Major

The Holy Four Crowned Martyrs (Red)

Mass as on the feast of All Saints, page 1265.

Commemoration of the Holy Martyrs.

Prayer

PRÆSTA, quæsumus, omni-
potens Deus: ut, qui
gloriosos Máryres fortes in
sua confessióne cognóvimus,
pios apud te in nostra inter-
cessióne sentiámus. Per Dó-
minum.

GRANT, we beseech Thee, O
almighty God, that we,
who have known the fortitude
of the glorious martyrs in
bearing witness to Thee, may
experience the fruit of their
intercession with Thee.
Through our Lord.

Secret

BENEDÍCTIO tua, Dómine,
larga descéndat: quæ et
múnera nostra, deprecántibus
sanctis Máryribus tuis, tibi
reddat accépta, et nobis sac-

OAY Thy plenteous bless-
ing descend upon us, O
Lord, both to render our gifts
acceptable to Thee, by the in-
tercession of Thy holy martyrs,

and to effect the sacrament of raméntum redemptionis effi-
our redemption. Through our clat. Per Dóminum.
Lord.

Postcommunion

REFRESHED with heavenly sacraments and joys, we, Thy suppliants, beseech Thee, O Lord, that we may be protected by the assistance of those in whose triumphs we glory. Through our Lord.

QUÆLÉSTIBUS refécti sacra-
méntis et gáudiis: sup-
plices te, Dómine, deprecá-
mur; ut quorum gloriámur
triúmphis, protegámur auxil-
iis. Per Dóminum.

Nov. 9—Dedication of the Basilica of Our Saviour
(White)

Double of the Second Class

St. Theodore, Martyr (Red)

Mass, Terribilis, of the Dedication of a Church, page 1388.

In low Masses only, a commemoration of St. Theodore.

Prayer

O God, Who dost encompass and protect us with the glorious testimony of blessed Theodore, Thy martyr, grant us to profit by imitating him and to be supported by his prayers. Through our Lord.

DEUS, qui nos beáti Theo-
dóri Mártiris tui con-
fessioné gloriósa circúmdas
et prótegis: præsta nobis ex
ejus imitationé proficere et
orationé fulcír. Per Dómi-
num.

Secret

RECEIVE, O Lord, the pray-
ers of the faithful with
offerings of sacrifices, and, by
the intercession of blessed
Theodore, Thy martyr, may we
pass through these offices of
pious devotion to heavenly
glory. Through our Lord.

SÚSCIPE, Dómine, fidélium
preces cum oblationibus
hostiárum: et, intercedénte
beáto Theodóro Mártire tuo,
per hæc piæ devotiónis officia
ad cæléstem glóriam transeá-
mus. Per Dóminum nostrum.

Postcommunion

GRANT US, we beseech Thee, O Lord, by the interces-
sion of blessed Theodore, Thy
martyr, that what we touch
ut, quod ore contingimus,

PRÆSTA nobis, quæsumus,
Dómine: intercedénte
beáto Theodóro Mártire tuo;

pura mente capiámus. Per with our lips we may receive
Dóminum. with pure hearts. Through our
Lord.

Nov. 10—St. Andrew Avellino, Confessor (*White*)

Double

Sts. Tryphon, Respicius and Nympha, Martyrs

Mass, Os justi, page 1349:

Prayer

DEUS, qui in corde beáti Andréæ Confessóris tui, **O** GOD, Who didst create in the heart of blessed Andrew, Thy confessor, through his difficult vow, wonderful aspirations to advance daily in virtue toward Thee, grant us, by his merits and intercession, so to become participators in the same grace that, ever pursuing the more perfect things, we may be happily brought unto the summit of Thy glory. Through our Lord.

Commemoration of the Holy Martyrs.

Prayer

HAC NOS, quæsumus, Dómine, sanctórum Mártyrum tuórum Tryphónis, **M**AKE US, we beseech Thee, O Lord, ever assiduously to observe the festival of Thy holy martyrs, Tryphon, Respicii et Nymphæ semper festa sectári: quorum suffrágiis, protectionis tuæ dona may, by their patronage, experience the gifts of Thy protection. Through our Lord.

Secret

MÚNERA tibi, Dómine, **W**E OFFER Thee, O Lord, the gifts of our devotion; may they be made pleasing to Thee for the honor of all the just and, by Thy mercy, salutary to us. Through our Lord.

Postcommunion

GRANT US, we beseech Thee, O Lord, by the intercession of Thy martyrs, Tryphon, Respicius, and Nympha, that what we touch with our lips we may receive with pure hearts. Through our Lord.

PRÆSTA nobis, quæsumus, Dómine: intercedéntibus sanctis Mátyribus tuis Tryphóne, Respício et Nympha; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Nov. 11—~~St. Martin~~, Bishop, Confessor

(White)

Double

St. Mennas, Martyr

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 30

THE Lord made to him a covenant of peace, and made him a prince that the dignity of priesthood should be to him forever. *Ps. 131, 1.* O Lord, remember David, and all his meekness. *V. Glory.*

STATUIT ei Dóminus testamentum pacis, et principem fecit eum: ut sit illi sacerdótii dignitas in ætérnum. *Ps. 131, 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who seest that we exist by no power of our own, mercifully grant that, by the intercession of blessed Martin, Thy confessor and bishop, we be strengthened against all adversities. Through our Lord.

DEUS, qui cónspicis, quia ex nulla nostra virtúte subsístimus: concéde propítius; ut, intercessióne beáti Martíni Confessóris tui atque Pontificis, contra ómnia adversa muniámur. Per Dóminum.

Commemoration of St. Mennas, Prayer from the Mass In virtue, page 1309.

Epistle, Behold a great priest, from the Mass Statuit ei, page 1337.

Gradual. Ecclus. 44, 16

Behold a great priest, who in his days pleased God. *V. There was not any found like to him who kept the law of the Most High.*

Ecce sacérdos magnus, qui in diébus suis plácuít Deo. *V. Non est invéntus similis illi, qui conserváret legem Excélsi.*

Allelúja, allelúja. V. Beátus Alleluia, alleluia. V. The
vir, sanctus Martinus, urbis blessed man, St. Martin, bishop
Turónis Episcopus, requiévít: of Tours, hath gone to rest,
quem suscepérunt Angeli, and angels and archangels,
atque Archángeli, Throni, thrones, dominations, and pow-
Dominatiónes, et Virtútes. ers have received him. Alleluia.
Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 11, 33-36

✠ Sequéntia sancti Evan-
gélíi secúndum Lucam.

IN ILLO témpore: Dixit Je-
sus discíplis suis: Nemo
lucérnam accéndit et in ab-
scóndito ponit, neque sub mó-
dio: sed supra candelábrum,
ut qui ingrediúntur, lumen ví-
deant. Lucérna córporis tui
est óculus tuus. Si óculus tuus
fúerit simplex, totum corpus
tuum lúcidum erit: si autem
nequam fúerit, étiam corpus
tuum tenebrósum erit. Vide
ergo, ne lumen, quod in te est,
ténébræ sint. Si ergo corpus
tuum totum lúcidum fúerit,
non habens áliquam partem
tenebrárum, erit lúcidum to-
tum et sicut lucérna fulgóris
illuminábit te.

✠ Continuation of the holy
Gospel according to St. Luke.

AT THAT time, Jesus said
to His discíples, No man
lighteth a candle, and putteth
it in a hidden place, nor under
a bushel: but upon a candle-
stick, that they that come in
may see the light. The light
of thy body is thy eye. If thy
eye be single, thy whole body
will be lightsome; but if it
be evil, thy body also will be
darksome. Take heed there-
fore that the light which is in
thee be not darkness. If then
thy whole body be lightsome,
having no part of darkness, the
whole shall be lightsome, and
as a bright lamp shall en-
lighten thee.

Offertory. Ps. 88, 25

Véritas mea, et misericór-
dia mea cum ipso: et in nómi-
ne meo exaltábitur cornu ejus.

My truth and My mercy shall
be with him; and in My name
shall his horn be exalted.

Offertory Prayers, page 767.

Secret

SANCTÍFICA, quæsumus, Dó-
mine Deus, hæc múnera,
quæ in solemnité sancti An-
tístitis tui Martíni offérimus:
ut per ea, vita nostra inter ad-
vérsa et próspéra ubíque diri-
gátur. Per Dóminum.

SANCTIFY, we beseech Thee,
O Lord God, these gifts
which we offer to Thee in the
solemnity of Thy holy bishop
Martin, that by them our life,
everywhere, may go in the
straight path, in adversity and
in happiness. Through our
Lord.

Commemoration of St. Mennas from the Mass In virtute, page 1311.

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is that servant whom, when his lord shall come, he shall find watching; Amen, I say to you, he shall set him over all his goods.

Beátus servus, quem cum vénerit dóminum, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum.

Postcommunion

GRANT, we beseech Thee, O Lord, our God, that by the intercession of those on whose feast the mysteries are offered, they may be made efficacious for our salvation. Through our Lord.

PRÆSTA quæsumus, Dómine Deus noster: ut, quorum festivitáte votíva sunt sacraménta, eórum intercessióne salutária nobis reddántur. Per Dóminum.

Commemoration of St. Mennas from the Mass In virtute, page 1312.

Concluding Prayers, page 793.

Nov. 12—St. Martin, Pope, Martyr (Red)

Semi-double

Mass, Si diligis me, page 1302, with Prayer, Secret and Postcommunion as below:

Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Martin, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Martí-nem Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Secret

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may

OBLÁTIS munéríbus, quæsumus Dómine, Ecclési-am tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati

fiant nómini tuo, te gubernante, pastóres. Per Dóminum.

prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Postcommunion

REFECTIONE sancta enutritam guberná, quæsumus Dómine, tuam placátus Ecclesiám: ut poténti moderatióne dirécta, et incrementa libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Nov. 13—**St. Didacus, Confessor (White)**

Semi-double

Mass, Justus ut palma, page 1352.

Prayer

OMNÍPOTENS sempitérne Deus, qui dispositiône mirábili infirma mundi éligis, ut fórtia quæque confúndas, concéde propítius humilitáti nostræ; ut, piis beáti Dídaci Confessóris tui précibus, ad perénnem in cælis glóriam sublimári mereámur. Per Dóminum.

ALmighty, eternal God, Who, in Thy wonderful providence, dost choose the weak things of the world to confound the strong, mercifully grant unto our lowliness that, by the prayers of blessed Didacus, Thy confessor, we may be made worthy to be raised to the everlasting glory of heaven. Through our Lord.

Second Prayer A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Nov. 14—**St. Josaphat, Bishop, Martyr (Red)**

Double

The Beginning of Mass, page 756.

Introit

GAUDEÁMUS omnes in Dómino. diem festum cele-

LET us all rejoice in the Lord, celebrating a fes-

tival-day in honor of the blessed martyr Josaphat: at whose martyrdom the angels rejoice, and give praise to the Son of God. Ps. 32, 1. Rejoice in the Lord, ye just, praise becometh the upright. *V.* Glory. brantes sub honóre beáti Jó-saphat Mártýris: de cujus passióne gaudent Angeli, et colláudant Fílium Dei. Ps. 32, 1. Exsultáte, justí, in Dómino: rectos decet collaudátio. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

STIR up in Thy Church, O Lord, the spirit with which blessed Josaphat, Thy martyr and bishop, was filled when he laid down his life for his sheep, so that, by his intercession, we, also, may be moved and strengthened by the same Spirit, and may not fear to lay down our lives for our brethren. Through...in the unity of the same. **E**XCITA, quæsumus, Dómine, in Ecclesiá tua Spíritum, quo replétus beátus Jósaphat Martyr et Póntifex tuus ánimam suam pro óvibus pósuit: ut, eo intercedente, nos quoque eódem Spíritu moti ac roboráti, ánimam nostram pro frátribus pónere non vereámur. Per Dóminum . . . in unitáte ejúsdem.

Epistle Every high priest taken, as on the feast of St. Thomas of Canterbury, Dec. 29, page 158.

Gradual. Ps. 88, 21-23

I have found David My servant: with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him. *V.* The enemy shall have no advantage over him, and the son of iniquity shall not hurt him. Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. *V.* Nihil proficiet inimícus in eo, et fílius iniquitátis non nocébit ei.

Alleluia, alleluia. *V.* This is the priest whom the Lord hath crowned. Alleluia. Allelúja, allelúja. *V.* Hic est sacérdos, quem coronávit Dóminus. Allelúja.

Munda Cor Meum, page 763.

Gospel, I am the good shepherd, as on the feast of St. Thomas of Canterbury, Dec. 29, page 159.

Offertory. John 15, 13

Greater love than this no man hath, that a man lay down his life for his friends. Majórem caritátem nemo habet, ut ánimam suam ponat quis pro amícis suis.

Offertory Prayers, page 767.

Secret

QLEMENTÍSSIME Deus, mún-
nera hæc tua benedic-
tióne perfúnde, et nos in fidẽ
confirma: quam sanctus Jó-
saphat Martyr et Póntifex tu-
us, effúso ságuine, assérui-
t. Per Dóminum.

O most merciful God, pour
Thy blessing over these
our offerings and confirm us
in the Faith, which St. Josa-
phat, Thy martyr and bishop,
upheld by the shedding of his
blood. Through our Lord.

Preface for Weekdays, page 775.

Communion. John 10, 14

Ego sum pastor bonus, et
cognóscō oves meas, et
cognóscunt me meæ.

I am the good Shepherd, and
I know My sheep, and Mine
know Me.

Postcommunion

SPÍRITUM, Dómine, fortitú-
dinis hæc nobis tríbuat
mensa celéstis: quæ sancti
Jósaphat Mártiris tui atque
Pontíficis vitam pro Ecclé-
siæ honóre jugiter áluit ad
victóriam. Per Dóminum.

O Lord, impart to us the
spirit of fortitude which con-
stantly nourished the life of
St. Josaphat, Thy martyr and
bishop, unto victory for the
honor of the Church. Through
our Lord.

Concluding Prayers, page 793.

Nov. 15—St. Albert the Great, Bishop, Confessor
and Doctor of the Church (*White*)

Double

Mass, In medio, page 1344, except:

Prayer

DEUS, qui beátum Albér-
tum Pontíficem tuum
atque Doctórem, in humána
sapléntia divínæ fidei subjl-
ciéndã magnum effecísti: da
nobis, quæsumus, ita ejus ma-
gistérii inhærére vestígiis, ut
luce perfécta fruámur in cælis.
Per Dóminum.

O god, who to subject hu-
man wisdom to divine
faith hast made great Thy
Bishop and Doctor blessed Al-
bert, grant us, we beseech Thee,
so to follow in the path of his
teaching as to enjoy perfect
light in heaven. Through our
Lord.

Secret

MERCIFULLY regard this our sacrifice, O Lord, that what we offer up in the mystery of the Passion of Thy Son our Lord, we may, through the intercession and example of blessed Albert, receive with pious affection. Through the same.

SACRIFICIIS præsentibus, Dómine, quæsumus, inténde placátus: ut quod Passiónis Filii tui Dómini nostri mystério gérimus, beati Albértil intercessióne et exemplo, pio consequámur afféctu. Per eúndem Dóminum.

Postcommunion

THROUGH this holy nourishment which we have consumed, defend us, O Lord, from the onslaughts of our enemies, and grant that through the prayers of blessed Albert, Thy Confessor and Bishop, we may be gladdened by perpetual peace. Through our Lord.

PER hæc sancta quæ sumpsimus, ab hóstium nos, Dómine, impugnatióne défende: et intercedénte beáto Albérto, Confessóre tuo atque Pontífice, perpétua pace respiráre concéde. Per Dóminum.

Nov. 16—*St. Gertrude, Virgin, Abbess (White)*

Double

Mass, Dilexisti, page 1370, except:

Prayer

O God, Who didst prepare for Thyself a pleasant dwelling-place in the heart of blessed Gertrude, do Thou, through her merits and intercession, mercifully wipe away from our hearts every stain of sin, and grant us to enjoy her companionship. Through our Lord.

DEUS, qui in corde beátæ Gertrúdis Vírginis júcúndam tibi mansiónem præparásti: ipsíus méritis et intercessióne, cordis nostri máculas cleménter abstérge, et ejúsdem tribue gaudére consórtio. Per Dóminum.

Nov. 17—*St. Gregory Thaumaturgus, Bishop, Confessor (White)*

Semi-double

Mass Statuit ei, page 1337, except the Gospel as below:

Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Gospel. Mark 11, 22-24

✠ Sequéntia sancti Evangelii secúndum Marcum.

IN ILLO témpore: Respóndens Jesus discípulis suis, ait illis: Habéte fidem Dei. Amen dico vobis, quia quicumque dixerit huic monti: Tóllere, et mittere in mare, et non hæsitéverit in corde suo, sed crediderit, quia quæcúmque dixerit fiat, fiet ei. Propterea dico vobis: Omnia quæcúmque orántes pétitis, crédate quia accipiétis, et eveni-ent vobis.

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time, Jesus answering, said to His disciples, Have the faith of God. Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea; and shall not stagger in his heart, but believe that whatsoever he saith shall be done, it shall be done unto him. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you.

**Nov. 18—The Dedication of the Basilicas of
St. Peter and St. Paul, (White)**

Double Major

Mass, Terribilis, of the Dedication of a Church, page 1388.

**Nov. 19—St. Elizabeth, Queen of Hungary,
Widow (White)**

Double

St. Pontianus, Pope, Martyr (Red)

Mass, Cognovi, page 1383, except Prayer:

Prayer

MUORUM corda fidélium, Deus miserátor, illústra: et, beáta Elisabeth préci-bus gloriósis; fac nos prospera mún-di despícere, et celesti semper consolatióne gaudére. Per Dóminum.

O GOD of mercy, enlighten the hearts of Thy faithful, and through the prayers of blessed Elizabeth, make us to despise the prosperity of the world and ever to enjoy the consolation of heaven. Through our Lord.

Commemoration is made of St. Pontianus, Prayer, Secret and Postcommunion from the Mass Si diligis me, page 1302. The Preface is No. 13, page 816.

Nov. 20—**St. Felix of Valois, Confessor (White)**

Double

Mass Justus ut palma, page 1352, except:

Prayer

O GOD, Who didst vouchsafe to call out of the desert blessed Felix, Thy confessor, unto the work of redeeming captives, grant, we beseech Thee, that, being through his intercession delivered by Thy grace from the captivity of our sins, we may be brought to our heavenly country. Through our Lord.

DEUS, qui beatum Felicem Confessorem tuum ex eremo ad munus redimendi captivos celitus vocare dignatus es: presta, quaesumus: ut per gratiam tuam ex peccatorum nostrorum captivitate, ejus intercessione, liberati, ad caelestem patriam perducamur. Per Dominum.

Nov. 21—**The Presentation of the B. V. Mary**

(White)

Double Major

Mass Salve sancta parens, page 1394, except:

Prayer

O GOD, Who wast pleased that on this day the Blessed Virgin, the dwelling-place of the Holy Spirit, should be presented in the Temple, grant, we beseech Thee, that, by her intercession, we may deserve to be presented in the temple of Thy glory. Through ... in the unity of the same.

DEUS, qui beatam Mariam semper Virginem, Spiritus Sancti habitaculum, hodierna die in templo praesentari voluisti: presta, quaesumus; ut, ejus intercessione, in templo gloriae tuae praesentari mereamur. Per Dominum ... in unitate ejusdem.

The Creed is said, or sung. The Preface is No. 11 of the Blessed Virgin Mary, page 814.

The Preface is No. 11 of the

Nov. 22—**St. Cecilia, Virgin, Martyr (Red)**

Double

Mass, Loquebar, page 1359, except:

Prayer

O GOD, Who dost gladden us with the annual feast of blessed Cecilia, Thy virgin and martyr, grant that, as we venerate her in our liturgy, we may

DEUS, qui nos annuae beatae Caecliae Virginis et Martyris tuae solemnitate laetificas: da, ut quam veneramur officio, etiam pia con-

versati6nis sequámur exém- also follow her example in
plo. Per Dóminum. godly living. Through our Lord.

Epistle, O Lord my God, from the Mass Me expectaverunt,
page 1364.

Gradual. Ps. 44, 11, 12

Audi, filia et vide, et inclina Harken, O daughter, and see,
aurem tuam: quia concupi- and incline thine ear; for the
vit rex spéclem tuam. *Y. Ps.* King hath greatly desired thy
44, 5. Spécie tua, et pulchri- beauty. *Y. Ps. 44, 5.* With thy
túdine tua inténde, prospere comeliness and thy beauty, set
procéde, et regna. out, proceed prosperously, and
reign.

Allelúja, allelúja. *Y. Matth.* Alleluia, alleluia. *Y. Matt.*
25, 4, 6. Quinque prudéntes 25, 4, 6. The five wise virgins
vírgines accepérunt óleum in took oil in their vessels with the
vasis suis cum lampádibus: lamps: and at midnight there
média autem nocte clamor was a cry made: Behold the
factus est: Ecce sponsus venit, bridegroom cometh, go ye forth
exite óbviám Christo Dómino. to meet Christ our Lord. Alle-
Allelúja. luia.

Secret

HÆC hóstia, Dómine, pla- **M**AY this sacrifice of atone-
cati6nis et laudis, quæ- ment and praise, we be-
sumus: ut, intercedénte beáta seech Thee, O Lord, by the
Cæcília Vírgine et Mártire intercession of blessed Cecilia,
tua, nos propitiati6ne tua dig- Thy virgin and martyr, ever
nos semper efficiat. Per Dó- make us worthy of Thy for-
minum. givenness. Through our Lord.

Postcommunion

SATIÁSTI, Dómine, famili- **O** LORD, Thou hast regaled
am tuam munéribus sac- Thy household with sac-
cris: ejus, quæsumus, semper cred gifts; ever comfort us, we
interventi6ne nos réfove, cu- pray, with her intercession
jus solémnia celebrámus. Per whose festival we celebrate.
Dóminum. Through our Lord.

Nov. 23—St. Clement, Pope, Martyr (Red)

Double

St. Felicitas, Martyr (Red)

The Beginning of Mass, page 756.

Introit. Is. 59, 21; 56, 7

Dícti Dóminus: Sermónes **M**HE Lord saith, My words
mei, quos dedi in os which I have put in thy

mouth, shall not depart out of thy mouth: and thy gifts shall be accepted upon My altar. *Ps. 111, 1.* Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. *V. Glory.*

tuum, non deficient de ore tuo: et múnera tua accépta erunt super altáre meum. *Ps. 111, 1.* Beátus vir, qui timet Dóminum; in mandátis ejus cupit nimis. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Clement, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church.

G REGEM tuum, Pastor ætérne, placátus inténde: et per beátum Clementem Mártirem tuum atque Summum Pontificem, perpétua protectióne custódi; quem totíus Ecclésiæ præstísti esse pastórem. Per Dóminum.

Commemoration of St. Felicitas.

Prayer

G RANT, we beseech Thee, O almighty God, that, observing the festival of blessed Felicitas, Thy Martyr, we may be protected by her merits and prayers. Through our Lord.

P RÆSTA, quæsumus, omnipotens Deus: ut beátæ Felicitátis Mártiris tuæ solémnia recenséntes méritis ipsíus protegámur, et precibus. Per Dóminum.

Epistle, Brethren, be ye followers, as in the Mass of the 23rd Sunday after Pentecost, page 733.

Gradual. *Ps. 106, 32, 31*

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him and his wonderful works to the children of men.

Exáltent eum in Ecclésia plebis: et in cáthedra seniórurum laudent eum. *V.* Confíteántur Dómino misericórdiæ ejus; et mirabília ejus filiis hóminum.

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter, and upon this rock I will build My Church.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúja.

Munda Cor Meum, page 763.

Gospel from the Mass, Si diligis me, page 1302.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut evéllas et déstruas, et ædifices et plantes.

Behold, I have given My words in thy mouth: lo, I have set thee this day over the nations and over the kingdoms, to waste and to destroy, and to build and to plant.

Offertory Prayers, page 767.

Secret

OBLÁTIS munéribus, quæsumus Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómine tuo, te gubernánte, pastóres. Per Dóminum.

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Commemoration of St. Felicitas.

Secret

VOTA pópuli tui, Dómine, propitiátus inténde: et, cujus nos tribuis solémnia celebráre, fac gaudére suffrágiis. Per Dóminum.

BE MERCIFUL, O Lord, and look with favor upon the prayers of Thy people, and make us to rejoice in the patronage of her whose solemnity we celebrate. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

Thou art Peter, and upon this rock I will build My Church.

Postcommunion

REFECTIONE sancta enutritam guberná, quæsumus Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Commemoration of St. Felicitas.

Postcommunion

GRANT, we beseech Thee, O **S**ÚPLICES te rogámus, om-
almighty God, that, by nípotens Deus: ut, in-
the intercession of Thy saints, tercedéntibus Sanctis tuis, et
Thou both multiply Thy gifts tua in nobis dona múltiplices,
in us and dispose our lives et témpora nostra dispónas.
according to Thy wisdom. Per Dóminum.
Through our Lord.

Concluding Prayers, page 793.

Nov. 24—**St. John of the Cross**, Confessor, Doctor
(*White*)

Double

St. Chrysogonus, Martyr (*Red*)

Mass, In medio, page 1344, except:

Prayer

O GOD, Who didst make Thy **D**EUS, qui sanctum Joán-
holy confessor and doc- nem Confessórem tu-
tor, John, a man of perfect um, atque Doctórem perfectæ
self-denial and an eminent sui abnegatiónis; et Crucis
lover of the cross, grant that, amatórem exímium effecisti:
continually applying ourselves concéde; ut, ejus imitatióni
to imitating him, we may attain júgiter, inhæréntes, glóriam
unto everlasting glory. Through assequámur ætérrnam. Per Dó-
our Lord. minum.

Commemoration of St. Chrysogonus.

Prayer

GIVE ear, O Lord, to our **A**DÉSTO Dómine, suppli-
supplications, that we, catiónibus nostris; ut,
who know ourselves to be guilty qui ex iniquitate nostra reos
by reason of our own iniquity, nos esse cognóscimus beáti
may be delivered by the inter- Chrysógoni Mártiris tui in-
cession of blessed Chrysogonus, tercessióne liberémur. Per Dó-
Thy martyr. Through our Lord. minum.

Secret

BE APPEASED, O Lord, with **O**BLÁTIS quæsumus, Dómi-
the gifts offered Thee, ne placáre munéribus:
and, by the intercession of et, intercedénte beáto Chry-
blessed Chrysogonus, Thy mar- sógno Mártire tuo, a cunctis
tyr, defend us from all dan- nos defénde periculis. Per
gers. Through our Lord. Dóminum.

Postcommunion

IUI, Dómine, perceptióne sacraménti, et a nostris mundémur occúltis, et ad hóstium liberémur insídiis. Per Dóminum.

BY THE participation of Thy sacrament, O Lord, may we be cleansed from our hidden sins and delivered from the snares of our enemies. Through our Lord.

Nov. 25—*St. Catharine, Virgin, Martyr (Red)*

Double

Mass, Loquebar, page 1359, except:

Prayer

DEUS qui dedisti legem Móysi in summitate montis Sinai, et in eódem loco per sanctos Angelos tuos corpus beátæ Catharinæ Virginis et Mátyris tuæ mirabíliter collocásti: præsta, quæsumus; ut, ejus méritis et intercessióne ad montem qui Christus est, pervenire valeámus: Qui tecum.

O God, Who didst give the law to Moses on the summit of Mt. Sinai and by means of Thy holy angels didst miraculously place there the body of blessed Catherine, Thy virgin and martyr, grant we beseech Thee, that, by her merits and intercession, we may be able to come unto the mountain which is Christ. Who with Thee.

Nov. 26—*St. Sylvester, Abbot (White)*

Double

St. Peter of Alexandria, Bishop, Martyr

Mass, Os justi meditábitur, page 1356, except:

Prayer

CLEMENTÍSSIME Deus, qui sanctum Silvêstrum Abbatem, sæculi hujus vanitatem in apërto túmulo pie meditántem, ad erénium vocáre, et præcláris vitæ méritis decoráre dignátus es: te supplices exorámus ut, ejus exémplo terréna despiciéntes, tui consórtio perfruámur atérno. Per Dóminum.

O most merciful God, Who, when the holy abbot Sylvester was piously pondering over the vanity of earthly things whilst he stood by an open grave, didst vouchsafe to call him to the desert, we supplicate Thee that, despising earthly things, after his example, we may forever enjoy Thy presence. Through our Lord.

Commemoration of St. Peter of Alexandria, Prayer from the Mass Statuit, page 1302.

Secret

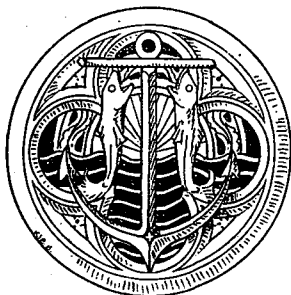
WE beseech Thee, O Lord, **Q**UÆSUMUS, Dómine: ut, that, while we reverently offer these gifts to Thy divine majesty we may by pious preparation of soul and purity of heart, following the example of blessed abbot Sylvester, become worthy to partake holily of the body and blood of Thy Son. Who with Thee. **D**IVINA dape refectis tribue quæsumus, Dómine: sancti Silvéstri Abbátis vestigiis ita inhærere; ut copiosam mercédem in regno glóriæ tuæ cum sanctis habeamus. Per Dóminum. Qui tecum.

Commemoration of St. Peter, Secret from the Mass Statuit, page 1305.

Postcommunion

WE PRAY Thee, O Lord, that Thou grant unto us, refreshed with the divine banquet, to follow closely the footsteps of the holy abbot Sylvester, that we may have an abundant reward with the saints in the kingdom of Thy glory. Through our Lord. **D**IVINA dape refectis tribue quæsumus, Dómine: sancti Silvéstri Abbátis vestigiis ita inhærere; ut copiosam mercédem in regno glóriæ tuæ cum sanctis habeamus. Per Dóminum.

Commemoration of St. Peter, Postcommunion from the Mass Statuit, page 1305.



Appendix

These feasts, promulgated by His Holiness Pope Pius XII, are additions to the 1945 Copyright edition of the FR. LASANCE NEW ROMAN MISSAL taken directly from the FR. LASANCE NEW ROMAN MISSALS published subsequently to the 1945 edition.

Feasts of the Blessed Virgin Mary

Queenship of the Blessed Virgin Mary.....1298g

Feasts of the Saints

Isidore the Farmer, C..... 1298d
 Frances Xavier Cabrini, V.....1298b
 Pius X, P.,C.....1298j

Dec. 22-**St. Frances Xavier Cabrini, Virgin**

(White) Double 2nd Cl.

The Beginning of Mass, page 756.

*Introit, Thou hast held me, page 959.***Prayer**

O LORD Jesus Christ, Who to win souls for Thyself didst conduct the Holy Virgin Frances Xavier, aflame with the fire of love from Thy most Sacred Heart, on her long and repeated journeys and through her didst raise up a new family within Thy Church: grant us, we beseech Thee, by her intercession, the grace to put on the virtues of that same Heart of Thine and to arrive safely at the heavenly port, there to be happy forever. Who livest.

DOMINE Jesu Christe, qui sanctam Virginem Franciscam Xavieriam, Sacratissimi Cordis tui igne succensam, per amplissimas mundi plagas ad animas tibi lucrandas deduxisti et per eam novam in Ecclesia tua Virginum familiam suscitasti: concede, quaesumus: ut ipsa intercedente, ejusdem Cordis tui virtutibus induamur atque ad aeternum beatitudinis portum pervenire mereamur. Qui vivis.

*Commemoration is made of the Feria.**Epistle, See your vocation, page 910.***Gradual. Ps. 17, 33-34**

God who hath girt me with strength; and made my way blameless. *V.* Who hath made my feet like the feet of harts: and who setteth me upon high places.

Deus qui praecinxit me virtute: et posuit immaculatam viam meam. *V.* Qui perfecit pedes meos tamquam cervorum: et super excelsa statuens me.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract, in Paschaltide the Gradual and Tract are replaced by the Greater Alleluia.

Alleluia, alleluia. *V.* 1 Cor. 9, 22. I became all things to all men, that I might save all. Alleluia.

Alleluia, alleluia. *V.* 1 Cor. 9, 22. Omnibus omnia factus sum, ut omnes facerem salvos. Alleluia.

Tract. Ps. 17, 2-3

Diligam te, Domine, fortitudo mea: Dominus firmamentum et refugium meum et liberator meus. *v.* Deus meus adjutor meus, et sperabo in eum: Protector meus, et cornu salutis meae, et susceptor meus. *v.* Laudans et invocabo Dominum: et ab inimicis meis salvus ero.

I will love Thee, O Lord, my strength; the Lord is my firmament, my refuge, and my deliverer. *v.* My God is my helper, and in Him will I put my trust: my protector and the horn of my salvation, and my support. *v.* Praising I will call upon the Lord: and I shall be saved from my enemies.

Greater Alleluia

Alleluia, alleluia. *v.* 1 Cor. 9, 22. Omnibus omnia factus sum, ut omnes facerem salvos. Alleluia. *v.* Ps. 72, 28. Mihi autem adhaerere Deo bonum est: ponere in Domino Deo spem meam. Alleluia.

Alleluia, alleluia. *v.* 1 Cor. 9, 22. I became all things to all men, that I might save all. Alleluia. *v.* Ps. 72, 28. But it is good for me to adhere to my God, to put my hope in the Lord God: Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time, Jesus answered, page 865.

Offertory Prayers, page 767.

Offertory. Ps. 72, 28

Mihi autem adhaerere Deo bonum est: ponere in Domino Deo spem meam: ut annuntiem omnes praedicationes tuas in portis filiae Sion.

It is good for me to adhere to my God, to put my hope in my Lord, that I may declare all thy praises in the gates of the daughter of Sion.

Secret

MUNERA quae tibi, Domine, in honorem sanctae Franciscae Xaveriae Virginis offerimus, suscipe et praesta: ut sacratissimo Filii tui Cordi conformati, hostia acceptabilis et ipsi tibi efficiamur. Per eundem.

ACCCEPT, O Lord, the gifts which we offer to Thee in honor of Saint Frances Xavier: and grant that, being made like to the Most Sacred Heart of Thy Son, we also may be rendered a sacrifice pleasing to Thee. Through the same.

Commemoration of the Feria.

Communion. Matt.11, 28

Come to me, all you that labor and are burdened, and I will refresh you. Venite ad me omnes qui laboratis et onerati estis et ego reficiam vos.

Postcommunion

O God, Who dost grant us to draw heavenly gifts from the plenitude of the Heart of Thy beloved Son: grant, we beseech Thee: that imitating the exemplary life of Saint Frances Xavier, we may ever strive to promote the glory of this same Son of Thine and attain to the rewards of His kingdom. Who with Thee.

DEUS qui nos de plenitudine Cordis dilecti Filii tui caelestia dona haurire concedis: praesta, quaesumus, ut sanctae Franciscæ Xaveriae exempla prosequentes: ejusdem Filii tui gloriam jugiter quaeramus et ipsius regni praemia consequamur. Qui tecum vivit.

Commemoration of the Feria.

Concluding Prayers, page 793.

March 22-St. Isidore, the Farmer (White)**Double Major**

The Beginning of Mass, page 756.

Introit. Ps. 91, 13, 14

THE just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. *V. Gloria Patri.*

JUSTUS ut palma florebit: sicut cedrus Libani multiplicabitur: plantatus in domo Domini: in atriis domus Dei nostri. *Ps., 91, 2.* Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

Glory be.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT unto us, we beseech Thee, O merciful God, that through the intercession of Thy Confessor holy Isidore, the Farmer, we may take no pride in

DA nobis, quaesumus, misericors Deus: beato Isidoro agricola Confessore tuo intercedente, superbe non sapere; sed ejus meritis et

exemplis placita tibi semper knowledge; but rather by his mer-
humilitate deservire. Per et its and example, we may always
exemplis placita tibi semper serve Thee with a humility that is
humilitate deservire. Per pleasing to Thee. Through our
Dominum. Lord.

In Lent, commemoration of the Feria.

Epistle. James 5, 7-8, 11 and 16-18

Lectio Epistolae beati Jacobi
Apostoli.

Lesson from the Epistle of
blessed James the Apostle.

PATIENTES estote, fratres,
usque ad adventum
Domini. Ecce agricola exspectat pretiosum fructum terrae, patienter ferens donec accipiat temporaneum, et serotinum. Patientes igitur estote et vos, et confirmate corda vestra: quoniam adventus Domini appropinquavit. Ecce beatificamus eos, qui sustinuerunt. Sufferentiam Job audistis, et finem Domini vidistis, quoniam misericors Dominus est, et miserator. Confitemini ergo alterutrum peccata vestra, et orate pro invicem ut salvemini multum enim valet deprecatio iusti assidua. Elias homo erat similis nobis passibilis: et oratione oravit ut non plueret super terram, et non pluit annos tres, et menses sex. Et rursum oravit: et caelum dedit pluviam, et terra dedit fructum suum.

BRETHREN: Be ye patient until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the ear: patiently bearing till ye receive the early and latter rain. Be ye therefore also patient and strengthen your heart: for the coming of the Lord is at hand. Behold we account him blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate. Confess your sins one to another, and pray for one another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months: and he prayer again and the heaven gave rain, and the earth brought forth her fruit.

The Gradual Os justi, and Tract Beatus vir, are taken from the Mass Justus ut palma, page 1354.

Munda Cor Meum, page 763.

Gospel, I am the true vine, from the Mass, Protexisti, page 1330.

Offertory. Ps. 20, 2,3

In thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.	In virtute tua, Domine, laetabitur justus, et super salutare tuum exsultabit vehementer: desiderium animae ejus tribuisti ei.
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Offertory Prayers, page 767.

Secret

B E propitious to our supplications, O Lord, and graciously accept these offerings of Thy people that through the intercession of blessed Isidore, Thy Confessor, what we ask in faith we may effectually obtain. Through our Lord.	P ROPITIARE, Domine, supplicationibus nostris, et has populi tui oblationes benignus assume: ut, intercedente beato Isidoro Confessore tuo, quod fideliter petimus, efficaciter consequamur. Per Dominum.
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In Lent, commemoration of the Feria.

Preface No. 3 or No.4, page 802-803.

Communion. Matt. 19,28 and 29

Amen I say to you that you who have left all things, and have followed Me, shall receive a hundredfold, and shall possess life everlasting.	Amen dico vobis: quod vos, qui reliquistis omnia et secuti estis me, centuplum accipietis, et vitam aeternam possidebitis.
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Postcommunion

L ET Thy heavenly mystery, O Lord, avail to the restoration of mind and body: and grant that, by the intercession of Saint Isidore, Thy Confessor, we may feel the effect of the worship which we are performing. Through our Lord.	S IT nobis, Domine, reparatio mentis, et corporis caeleste mysterium: et praesta; ut cujus exsequimur cultum, intercedente sancto Isidoro Confessore tuo, sentiamus effectum. Per Dominum.
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In Lent, commemoration of the Feria and its Gospel at the end.

May 31 - *Feast of the Blessed Virgin Mary, Queen*
(White)

Double of the Second Class

The Beginning of Mass, page 756.

Introit

GAUDEAMUS omnes in **L**ET us all rejoice in the Lord,
Domino, diem festum cel- celebrating a feast in honor
ebrantes sub honore beatae of the Queenship of the Blessed
Mariae Virginis Reginae: de Virgin Mary: at whose solemnity
cujus solemnitate gaudent the angels rejoice and join in prais-
Angeli, et collaudant Filium ing the Son of God (P.T. Alleluia,
Dei. (T.P. Alleluia, alleluia). alleluia). Ps. My heart hath ut-
Ps. 44.2. Effundit cor meum tered a good word; I speak my
verbum bonum: dico ego works to the King. V. Glory be.
carmen meum Regi. V. Gloria
Patri.

Kyrie, page 761, Gloria, page 762.

Prayer

CONCEDE nobis, quae- **G**RANT us, we implore Thee,
sumus, Domine: ut, qui Lord, that we who keep the
solemnitatem beatae Mariae festival of the Blessed Virgin Mary
Virginis Reginae nostrae cel- our Queen may, by her assis-
ebramus; ejus muniti prae- tance, obtain peace in this life and
sidio, pacem in praesenti et glory in the next. Through Our
gloriam in futuro consequi Lord.
mereamur. Per Dominium.

Commemoration of St. Petronilla at low mass.

Lesson. Eccclus. 24, 5 and 7, 9-11, 30-31

Lectio libri Sapientiae.

Lesson from the book of
Wisdom.

EGO ex ore Altissimi **I**CAME out of the mouth of the
prodivi, primogenita ante Most High, the first born be-
omnem creaturam; ego in fore all creatures. I dwelt in the
altissimis habitavi, et thronus highest places, and my throne is
meus in columna nubis. In in a pillar of cloud. And I have
omni terra steti et in omni stood in all the earth and in every
populo, et in omni gente pri- people, and in every nation I have
matum habui, et omnium ex- had the chief rule. And by my
cellentium et humilium corda power I have trodden under my

feet the hearts of all the high and low. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

virtute calcavi. Qui audit me, non confundetur, et qui operantur in me, non peccabunt; qui elucidant me, vitam aeternam habebunt.

In Paschal-time the Gradual is replaced by the Greater Alleluia, below.

Gradual: Apoc. 19.6; Ps. 44.10

Upon his cloak and upon his thigh he hath a name written: King of kings and Lord of lord. V. The Queen takes her place at his right hand in gold of Ophir.

Ipsa habet in vestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. V. Regina adstat ad dexteram ejus, ornata auro ex Ophir.

Alleluia

Alleluia, alleluia. V. Hail, merciful Queen, protect us from the enemy and receive us at the hour of death. Alleluia.

Alleluia, alleluia. V. Hail, merciful Queen, protect us from the enemy and receive us at the hour of death. Alleluia

Greater Alleluia

Alleluia, alleluia. V. Blessed are you, O Virgin Mary, who stood by the cross of the Lord. Alleluia. V. Now you reign with Him forever. Alleluia.

Alleluia, alleluia. V. Beata es, Virgo Maria, quae sub cruce Domini sustinuisti. Alleluia. V. Nunc cum eo regnas in aeternum. Alleluia.

Gospel: Luke 1. 26-33

Continuation of the holy Gospel according to St. Luke.

Sequentia sancti Evangelii secundum Lucam.

AT the time, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to virgin espoused to man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail,

IN illo tempore: Missus est Angelus Gabriel a Deo in civitatem Galilaeae, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen Joseph, de domo David, et nomen Virginis Maria. Et ingressus Angelus

ad eam, dixit: Ave, gratia plena: Dominus tecum: benedicta tu in mulieribus. Quae cum audisset, turbata est in sermone ejus, et cogitabat, qualis esset ista salutationis. Et ait Angelus ei: Ne timeas, Maria, invenisti enim gratiam apud Deum: ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in aeternum, et regni ejus non erit finis.

full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a Son; and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end.

Creed, page 765.

Offertory

Regali ex progenie Maria exorta refulget; cujus precibus nos adjuvari, mente et spiritu devotissime poscimus. (T.P. Alleluia)

Sprung from a royal race Mary shines with glory. Devoutly in hearts and minds we plead for the help of her prayers. (P.T. Alleluia).

Offertory Prayers, page 767.

Secret

ACCIPE, quaesumus, Domine, munera laetantis Ecclesiae, et beatæ Virginis Mariae Reginae suffragantibus meritis, ad nostræ salutis auxilium provenire concede. Per Dominum nostrum.

RECEIVE, O Lord, we implore Thee, the gifts of Thy rejoicing Church, and grant that through the merits of the blessed Virgin Mary, our Queen, they may avail to our salvation. Through our Lord.

Preface No. 11, page 814.

Communion

O Mary, ever Virgin, who be- Regina mundi dignissima,
cause of thy great worth, God set Maria Virgo perpetua, inter-
up as Queen of the whole world, cede pro nostra pace et salute,
pray for our peace and salvation, quae genuisti Christum
for Thou hast brought forth Christ Dominum, Salvatorem om-
the Lord, the Savior of us all. nium. (T.P. Alleluia).
(P.T. Alleluia).

Postcommunion

WITH joy we have celebrated **C**ELEBRATIS solemnii,
these mysteries, O Lord, Domine, quae pro sanc-
on the feast of the blessed Virgin tae Mariae, Reginae nostrae,
Mary, our Queen; we beseech Thee festivitate peregrimus: ejus,
that as they have been performed quaesumus, nobis interces-
with joy in her honor, so by her sione fiant salutaria; in cujus
intercession they may avail for honore sunt exsultanter im-
our salvation. Through our Lord. pleta. Per Dominum.

Sept. 3 - **St. Pius X, Pope, Confessor***(White) Double*

The beginning of Mass, page 756

Introit. Ps. 88, 20-22

I HAVE raised up a chosen **E**XTULI electum de populo,
man from my people, with oleo sancto meo unxi
my holy oil I have anointed him eum: ut manus mea sit sem-
so that my hand is always with percumeo, et brachium meum
him and my arm strengthens confirmet eum. *Ps. ibid., 2.*
him. *Ps. ibid., 2.* The graces of Gratias Domini in aeternum
the Lord I will sing forever, with cantabo: per omnes genera-
my mouth I will make known thy tiones annuntiabo fidelitatem
faithfulness through all the ages. tuam ore meo. *V. Gloria*
V. Glory be. Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, who for the defense of **D**EUS qui ad tuendam
the Catholic Faith and the catholicam fidem, et
restoration of all things in Christ universa in Christo instau-

randa sanctum Pium, Summum Pontificem, caelesti sapientia et apostolica fortitudine replevisti: concede propitius; ut, ejus instituta et exempla sectantes, praemia consequamur aeterna. Per eundem Dominum.

didst fill Saint Pius, Supreme Pontiff, with heavenly wisdom and apostolic courage: grant in Thy loving kindness that by following his teachings and examples we may attain eternal rewards. Through our Lord.

Epistle. 1 Thess. 2, 2-8

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Fiduciam habuimus in Deo nostro loqui ad vos evangelium Dei in multa sollicitudine. Exhortatio enim nostra non de errore neque de immunditia neque in dolo; sed sicut probati sumus a Deo ut crederetur nobis evangelium, ita loquimur; non quasi hominibus placentes, sed Deo qui probat corda nostra. Neque enim aliquando fuimus in sermone adulationis, sicut scitis, neque in occasione avaritiae, Deus testis est, nec quaerentes ab hominibus gloriam neque a vobis neque ab aliis. Cum possemus vobis oneri esse ut Christi apostoli, sed facti sumus parvuli in medio vestrum, tamquam si nutrix foveat filios suos. Ita desiderantes vos cupide volebamus tradere vobis non solum evangelium Dei, sed etiam animas nostras, quoniam carissimi nobis facti estis.

BRETHREN, we had confidence in our God to preach to you the gospel of God amid much anxiety. For our exhortation was not from error, nor from impure motives, nor from guile. But as approved by God to be entrusted with the gospel, so we speak not as pleasing men, but God, who proves our hearts. For at no time have we used words of flattery, as you know, nor any pretext for avarice, God is witness, nor have we sought glory from men, neither from you nor from others. Although as the apostles of Christ we could have claimed a position of honor among you, still while in your midst we were as children: as if a nurse were cherishing her own children, so we in our love for you would gladly have imparted to you not only the gospel of God, but also our own souls: because you had become most dear to us.

Gradual. Ps. 39, 10-11

I have proclaimed thy justice in the great assembly: lo, I did not restrain my lips; Lord, thou knowest. *℣* I have not hidden thy justice within my heart; I have declared thy faithfulness and thy help.

Annuntiavi justitiam in coetu magno; ecce labia mea non cohibui: Domine, tu nosti. *℣* Justitiam tuam non abscondi in corde meo; fidelitatem tuam et auxilium tuum narraui.

Lesser Alleluia

Alleluia, alleluia. *℣* Ps. 22, 5-6. Thou preparest a table for me, thou anointest my head with oil, my cup brims over. Alleluia.

Alleluia, alleluia. *℣* Ps. 22, 5-6. Paras mihi mensam, inungis oleo caput meum, calix meus uberrimus est. Alleluia.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Tract. Ps. 131, 16-18

I will clothe her priests with salvation, and her holy ones shall exult, shouting with joy. *℣* There will I raise up a horn to David, I will make ready a lamp for my anointed. *℣* His enemies I will clothe with confusion, but upon him shall shine my diadem.

Sacerdotes ejus induam salutem, et sancti ejus exsultantes exsultabunt. *℣* Illic David suscitabo cornu, parabo lucernam uncto meo. *℣* Inimicos ejus induam confusione, super ipsum autem fulgebit diadema meum

In votive Masses in Paschaltine the Gradual and Tract are replaced by:

Greater Alleluia

Alleluia, alleluia. *℣* Ps. 22, 5-6. Thou preparest table for me, thou anointest my head with oil, my cup brims over. Alleluia. *℣* Ps. 25, 8. O Lord, I love the abode of thy house, and the place where thy glory dwells. Alleluia.

Alleluia, alleluia. *℣* Ps. 22, 5-6. Paras mihi mensam, inungis oles caput meum, calix meus uberrimus est. Alleluia. *℣* Ps. 25, 8. Domine, diligo habitaculum domus tuae et locum tabernaculi gloriae tuae. Alleluia.

+Continuation of the Holy Gospel according to Saint John.

In illo tempore: Dixit Jesus Simon Petro: Simon Joannis, diligis me plus his? Dicit ei: Etiam, Domine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei iterum: Simon Joannis, diligis me? Ait illi: Etiam, Domine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tertio: Simon Joannis, amas me? Contristatus est Petrus, quia dixit ei tertio: Amas me? et dixit ei: Domine, tu omnia nosti; tu scis quia amo te. Dixit ei: Pasce oves meas.

At that time Jesus said to Simon Peter, Simon, Son of John, dost thou love Me more than these do? He said to Him, yes, Lord, thou knowest that I love Thee. He said to him, Feed My lambs. He said to him a second time, Simon, son of John, dost thou love Me? He said to him, yes, Lord, thou knowest that I love Thee. He said to him, Feed My lambs. A third time He said to him, Simon, son of John, dost thou love Me? Peter was grieved because He said to him for the third time, Dost thou love Me? And he said to Him, Lord, Thou knowest all things, Thou knowest that I love Thee. He said to him, Feed My sheep.

Venite, filii, audite me; Come, children, hearken to me;
timorem Domini docebo vos. I will teach you the fear of the
Lord.

Secret

GRACIOUSLY accept these our offerings, we beseech Thee, O Lord, and through the intercession of St. Pius, Supreme Pontiff, grant that we may treat these divine mysteries with unfeigned veneration and ever receive them with heartfelt faith. Through our Lord.

<http://ccwatershed.org>

Communion. John 6, 56-57

My Flesh is meat indeed and	Caro mea vere est cibus, et
My Blood is drink indeed. He that	sanguis meus vere est potus.
eateth My Flesh and drinketh My	Qui manducat meam carnem
Blood abideth in Me, and I in him.	et bibit meum sanguinem, in
	me manet et ego in eo.

Postcommunion

W E beseech Thee, O Lord our	M ENSAE caelestis vir-
God, that we who have been	tute refecti, quae-
replenished with strength at the	sumus, Domine Deus noster:
heavenly table may, by the inter-	ut, interveniente sancto Pio
cession of Saint Pius, Supreme	Summo Pontifice; fortes effi-
Pontiff, be also steadfast in the	ciamur in fide, et intua simus
faith and of one mind through love	caritate concordēs. Per
of Thee. Through our Lord.	Dominum.

Concluding Prayers, page 793.

The Common of Saints

The Vigil or Eve of the Feast of an Apostle

(Purple)

(Ego autem)

The Beginning of Mass, page 756.

Introit. Ps. 51, 10, 11

Ego autem sicut olíva fructífera in domo Dómini, sperávi in misericórdia Dei mei: et exspectábo nomen tuum, quóniam bonum est ante conspéctum sanctórum tuórum. Ps. 51, 3. Quid gloriáris in malítia: qui potens es in iniquitaté? V. Glória Patri.

BUT I, as a faithful olive-tree in the house of the Lord, have hoped in the mercy of my God: and I will wait on Thy name, for it is good in the sight of Thy saints. Ps. 51, 3. Why dost thou glory in mischief, thou who art mighty in iniquity? V. Glory.

Kyrie, page 761. Gloria is omitted.

Should the following Prayer already have been said, it is omitted here, and the Prayer next following is substituted.

Prayer

DA, QUÆSUMUS, omnipotens Deus, ut beáti N. Apóstoli tui, quam prævenimus, veneránda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that the august solemnity of blessed N., Thine apostle to which we look forward, may increase both our devotion and our salvation. Through our Lord.

Prayer

QUÆSUMUS, omnipotens Deus: ut beátus N. Apóstolus, cujus prævenimus festivitátem, tuum pro nobis implóret auxíllium; ut a nostris reátibus absolúti, a cunctis étiam pérículis eruámur. Per Dóminum.

WE beseech Thee, O almighty God, that blessed N., Thine apostle, for whose feast we are preparing, may implore for us Thine aid, that, our offences being pardoned, we may also be saved from all dangers. Through our Lord.

Second Prayer of our Blessed Lady, Concede nos, page 824; third for the Church, page 825, or for the Pope, page 826.

Lesson. Eccclus. 44, 25-27; 45, 2-4, 6-9

Lesson from the Book of Wisdom. *Lectio libri Sapiéntiæ.*

THE blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes: and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And He gave him commandments before His face, and a law of life and instruction: and He exalted him. He made an everlasting covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

BENEDICTIO Dómini super caput iusti. Ideo dedit illi Dóminus hæreditatem, et divisit illi partem in tribubus duódecim: et invénit grátiam in conspéctu omnis carnis. Et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et iussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide, et lenitáte ipsius, sanctum fecit illum, et elégit eum ex omni carne. Et dedit illi coram præcepta, et legem vitæ, et disciplinæ, et excéllum fecit illum. Státuit ei testaméntum ætérnum, et circumcínxit eum zona iustitiæ: et induit eum Dóminus corónam glóriæ.

Gradual. Ps. 91, 13-14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. *V. Ps. 91, 3.* To show forth Thy mercy in the morning, and Thy truth in the night.

Justus ut palma florébit: sicut cedrus Libani multiplicábitur in domo Dómini. *V. Ps. 91, 3.* Ad annuntiándum mane misericórdiam tuam, et veritatem tuam per noctem.

Munda Cor Meum, page 763.

Gospel. John 15, 12-16

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to His disciples, This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discipulis suis: Hoc est præceptum meum, ut diligátis invicem, sicut diléxi vos. Majórem hac dilectiónem nemo habet, ut ánimam suam

ponat quis pro amicis suis. Vos amici mei estis, si feceritis quæ ego præcipio vobis. Jam non dicam vos servos: quia servus nescit quid faciat dominus ejus. Vos autem dixi amicos: quia omnia quaecumque audivi a Patre meo, nota feci vobis. Non vos me elegistis: sed ego elégi vos, et posui vos, ut eátis, et fructum afferátis: et fructus vester maneat: ut quodcumque petieritis Patrem in nómine meo, det vobis.

shall ask of the Father in My name, He may give it you.

lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doth. But I have called you friends; because all things whatsoever I have heard of My Father, I have made known to you. You have not chosen Me, but I have chosen you; and have appointed you that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in My name, He may give it you.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

APOSTÓLICI reveréntia cúlminis offeréntes tibi sacra mystéria, Dómine, quæsumus: ut beáti N. Apóstoli tui suffrágiis, cujus natalítia prævenimus, plebs tua semper et sua vota deprómat, et desideráta percípiat. Per Dóminum.

OFFERING to Thee, O Lord, these sacred mysteries in reverence for the supreme apostolic dignity, we beseech Thee, that Thy people may, by the protection of blessed N., Thine apostle to whose heavenly birthday we look forward, at all times utter their prayers to Thee and obtain that for which they ask. Through our Lord.

Or the following Secret:

SACRÁNDUM tibi, Dómine, munus offérimus: quo beáti N. Apóstoli solénnia recoléntes, purificatióne quoque nostris méntibus implo-rámus. Per Dóminum.

WE OFFER Thee, O Lord, the gift to be consecrated, whereby, commemorating the solemnity of blessed N., the apostle, we at the same time implore that our souls may be made clean. Through our Lord.

Preface No. 13, page 816.

Communion. Ps. 20, 6

His glory is great in Thy salvation; glory and great beauty shalt Thou lay upon him, O Lord.

Magna est glória ejus in salutári tuo: glóriam et magnum decórem impónes super eum, Dómine.

Poscommunion

BEING appeased by the supplication of Thy holy apostle, N., O Lord, grant us, we beseech Thee, both pardon and everlasting salvation. Through our Lord.

SANCTI Apóstoli tui N., quæsumus, Dómine, supplicatióne placátus: et véniam nobis tribue, et remédia sempitérna concéde. Per Dóminum.

Or the following Postcommunion:

HAVING received Thy sacraments, O Lord, we humbly beseech Thee, that, by the intercession of blessed N., Thy apostle, that which we perform in honor of his venerable passion may profit unto our healing. Through our Lord.

PERCÉPTIS, Dómine, sacraméntis suppliciter exorámus: ut, intercedente beáto N. Apóstolo tuo, quæ pro filius veneránda gérimus passióne, nobis proficiant ad medélam. Per Dóminum.

Concluding Prayers, page 793.

Common of One or More Supreme Pontiffs
(Si diligis me)

The Beginning of Mass, page 756.

Introit. John, 21, 15-17

IF THOU lovest me, Simon Peter, feed My lambs; feed My sheep. (P. T. Alleluia, alleluia). Ps. 29, 1. I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. V. Glory.

Si diligis me, Simon Petre, pasce agnos meos, pasce oves meas. T. P. Allelúja, allelúja). Ps. 29, 1. Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me. V. Glória Patri.

Kyrie, page 761.

Prayer

O ETERNAL SHEPHERD, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the Blessed N. (Thy Martyr and) Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through Our Lord

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum N. (Mártirem tuum atque) Summum Pontificem, perpétua protectiόne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

If a Commemoration is to be made of another Supreme Pontiff, the following prayer is said:

Prayer

DEUS, qui Ecclésiā tuā in apostolicā petrā soliditate fundatā, ab infernorum éruis terróre portārum: pręsta, quęsumus, ut intercedente beāto N. (Martyre tuo atque) Summo Pontifice, in tua veritate persistens; continúa securitate muniatur. Per Dóminum.

O GOD, Who didst establish Thy church upon the most firm foundation of an apostolic rock in order to deliver her from the dreadful powers of hell, grant her, we beseech Thee, that through the intercession of the blessed N. (Thy Martyr and) Supreme Pontiff, she may adhere always to Thy truth so as to enjoy at all times a sure defence. Through Our Lord.

Epistle. 1 Peter 5, 1-4; 10-11

Lectio Epistolę beāti Petri
Apóstoli

Lesson from the Epistle of
blessed Peter the Apostle.

QUARISSIMI: Seniores, qui in vobis sunt, obsecro consénior et testis Christi passiónum, qui et ejus, quę in futúro revelanda est, glórię communicátor: páscite qui in vobis est gregem Dei, providéntes non coacte, sed spontáneę secúndum Deum, neque turpis lucri grátia, sed voluntárie; neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et cum apparúerit princeps pastórum, percipiétis immarcescibilem glórię corónam. Deus autem omnis grátie, qui vocávit nos in ætérnam suam glóriam in Christo Jesu, módicum passos ipse perficiet, confirmábit solidabitque. Ipsi glória et impérium in sæcula sæculórum. Amen.

BRETHREN: The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

After Septuagesima the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him, and the wonderful works to the children of men.

Exáltent eum in Ecclesiá plebis: et in cáthedra seniórurum laudent eum. *V.* Con-fiteántur Dómino misericórdiæ ejus; et mirábília ejus filiis hóminum.

Lesser Alleluia

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter and upon this rock I will build My Church. Alleluia.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúja.

Tract. Ps. 39, 10-11

I have declared Thy justice in a great church, lo, I will not restrain my lips: O Lord, Thou knowest it. *V.* I have not hid Thy justice within my heart: I have declared Thy truth and Thy salvation. *V.* I have not concealed Thy mercy and Thy truth from a great council.

Annuntiávi justítiam tuam in ecclésiá magna, ecce lábia mea non prohibébo: Dómine, tu scisti. *V.* Justítiam tuam non abscondi in corde meo: veritátem tuam et salutáre tuum dixi. *V.* Non abscondi misericórdiam tuam, et veritátem tuam a concílio multo.

Greater Alleluia

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter, and upon this rock I will build My Church. Alleluia. *Ps. 44, 17, 18.* Thou shalt make them princes over all the earth: they shall remember Thy name throughout all generations. Alleluia.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúja. *Ps. 44, 17, 18.* Constitues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus came into the quarters of Cæsarea Philippi, and He asked His disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some, Elias, and others, Jeremias, or one of the prophets. Jesus saith to them, But whom do you say

IN ILLO témpore: Venit Jesus in partes Cæsaréæ Philippi, et interrogábat discipulos suos, dicens: Quem dicunt hómines esse Fíllum hóminis? At illi dixerunt: Alii Joánnem Baptístam, álii autem Elíam, álii vero Jeremíam aut unum ex prophétis. Dicit illis Jesus: Vos

autem quem me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus, Filius Dei vivi. Respondens autem Jesus, dixit ei: Beatus es, Simon Bar Jona: quia caro et sanguis non revelavit tibi, sed Pater meus, qui in caelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevalébunt adversus eam. Et tibi dabo claves regni caelorum. Et quodcúmque ligaveris super terram, erit ligatum et in caelis: et quodcúmque solveris super terram, erit solutum et in caelis.

that I am? Simon Peter answered, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven: and I say to thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut evellas et destruas, et aedifices et plantes. (T. P. Allelúja).

Behold I have given My words in thy mouth: lo, I have set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant. (P. T. Alleluia).

Offertory Prayers, page 767.

Secret

O BLATIS munéribus, quæsumus Dómine, Ecclesiam tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernante, pastóres. Per Dóminum.

IN THY loving kindness, we beseech Thee, Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Another Secret as above

MÚNERA, quæ tibi, Dómine, lætántes offérimus, súscipe benígnus, et præsta: ut intercedente beáto N., Ecclesia tua et fidei integritate lætétur, et témporum tranquillitáte semper exúltet. Per Dóminum.

RECEIVE, O Lord, in Thy loving kindness the joyful offering of our gifts, and through the intercession of blessed N., grant that Thy Church may enjoy integrity of faith and rejoice in the tranquillity of peaceful times.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church. (P. T. Alleluia). Tu es Petrus, et super hanc petram ædificábo Ecclesiám meam. (T. P. Alleluja).

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord. **R**EFECTIONE sancta enutritam guberná, quæsumus, Dómine, tuam placátus Ecclesiám: ut poténti moderatióne dirécta, et incrementa libertátis accípiat et in religiónis integritáte persistat. Per Dóminum.

Another Postcommunion as above

INCREASE, we beseech Thee, O Lord, in Thy Church the spirit of grace Thou hast given her: that through the prayers of the blessed N. (Thy Martyr and) Supreme Pontiff, the flock may never fail in obedience to their shepherd nor the shepherd in the faithful care of his flock. Through our Lord. **M**ULTÍPLICA, quæsumus Dómine, in Ecclesiá tua spíritum grátiae, quem dedísti: ut beáti N. (Mártiris tui atque) Summi Pontificis deprecatióne, nec pastóri obediéntia gregis nec gregi desit cura pastóris. Per Dóminum.

Concluding Prayers, page 793.

Common of a Martyr-Bishop Out of Paschal Time

(Red)

(Statuit)

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 30

THE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him forever. Ps. 131, 1. O Lord, remember David; and all his meekness. V. Glory. **S**TATUIT ei Dóminus testamentum pacis, et principem fecit eum: ut sit illi sacerdotii dignitas in ætérnum. Ps. 131, 1. Meménto, Dómine, David: et omnis mansuetúdinis ejus. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Look upon our infirmity, O almighty God, and, because the weight of our own **I**NFIRMITATEM nostram, respice, omnipotens Deus: et, quia pondus propriæ acti-

nis gravat, beáti N. Mártyris tui atque Pontíficis intercessio gloriósa nos protégat. Per Dóminum.

evil deeds beareth us down, may the glorious intercession of blessed N., Thy martyr and bishop, protect us. Through our Lord.

Epistle. James 1, 12-18

Léctio Epístolæ beáti Jacóbi Apóstoli.

QUARISSIMI: Beátus vir, qui suffert tentationem: quóniam cum probátus fúerit, accipiet corónam vitæ quam repromisit Deus diligentibus se. Nemo cum tentátur, dicat quóniam a Deo tentátur Deus enim intentátor malórum est: ipse autem néminem tentat. Unusquisque vero tentátur a concupiscéntia sua abstráctus, et illéctus. Deínde concupiscéntia cum concéperit, parit peccátum: peccátum vero cum consummátum fúerit, génerat mortem. Nolíte itaque erráre, fratres mei dilectíssimi. Omne datum óptimum, et omne donum perféctum desúrsum est, descéndens a Patre lúminum, apud quem non est transmutátio, nec vicissitúdinis obumbrátio. Voluntárie enim genuit nos verbo veritátis, ut simus initium áliquod creatúræ ejus.

Lesson from the Epistle of blessed James the Apostle.

DEARLY beloved, blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and He tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err therefore, my dearest brethren. Every best gift, and every perfect gift, is from above; coming down from the Father of lights, with Whom there is no change, nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creature.

Gradual. Ps. 88, 21-23

Inveni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. *V.* Nihil proficiet inimicus in eo, et filius iniquitátis non nocébit ei.

I have found David, My servant; with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. *V.* The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 109,* Allelúja, allelúja. *V. Ps. 109, 4.* Thou art a priest forever, according to the order of Melchisedech. Alleluia. Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. Allelúja.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Tract. Ps. 20, 3, 4

Thou hast given him his heart's desire; and hast not withholden from him the will of his lips. *V.* For Thou hast prevented him with blessings of sweetness. *V.* Thou hast set on his head a crown of precious stones.

Desidérium animæ ejus tri-
buisti ei: et voluntáte labi-
orum ejus non fraudásti eum.
V. Quóniam prævenisti eum
in benedictionibus dulcédinis.
V. Posuisti in cápite ejus coró-
nam de lapide pretiósó.

Munda Cor Meum, page 763.

Gospel. Luke 14, 26-33

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evan-
gélil secúndum Lucam.

AT THAT time, Jesus said to the multitudes, If any man come to Me, and hate not his father, and mother, and wife, and children, and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not carry his cross, and come after Me, can not be My disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the founda-
tion, and is not able to finish it, all that see it begin to mock him, saying. This man began to build, and was not able to finish? Or what king about to go and make war against another king, doth not first sit down and think whether he be

IN ILLO témpore Dixit Je-
sus turbis: Si quis venit
ad me, et non odit patrem su-
um, et matrem, et uxórem, et
fílios, et fratres, et soróres,
adhuc autem et ánimam su-
am, non potest meus esse dis-
cípulus. Et qui non bájulat
crucem suam, et venit post
me, non potest meus esse dis-
cípulus. Quis enim ex vobis
volens turrim ædificáre, non
prius sedens cómputat sump-
tus, qui necessarij sunt, si há-
beat ad perficiéndum; ne po-
steáquam posúerit funda-
méntum, et non potúerit per-
ficere, omnes, qui vident, in-
cipient illúdere ei, dicéntes:
Quia hic homo cepit ædificáre
et non pótuit consummáre?
Aut quis rex itérus commít-
tere bellum advérsus álium re-
gem, non sedens prius cógitat,

si possit cum decem millibus occurrere ei, qui cum viginti millibus venit ad se? Alióquin, adhuc illo longe agente, legationem mittens, rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renúnciat omnibus, quæ pössidet, non potest meus esse discipulus.

able with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be My disciple.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

HÓSTIAS tibi, Dómine, beáti N. Mártiris tui atque Pontificis dicátas méritis, benígnus assúme: et ad perpétuum nobis tribue provenire subsidium.

GRACIOUSLY receive, O Lord, the sacrifices dedicated to the merits of Thy blessed martyr and bishop, N., and grant they may be for us an everlasting help. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 88, 36-38

Semel jurávi in sancto meo: semen ejus in ætérnum manébit: et sedes ejus sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, et testis in cælo fidélis.

Once have I sworn by My holiness: his seed shall endure forever; and his throne as the sun before Me, and as the moon perfect forever: and a faithful witness in heaven.

Postcommunion

REFÉCTI participatióne múnervis sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedente beáto N. Mártire tuo atque Pontifice, sentiámus efféctum. Per Dóminum.

REFRESHED by participation in the sacred gift, we beseech Thee, O Lord, our God, that, through the intercession of blessed N., Thy martyr and bishop, we may ever experience the effect of the worship we offer. Through our Lord.

Concluding Prayers, page 793.

**Another Mass of a Martyr-Bishop Out of
Paschal-Time (Red)
(Sacerdotes)**

The Beginning of Mass, page 756.

Introit. Dan. 3, 84, 87

O YE priests of the Lord, bless the Lord; O ye holy and humble of heart, praise God. *Dan. 3, 57.* All ye works of the Lord, bless the Lord; praise and exalt Him above all forever. *V. Glory.*

SACERDOTES Dei, benedicite Dóminum: sancti et húmiles corde, laudáte Deum. *Dan. 3, 57.* Benedicite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost gladden us with the yearly festival of blessed N., Thy martyr and bishop, mercifully grant that, as we venerate his festival, we may also rejoice in his protection. Through our Lord.

DEUS, qui nos beáti N. Mátyris tui atque Pontíficis ánnua solemnitate lætíficas, concéde propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

Epistle. 2 Cor. 1, 3-7

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epístolæ beáti Pauli Apóstoli ad Corinthios.

BRETHREN, blessed be the God the Father of Our Lord Jesus Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consol-

FRATRES: Benedictus Deus et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totíus consolatiónis, qui consolátur nos in omni tribulatióne nostra: ut possimus et ipsi consolári eos, qui in omni pressúra sunt, per exhortatióem, qua exhortámur, et ipsi a Deo. Quóniam sicut abúndant passiones Christi in nobis: ita et per Christum abúndat consolatio nostra. Sive autem tribulámur pro vestra exhortatióne et salute, sive consolámur pro vestra consolatióne.

sive exhortámur pro vestra exhortatióne et salúte, quæ operátur tolerántiam earúmdem passiónum, quas et nos pátimur: ut spes nostra firma sit pro vobis: sciéntes quod sicut sócii passiónum estis, sic éritis et consolatiónis in Christo Jesu Dómino nostro.

tion: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation, in Christ Jesus our Lord.

Gradual. Ps. 8, 6, 7

Glória et honóre coronásti eum. *V.* Et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor. *V.* And hast set him over the works of Thy hands, O Lord.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. *V.* Hic est sacérdos, quem coronávit Dóminus. Allelúja.

Alleluia, alleluia. *V.* This is the priest whom the Lord hath crowned. Alleluia.

Tract. Ps. 111, 1-3

Beátus vír, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divítiae in domo ejus: et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house, and his justice remaineth forever and ever.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 24-27

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discípulis suis: Si quis vult post me venire, abneget semetípsum, et tollat

AT THAT time, Jesus said to His disciples, If any man will come after me, let him deny himself, and take up his cross

and follow Me. For he that will save his life, shall lose it; and he that shall lose his life for My sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels: and then will He render to every man according to his works.

crucem suam et sequatur me. Qui enim voluerit animam suam salvam facere, perdet eam: qui autem perdiderit animam suam propter me, inveniet eam. Quid enim prodest homini, si mundum universum lucratur, animæ vero suæ detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua? Filius enim hominis venturus est in glória Patris sui cum Angelis suis: et tunc reddet unicuique secundum opera ejus.

Offertory. Ps. 88, 21, 22

I have found David My servant; with My holy oil I have anointed him; for My hand shall help him and My arm shall strengthen him.

Inveni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

Offertory Prayers, page 767.

Secret

SANCTIFY, O Lord, the gifts dedicated to Thee, and by the intercession of blessed N., Thy martyr and bishop, look upon them with approval. Through our Lord.

MÚNERA tibi, Dómine, dicata sanctifica: et, intercedente beato N. Mártire tuo atque Pontífice, per eadem nos placatus inténde. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 20, 4

Thou hast set on his head, O Lord, a crown of precious stones.

Posuísti, Dómine, in cápite ejus coronam de lápide pretioso.

Postcommunion

MAY this communion, O Lord, purge us of guilt, and, by the intercession of blessed N., Thy martyr and bishop, may it make us sharers of the heavenly healing. Through our Lord.

HÆC nos commúnio, Dómine, purget a crimine: et intercedente beato N. Mártire tuo atque Pontífice, cælestis remédii fáciat esse consortes. Per Dóminum.

Concluding Prayers, page 793.

Common of a Martyr not a Bishop, (Red)*(In virtute)*

The Beginning of Mass, page 756.

Introit. Ps. 20, 2, 3

IN VIRTUTE tua, Dómine, lætábitur justus: et super salutáre tuum exsultábit vehementer: desidérium ánimæ ejus tribuísti ei. Ps. 20, 4. Quóniam prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretiósó. V. Glória Patri.

IN THY strength, O Lord, the just man shall joy: and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire. Ps. 20, 4. For Thou hast prevented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus, omnípotens Deus: ut, qui beáti N. Mátyris tui, natalítia cólimus, intercessióne ejus, in tui nóminis amóre roborémur. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who venerate the birthday of blessed N., Thy martyr, may, through his intercession, be strengthened in the love of Thy name. Through our Lord.

Lesson. Wis. 10, 10-14

Lectio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

IUSTUM dedúxit Dóminus per vias rectas, et osténdit illi regnum Dei, et dedit illi sciéntiam sanctórum: honestávit illum in labóribus, et complévit labóres illius. In fraude circumveniéntium illum áffuit illi, et honestum fecit illum. Custodívit illum ab inimícis, et a seductóribus tutávit illum, et certámen forte dedit illi, ut vínceret, et sciret, quóniam ómnium poténtior est sapiéntia. Hæc vénditum justum non derelí-

THE Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things; made him honorable in his labors, and accomplished his labors. In the deceit of them that overreached him, He stood by him, and made him honorable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know

that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him; and showed them to be liars that had accused him: and the Lord our God gave him everlasting glory.

quit, sed a peccatoribus liberavit eum: descenditque cum illo in foveam, et in vinculis non dereliquit illum, donec afferret illi sceptrum regni, et potentiam adversus eos, qui eum deprimebant: et mendaces ostendit, qui maculaverunt illum: et dedit illi claritatem æternam, Dominus Deus noster.

Gradual. Ps. 111, 1, 2

Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectorum benedicetur.

From Septuagesima Sunday to Easter the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 20, 4. O Lord, Thou hast set on his head a crown of precious stones. Alleluia.

Allelúja, allelúja. *V.* Ps. 20, 4. Posuísti, Dómine, super caput ejus corónam de lapide pretioso. Allelúja.

Tract. Ps. 20, 3, 4

Thou hast given him his heart's desire; and hast not withholden from him the will of his lips. *V.* For thou hast prevented him with blessings of sweetness. *V.* Thou hast set on his head a crown of precious stones.

Desiderium animæ ejus tribuísti ei: et voluntate labiorum ejus non fraudásti eum. *V.* Quóniam prævenísti eum in benedictionibus dulcedinis. *V.* Posuísti in cápite ejus corónam de lapide pretioso.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 34-42

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN THAT time, Jesus said to His disciples, Do not

IN ILLO témpore: Dixit Jesus discipulis suis: Nolite

arbitrari quia pacem venerim
mittere in terram: non veni
pacem mittere, sed gladium.
Veni enim separare hominem
adversus patrem suum, et fi-
liam adversus matrem suam,
et nurum adversus socrum
suam: et inimici hominis, do-
mestici ejus. Qui amat patrem
aut matrem plus quam me,
non est me dignus: et qui
amat filium aut filiam super
me, non est me dignus. Et
qui non accipit crucem suam,
et sequitur me, non est me
dignus. Qui invenit animam
suam, perdet illam: et qui
perdiderit animam suam
propter me, inveniet eam.
Qui recipit vos, me recipit: et
qui me recipit, recipit eum,
qui me misit. Qui recipit pro-
phetam in nomine prophetæ,
mercedem prophetæ, accipiet:
et qui recipit justum in nomi-
ne justi, mercedem justi acci-
piet. Et quicumque potum de-
derit uni ex minimis istis cal-
icem aquæ frigidæ tantum in
nomine discipuli: amen, dico
vobis, non perdet mercedem
suam.

disciple, amen I say to you,

think that I came to send peace
upon earth: I came not to send
peace, but the sword. For I
came to set a man at variance
against his father, and the
daughter against her mother,
and the daughter-in-law
against her mother-in-law:
and a man's enemies shall be
they of his own household. He
that loveth father or mother
more than Me, is not worthy of
Me; and he that loveth son or
daughter more than Me, is not
worthy of Me; and he that tak-
eth not up his cross, and fol-
loweth Me, is not worthy of Me.
He that findeth his life, shall
lose it: and he that shall lose
his life for Me, shall find it.
He that receiveth you, receiv-
eth Me; and he that receiveth
Me, receiveth Him that sent
Me. He that receiveth a prophet
in the name of a prophet, shall
receive the reward of a
prophet; and he that receiveth
a just man in the name of a
just man, shall receive the re-
ward of a just man. And who-
soever shall give to drink to
one of these little ones a cup
of cold water in the name of a
he shall not lose his reward.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti
eum: et constituísti eum su-
per ópera mánuum tuárum.
Dómine.

Thou hast crowned him with
glory and honor; and hast set
him over the works of Thy
hands, O Lord.

Offertory Prayers, page 767.

Secret

QUONIAM nostris, quæ-
sumus, Dómine, preci-
búsque susceptis: et cælesti-

ACCCEPT, we beseech Thee,
O Lord, our offerings
and prayers; both cleanse us

by these heavenly mysteries bus nos munda mystériis, et
and graciously hear us. cleménter exáudi. Per Dómi-
Through our Lord. num.

Preface for Weekdays, page 775.

Communion. Matt. 16, 24

If any man will come after Qui vult veníre post me, áb-
Me, let him deny himself, and neget semetípsum, et tollat
take up his cross, and follow crucem suam, et sequátur me.
Me.

Postcommunion

GRANT, we bseech Thee, O **D**A, QUÆSUMUS, Dómine
Lord, our God, that we, Deus noster: ut, sicut
who in this life joyfully assist tuórum commemoratióne
in the commemoration of Thy sanctórum, temporáli gratu-
saints, may hereafter rejoice lámur officio; ita perpétuo
in beholding them forever in lætémur aspéctu. Per Dómi-
heaven. Through our Lord. num.

Concluding Prayers, page 793.

Another Mass of a Martyr not a Bishop, (Red) (Lætabitur)

The Beginning of Mass, page 756.

Introit. Ps. 63, 11

THE just shall rejoice in the **L**ÆTABITUR justus in Dó-
Lord, and shall hope in mino, et sperábit in eo:
Him: and all the upright in et laudabúntur omnes recti
heart shall be praised. Ps. 63, 2. corde. Ps. 63, 2. Exáudi, Deus,
Hear, O God, my prayer when I oratiónem meam cum dépre-
make supplication to Thee: de- cor: a timóre inimíci éripe
liver my soul from the fear of animam meam. V. Glória
the enemy. V. Glory. Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O **P**RÆSTA, quæsumus, omni-
almighty God, that, by potens Deus: ut, inter-
the intercession of blessed N., cedente beáto N. Mártýre tuo
Thy martyr, we may be both et a cunctis adversitatibus

liberémur in corpore, et a pravis cogitationibus mundémur in mente. Per Dóminum.

delivered from all adversities of the body and cleansed from all evil thoughts of the mind. Through our Lord.

Epistle. 2 Tim. 2, 8-10; 3, 10-12

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

QUARRISIME: Memor esto Dóminum Jesum Christum resurrexisse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Jesu, cum glória cælésti. Tu autem assecútus es meam doctrínam, institutiónem, propósitum, fidem, longanimitátem, dilectiónem, patiéntiam, persecutiónes, passiónes: quália mihi facta sunt Antiochiæ, Iconií, et Lystris: quales persecutiónes sustinui et ex ómnibus eripuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Jesu, persecutiónem patiéntur.

DEARLY beloved, be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein I labor even unto bands, as an evil-doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra; what persecutions I endured and out of them all the Lord delivered me. And all that will live godly in Jesus Christ shall suffer persecution.

Gradual. Ps. 36, 24

Justus cum ceciderit, non collidétur: quia Dóminus supponit manum suam. *V. Ps. 36, 26. Tota die miserétur, et commodat: et semen ejus in benedictióne erit.*

When the just man shall fall, he shall not be bruised: for the Lord putteth His hand under him. *V. Ps. 36, 26. He sheweth mercy and lendeth all the day long: and his seed shall be in blessing.*

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. *V. Qui séquitur me, non ámbulat in*

Alleluia, alleluia. *V. John 8, 12. He that followeth Me, walk-*

eth not in darkness, but shall tenebris: sed habébit lumen
 have the light of life eternal. vitæ æternæ. Allelúja.
 Alleluia.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house, and his justice remaineth forever and ever.

Beátus, vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 26-32

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus said to His disciples, Nothing, is covered that shall not be revealed; nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing, and not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Every one therefore that shall confess Me before men, I will also confess Him before My Father Who is in heaven.

IN ILLO témpore: Dixit Jesus discipulis suis: Nihil est opértum, quod non revelábitur: et occúltum, quod non sciétur. Quod dico vobis in tenebris, dícite in lúmine: et quod in aure auditis, prædicáte super tecta. Et nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere; sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénnam. Nonne duo pásseres asse véneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capílli cápitis omnes numeráti sunt. Nolíte ergo timére; multis passéribus meliôres estis vos. Omnis ergo, qui confitébitur me coram homínibus, confitébor et ego eum coram Patre meo, qui in cœlis est.

Offertory. Ps. 20, 4, 5

POSUISTI, Dómine, in cá-
píte ejus corónam de
lápidē pretiósō: vitam pétiit
a te, et tribuisti ei, allelúja.

OLORD, Thou hast set on
his head a crown of pre-
cious stones: he asked life of
Thee, and Thou hast given it
to him. Alleluia.

Offertory Prayers, page 767.

Secret

ACCÉPTA sit in conspéctu
tuo Dómine, nostra
devótio: et ejus nobis fiat sup-
plicatióne salutáris, pro cujus
solemnitáte defértur. Per Dó-
minum.

MAY our devotion be accep-
table in Thy sight, O
Lord, and may it be rendered
salutary for us by the prayer
of him for whose festival it is
offered. Through our Lord.

Preface for Weekdays, page 775.

Communion. John 12, 26

Qui mihi ministrat, me se-
quátur: et ubi sum ego, illic
et mínister meus erit.

If any man minister to Me,
let him follow Me; and where
I am, there also shall My min-
ister be.

Postcommunion

REFÉCTI participatióne
múneris sacri, quæsu-
mus, Dómine Deus noster: ut,
cujus exséquimur cultum, in-
tercedénte beáto N. Mártire
tuo, sentiámus efféctum. Per
Dóminum.

REFRESHED by participation
in the sacred gift, we be-
seech Thee, O Lord, our God,
that, through the intercession
of blessed N., Thy martyr, we
may ever experience the effect
of the worship we perform.
Through our Lord.

Concluding Prayers, page 793.

*Other Epistles and Gospels read on certain feasts of martyrs,
in place of those given above, are as follows:*

Epistle. James 1, 2-12

Léctio Epístolæ beati Jacobi
Apóstoli.

Lesson from the Epistle of
blessed James the Apostle.

QUÁRÍSSIMI: Omne gáudium
existimáte, cum in ten-
tatiónes várias incidéritis:
sciéntes, quod probátio fidei

DEARLY beloved, count it
all joy, when you shall
fall into divers temptations;
knowing that the trying of your

faith worketh patience. And patience hath a perfect work; that you may be perfect and entire, failing in nothing. But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive anything of the Lord. A double minded man is inconstant in all his ways. But let the brother of low condition glory in his exaltation: And the rich, in his being low; because as the flower of the grass shall he pass away. For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him.

vestræ patientiam operatur. Patientia autem opus perfectum habet: ut sitis perfecti, et integri, in nullo deficientes. Si quis autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter, et non improperat: et dabitur ei. Postulet autem in fide nihil hæsitans: qui enim hæsitat, similis est fluctui maris, qui a vento movetur, et circumfertur. Non ergo æstimet homo ille, quod accipiat aliquid a Domino. Vir duplex animo inconstans est in omnibus viis suis. Glorietur autem frater humilis in exaltatione sua: dives autem in humilitate sua, quoniam sicut flos fœni transibit: exortus est enim sol cum ardore, et arefecit fœnum, et flos ejus decedit, et decor vultus ejus depêriit: ita et dives in itinèribus suis marcêscet. Beatus vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitæ, quam repromisit Deus diligentibus se.

Epistle, feast of St. Martin, November 12, page 1286.

Gospel, feast of St. Lawrence the Martyr, August 10, page 1153.

Common of Two or More Martyrs, (Red)

Outside Paschal-time

The Beginning of Mass, page 756.

(Intret)

Introit. Ps. 78, 11-13, 10

LET the sighing of the prisoners come in before **I**NTRET in conspectu tuo Thee, O Lord; render to our ditòrum: redde vicinis nos-

tris séptuplum in sinu eorum: neighbors sevenfold in their
vindica ságuinem sanctó- bosoms; revenge the blood of
rum tuorum, qui effusus est. Thy saints which hath been
Ps. 78, 1. Deus, venérunt gen- shed. Ps. 78, 1. O God, the
tes in hæreditátem tuam: pol- heathens are come into Thy
luérunt templum sanctum tu- inheritance; they have defiled
um: posuérunt Jerúsalem in Thy holy temple; they have
pomorum custódiam. V. Gló- made Jerusalem as a place to
ria Patri. keep fruit. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

If the feast be of martyrs who were bishops.

BEATÓRUM Mártýrum pa- **M**AY the feast of the blessed
ritérque Pontíficem N. martyrs and bishops, N.
et N. nos, quæsumus, Dómine, and N., protect us, we beesech
festa tueántur: et eorum com- Thee, O Lord, and their august
méndet oratio veneránda. Per prayers commend us to Thee.
Dóminum. Through our Lord.

If of martyrs not bishops.

DEUS, qui nos concédís **O** GOD, Who dost permit us
sanctórum Mártýrum to celebrate the birthday
tuorum. N. et N. natalítia có- of Thy holy martyrs, N. and N.,
lere: da nobis in atérna beati- grant us to enjoy their com-
túdine de eorum societáte panionship in everlasting beati-
gaudére. Per Dóminum. tude. Through our Lord.

Or the following.

DEUS, qui nos ánnua sanc- **O** GOD, Who dost gladden us
tórum Mártýrum tuó- by the annual solemnity
rum N. et N. solemnitate læ- of Thy martyrs, N. and N.,
tíficas: concéde propítius; ut, mercifully grant that we be
quorum gaudémus méritis, ac- kindled by the example of those
cendámur exémpis. Per Dó- in whose merits we rejoice.
minum. Through our Lord.

Epistle. Wis. 3, 1-8

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

IUSTÓRUM ánimæ in manu **T**HE souls of the just are in
Dei sunt, et non tanget the hand of God, and the
illos torméntum mortis. Visi torment of death shall not
sunt óculis insipiéntium mori: touch them. In the sight of the
et æstimáta est afflictio exitus unwise they seemed to die, and
illórum: et quod a nobis est their departure was taken for
iter exterminium: illi au- misery; and their going away

from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of Himself. As gold in the furnace He hath proved them, and as a victim of a holocaust He hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign forever.

tem sunt in pace. Et si coram hominibus torménta passi sunt, spes illórum immortalitáte plena est. In paucis vexáti, in multis bene disponéntur: quóniam Deus tentávit eos, et invénit illos dignos se. Tamquam aurum in fornáce probávit illos, et quasi holocáusti hóstiám accépit illos, et in témpore erit respéctus illórum. Fulgébunt justí, et tamquam scintillæ in arundinétó discúrrunt. Judicábunt nátiónes, et dominabúntur pópulis, et regnábít Dóminus illórum in perpétuum.

Gradual. Ex. 15, 11

God is glorious in His saints: wonderful in majesty, doing wonders. *V. Ex. 15, 6.* Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

Gloriósus Deus in sanctis suis, mirábilis in majestáte, fáciens prodigia. *V. Ex. 15, 6.* Dextera tua, Dómine, glorificata est in virtúte: dáxtera manus tua confrégit inimícos.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract

Lesser Alleluia

Alleluia, alleluia. *V. Ecclus. 44, 14.* The bodies of the saints are buried in peace: and their names live unto generation and generation. Alleluia.

Allelúja, allelúja. *V. Eccl. 44, 14.* Córpora sanctórum in pace sepúlta sunt, et nómina eórum vivent in generatióne et generatióne. Allelúja.

Tract. Ps. 125, 5, 6

They that sow in tears shall reap in joy. *V.* Going they went and wept, casting their seeds. *V.* But coming they shall come with joyfulness, carrying their sheaves.

Qui séminant in lácrimis, in gáudio metent. *V.* Eúntes ibant et flebant, mitténtes sémína sua. *V.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Gospel. Luke 21, 9-19

✠ Sequéntia sancti Evan-
gélii secúndum Lucam.

IN ILLO témpore: Dixit Je-
sus discípu-
lis suis: Cum
audiéritis prælia, et seditiões,
nolite terréri: opórtet primum
hæc fieri, sed nondum statim
finis. Tunc dicébat illis: Sur-
get gens contra gentem, et
regnum advérsus regnum. Et
terrámótus magni erunt per
loca, et pestiléntiæ, et fames,
terrorésque de cælo, et signa
magna erunt. Sed ante hæc
omnia injicient vobis manus
suas, et persequéntur tra-
déntes in synagógas et cus-
tódias, trahéntes ad reges et
præsides propter nomen me-
um: contínget autem vobis in
testimónium. Pónite ergo in
córdibus vestris non præmedi-
tári quemádmódum respon-
deátis. Ego enim dabo vobis
os, et sapiéntiam, cui non pó-
terunt resistere, et contradi-
cere omnes adversárii vestri.
Tradémini autem a parénti-
bus, et frátribus, et cognátis,
et amicis, et morte afficient
ex vobis: et éritis odio ómni-
bus propter nomen meum: et
capillus de cápite vestro non
peribit. In patiéntia vestra
possidébitis ánimas vestras.

but a hair of your head shall
you shall possess your souls.

✠ Continuation of the holy
Gospel according to St. Luke.

AT THAT time, Jesus said to
His disciples, When you
shall hear of wars and sedi-
tions, be not terrified: these
things must first come to pass,
but the end is not yet presently.
Then He said to them, Nation
shall rise against nation, and
kingdom against kingdom. And
there shall be great earth-
quakes in divers places, and
pestilences, and famines, and
terrors from heaven, and there
shall be great signs. But before
all these things they will lay
their hands on you, and perse-
cute you, delivering you up to
the synagogues and into pris-
ons, dragging you before kings
and governors for My name's
sake. And it shall happen unto
you for a testimony. Lay it up
therefore in your hearts, not
to meditate before how you
shall answer. For I will give
you a mouth and wisdom,
which all your adversaries shall
not be able to resist and gain-
say. And you shall be betrayed
by your parents, and brethren,
and kinsmen, and friends, and
some of you they will put to
death. And you shall be hated
by all men for My name's sake;

not perish. In your patience

Offertory. Ps. 67, 36

Mirábilis Deus in sanctis
suis: Deus Israël, ipse dabit
virtútem et fortitúdinem plebi
sue: benedictus Deus, alle-
luja.

God is wonderful in His
saints: the God of Israel is He
Who will give power and
strength to His people: blessed
be God. Alleluia.

Offertory Prayers, page 767.

*Secret**For martyr-bishops.*

GIVE ear, O Lord, to our supplications which we offer in commemoration of Thy saints, that, we, having no confidence in our own justice, may be assisted by the merits of those who have been pleasing to Thee. Through our Lord.

ADESTO, Dómine, supplicatiónibus nostris, quas in sanctórum tuórum commemoratióne deferimus: ut, qui nostræ justitiæ fidúci-
am non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

For martyrs not bishops.

WE OFFER Thee, O Lord, the gifts of our devotion; may they be rendered both pleasing unto Thee, for the honor of Thy just ones, and to us, through Thy mercy, helpful to salvation. Through our Lord.

MÚNERA tibi, Dómine, nostræ devotiónis offerimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte reddántur. Per Dóminum.

Or the following.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, *N. and N.*, defend us from all dangers. Through our Lord.

OBLÁTIS, quæsumus, Dómine, placáre munéribus: et intercedéntibus sanctis Martyribus tuis *N. et N.*, a cunctis nos defénde periculis. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Wis. 3, 4-6

And though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath proved them, and as holocausts He hath received them.

Et si coram homínibus tormenta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

*Postcommunion**For martyr-bishops.*

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

QUÆSUMUS, Dómine, salutaribus repléti mystériis, ut, quorúm solémnia celebrámus, eórum oratióibus adjuvémur. Per Dóminum.

For martyrs not bishops.

GRANT US, we beseech Thee, O Lord, by the interces-

PRÆSTA nobis, quæsumus, Dómine, intercedéntibus

sanctis Martyribus tuis *N.* et *N.*: ut, quod ore contingimus, pura mente capiámus. Per Dóminum.

sion of Thy holy martyrs, *N.* and *N.*, that what we touch with our lips we may receive with a pure heart. Through our Lord.

Or the following.

HÆC nos commúio, Dómine, purget a crimine: et, intercedéntibus sanctis Martyribus tuis *N.* et *N.*, cœléstis remédii fáciat esse consórtes. Per Dóminum.

MAY this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, *N.* and *N.*, make us partakers of the remedies which bring us to heaven. Through our Lord.

Concluding Prayers, page 793.

Another Mass of Two or More Martyrs, (*Red*) (*Sapientiam*)

The Beginning of Mass, page 756.

Introit. Ecclus. 44, 15, 14

SAPIENTIAM sanctórum narrent pópuli, et laudes eórum núntiet Ecclésia: nómina autem eórum vivent in sæculum, sæculi. *Ecclus. 44, 32, 1.* Exsultáte, iusti, in Dómino: rectos decet collaudátio. *V.* Glória Patri.

LET the people show forth the wisdom of the saints, and the church declare their praise; and their names shall live unto generation and generation. *Ecclus. 44, 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

BEATÓRUM Mártýrum, páritérque Pontíficum *N.* et *N.* nos quæsumus Dómine festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

MAY THE feast of the blessed martyrs and bishops, *N.* and *N.*, protect us, we beseech Thee, O Lord, and their august prayers commend us to Thee. Through our Lord.

If of martyrs not bishops.

DEUS, qui nos concédís sanctórum Mártýrum tuórum *N.* et *N.* natalítia cólere: da nobis in atérna beatitúdine de eórum societáte gaudére. Per Dóminum.

O God, Who dost permit us to celebrate the birthday of Thy holy martyrs, *N.* and *N.*, grant us to enjoy their companionship in everlasting beatitude. Through our Lord.

Or the following.

O God, Who dost gladden us by the annual solemnity of Thy martyrs, N. and N., mercifully grant we be kindled by the example of those in whose merits we rejoice. Through our Lord.

DEUS, qui nos annua sanctorum Mátyrum tuorum N. et N. solemnitate lætificas: concède propitius; ut quorum gaudemus méritis, accendámur exémpis. Per Dóminum.

Lesson. Wis. 5, 16-20

Lesson from the Book of Wisdom. Lécio libri Sapiéntiæ.

BUT the just shall live forevermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with His right hand He will cover them, and with His holy arm He will defend them; and His zeal will take armor, and He will arm the creature for the revenge of His enemies. He will put on justice as a breastplate, and will take true judgment instead of a helmet; He will take equity for an invincible shield.

IUSTI autem in perpétuum vivent, et apud Dóminum est merces eorum, et cogitatio illórum apud Altíssimum. Ideo accipient regnum decóris, et diadéma speciéi de manu Dómini: quóniam dextera mea teget eos, et bráchio sancto suo defendet illos. Accipiet armatúram zelus illíus, et armábit creatúram ad uliónem inimicórum. Induet pro thoráce justitiam, et accipiet pro gálea iudícium certum. Sumet scutum inexpugnabile, æquitátem.

Gradual. Ps. 123, 7, 8

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. *V.* The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Anima nostra sicut passer erépta est de láqueo vanántium. *V.* Láqueus contribus est, et nos liberáti sumus: adiutórium nostrum in nómine Dómini, qui fecit cælum et terram.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 67, 4. Let the just feast, and rejoice before God; and be delighted with gladness. Alleluia.

Allelúja, allelúja. *V.* Ps. 67, 4. Iusti epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætítia. Allelúja.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, They that sow in tears shall
in gáudio metent. *V.* Eúntes reap in joy. *V.* Going they went
ibant et fiebant, mitténtes sé- and wept, casting their seeds.
mina sua. *V.* Veniéntes au- *V.* But coming they shall come
tem vénient cum exsultatióne, with joyfulness, carrying their
portántes manipulos suos. sheaves.

Munda Cor Meum, page 763.

Gospel. Luke 6, 17-23

✠ Sequéntia sancti Evan-
gélíi secúndum Lucam.

IN ILLO témpore: Descén-
dens Jesus de monte, ste-
tit in loco campéstri, et turba
discipulórum ejus, et multi-
túdo copiósa plebis ab omni
Judæa, et Jerúsalem, et mari-
tima, et Tyri, et Sidónis, qui
vénerant, ut audírent eum, et
sanaréntur a languóribus suis.
Et qui vexabántur a spirítibus
immúndis, curabántur. Et
omnis turba quærébat eum
tángere: quia virtus de illo
exíbat, et sanábat omnes. Et
ipse elevátis óculis in discípu-
los suos, dicébat: Beáti páu-
peres: quia vestrum est reg-
num Dei. Beáti, qui nunc esú-
ritis, quia saturabímíni.
Beáti, qui nunc fletis: quia
ridébitis. Beáti éritis, cum vos
óderint hómines, et cum sep-
aráverint vos, et exprobráve-
rint, et ejécerint nomen ves-
trum tamquam malum, prop-
ter Fílium hóminis. Gaudéte
in illa die, et exsultáte: ecce
enim merces vestra multa est
in cælo.

✠ Continuation of the holy
Gospel according to St. Luke.

AT THAT time, Jesus com-
ing down from the
mountain stood in a plain
place, and the company of His
disciples, and a very great mul-
titude of people from all Judea
and Jerusalem, and the sea-
coast both of Tyre and Sidon,
who were come to hear Him,
and to be healed of their dis-
eases. And they that were
troubled with unclean spirits
were cured. And all the multi-
tude sought to touch Him, for
virtue went out from Him, and
healed all. And He, lifting up
his eyes on His disciples, said,
Blessed are ye poor, for yours
is the kingdom of God. Blessed
are ye that hunger now, for you
shall be filled. Blessed are ye
that weep now, for you shall
laugh. Blessed shall you be
when men shall hate you, and
when they shall separate you,
and shall reproach you, and
cast out your name as evil, for
the Son of man's sake: be glad
in that day and rejoice, for be-
hold, your reward is great in
heaven.

Offertory. Ps. 149, 5, 6

Exsultábunt sancti in gló- The saints shall rejoice in
ria, lætabúntur in cubílibus glory, they shall be joyful in

their beds: the high praises of God shall be in their mouths, alleluia.

Offertory Prayers, page 767.

Secret

GIVE ear, O Lord, to our supplications which we offer in commemoration of Thy saints, that, we, having no confidence in our own justice, may be assisted by the merits of those who have been pleasing to Thee. Through our Lord.

ADÉSTO Dómine supplicatiónibus nostris, quas in Sanctórum tuórum commemoratiónē deférimus: ut qui nostræ justitiæ fidúciā non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

For martyrs not bishops.

WE OFFER Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord.

MÚNERA tibi Dómine nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Or the following.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, N. and N., defend us from all dangers. Through our Lord.

OBLÁTIS quæsumus Dómine, placáre munéribus: et intercedéntibus sanctis Martyribus tuis N. et N. a cunctis nos defénde perículis. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 4

But I say to you, My friends, be not afraid of those who persecute you.

Dico autem vobis amícis meis: Ne tereámini ab his, qui vos persecúntur.

Postcommunion

For martyr-bishops.

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

QUÆSUMUS Dómine, salutáribus repléti mystériis: ut quorum solémnia celebrámus, eórum oratiónibus adjuvémur. Per Dóminum.

For martyrs not bishops.

GRANT US, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, N. and N., defend us from all dangers. Through our Lord.

PRÆSTA nobis quæsumus Dómine, intercedéntibus

sanctis Martyribus tuis *N.* et *N.* ut quod ore contingimus, pura mente capiámus. Per Dóminum.

sion of Thy holy martyrs, *N.* and *N.*, that what we touch with our lips we may receive with a pure heart. Through our Lord.

Or the following.

HÆC nos commúnio Dómine purget a crimine: et Intercedéntibus sanctis Martyribus tuis *N.* et *N.* cœlestis remédii fáciat esse consórtes. Per Dóminum.

MAY this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, *N.* and *N.*, make us partakers of the heavenly salvation. Through our Lord.

Concluding Prayers, page 793.

A Third Mass of Two or More Martyrs, (*Red*) (*Salus autem*)

The Beginning of Mass, page 756.

Introit. Ps. 36, 39

SALUS autem iustórum a Dómino: et protéctor eórum est in témpore tribulatiónis. *Ps. 36, 1.* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *V.* Glória Patri.

THE salvation of the just is from the Lord: and He is their protector in the time of trouble. *Ps. 36, 1.* Be not emulous of evil-doers: nor envy them that work iniquity. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos ánnua sanctórum Mártýrum tuórum *N.* et *N.* solemnitáte lætíficas: concéde propítius; ut, quorum gaudémus méritis, accendémur exémpilis. Per Dóminum nostrum.

O gon, Who dost gladden us by the annual solemnity of Thy martyrs, *N.* and *N.*, mercifully grant that we be kindled by the example of those in whose merits we rejoice. Through our Lord.

Epistle. Heb. 10, 32-38

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

FRATRES: Rememorámini prístinos dies, in quibus illumináti magnum certámen sustinuístis passiónum: et in áltero quidem oppróbriis, et tribulatióibus spectáculum facti: in áltero autem sócii táliter conversántium ef-

BRETHREN, call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. And on the one hand indeed, by reproaches and tribulations were made a gazing-stock; and on the other, be-

come companions of them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you: that doing the will of God you may receive the promise. For yet a little and a very little while, and He that is to come, will come and will not delay. But my just man liveth by faith.

fēcti. Nam et vinctis compassi estis, et rapinam honorum vestrorum cum gaudio suscepistis, cognoscētes vos habēre meliorem, et manentem substantiam. Nolite itaque amittere confidentiam vestram, quæ magnam habet remuneratiōem. Patiētia enim vobis necessariā est: ut voluntātem Dei faciētes, reportētis promissiōem. Adhuc enim modicum aliquāntulum, qui ventūrus est, veniet, et non tardabit. Justus autem meus ex fide vivit.

Gradual. Ps. 33, 18, 19

The just cried, and the Lord heard them, and delivered them out of all their troubles. *V.* The Lord is nigh unto them that are of a contrite heart; and He will save the humble of spirit.

Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. *V.* Juxta est Dominus his, qui tribulato sunt corde, et humiles spiritu salvabit.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V.* The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

Allelúja, allelúja. *V.* Te Mátyrur candidátus laudat exércitus, Dómine. Allelúja.

Tract. Ps. 125, 5, 6

They that sow in tears shall reap in joy. *V.* Going they went and wept, casting their seeds. *V.* But coming they shall come with joyfulness, carrying their sheaves.

Qui sēmant in lácrimis, in gaudio metent. *V.* Eūntes ibant, et flebant, mittētes sēmina sua. *V.* Veniētes autem venient cum exultatiōe, portāntes manípulos suos.

Munda Cor Meum, page 763.

Gospel. Luke 12, 1-8

✠ Continuation of the holy Gospel according to St. Luke.

✠ Séquētia sancti Evangelii secūndum Lucam.

AT THAT time, Jesus said to His disciples, Beware

IN ILLO témpore: Dixit Jesus discipulis suis: At-

téndite a fermentó pharisæórum, quod est hypócrisis. Nihil autem opértum est, quod non revelétur: neque absconditum, quod non sciátur. Quóniam, quæ in ténebris dixistis, in lúmine dicéntur: et quod in aurem locúti estis in cubículis, prædicábitur in tectis. Dico autem vobis amícis meis: Ne terrámini ab his, qui occidunt corpus, et post hæc non habent ámplius quid fáciant. Osténdam autem vobis quem timeátis: timéte eum qui, postquam occideret, habet potestátem mittere in gehénam. Ita dico vobis: hunc timéte. Nonne quinque pásse-res véneunt dipóndio, et unus ex illis non est in obliuóne coram Deo? Sed et capilli cápitís vestri omnes numeráti sunt. Nolíte ergo timére: multis passéribus pluris estis vos. Dico autem vobis: Omnis quicumque conféssus fúerit me coram homínibus, et Filius hóminis confitébitur illum coram Angelis Dei.

ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear, in the chambers, shall be preached on the house-tops. And I say to you, my friends, be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom ye shall fear: fear ye him who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows. And I say to you, whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God.

Offertory. Wis. 3, 1-3

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malitiæ: visi sunt óculis insipiéntium mori, illi autem sunt in pace, allelúja.

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace, alleluia.

Offertory Prayers, page 767.

Secret

OBLÁTIS quæsumus Dómine, placáre munéribus: et intercédentibus sanctis Martyribus tuis N. et N. a cunctis nos defénde periculis. Per Dóminum.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, N. and N., defend us from all dangers. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 10, 2, 7

That which I tell you in the dark, speak ye in the light; and that which you hear in the ear preach ye upon the house-tops. *Quod dico vobis in tenébris, dicite in lumine, dicit Dóminus: et quod in aure auditis, prædicáte super tecta.*

Postcommunion

MAY this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, *N. and N.*, make us partakers of the heavenly salvation. Through our Lord. *HÆC nos commúnió Dómine purget a crimine: et intercedéntibus sanctis Martyribus tuis N. et N. cœléstis remédii faciat esse consórtes. Per Dóminum.*

Concluding Prayers, page 793.

Other Epistles and Gospels, said at times on feasts of martyrs in place of those given above are as follows:

Epistle: God rendered to the just, page 1128.

Epistle: Being justified by faith, page 623.

Epistle: I reckon that the sufferings, page 653.

Epistle: In all things, page 1130.

Epistle: The saints through faith, page 878.

Gospel: As Jesus was sitting, page 875.

Gospel: Jesus seeing the multitude, page 1267.

Gospel: I praise Thee, page 865.

Gospel: Woe to you who build, page 1053.

Gospel: He that heareth you, page 1050.

Common of One Martyr in Paschal-time, (Red)
(Protexisti)

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

THOU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia. *PROTEXISTI me, Deus, a convéntu malignántium, allelúja: a multitúdine operántium iniquitátem, allelúja, allelúja. Ps. 63, 2. Exáudi,*

Deus, orationem meam cum
deprecor: a timore inimici
eripe animam meam. V. Gló-
ria Patri.

Ps. 63, 2. Hear, O God, my
prayers, when I make supplica-
tion to Thee: deliver my soul
from the fear of the enemy. V.
Glory.

Prayer

For a Martyr-Bishop.

INFIRMITATEM nostram ré-
spice, omnipotens Deus:
et quia pondus propriæ acti-
onis gravat; beāti N. Mátyris
tui atque Pontificis intercés-
sio gloriósa nos próteget. Per
Dóminum.

HAVE regard to our weak-
ness, O almighty God;
and grant that we who are
borne down by the weight of
our own evil deeds may be
safeguarded by the glorious in-
tercession of Blessed N. thy
Martyr and Bishop. Through
our Lord.

Another Prayer for a Martyr-Bishop.

DEUS, qui nos beāti N.
Mátyris tui atque Pon-
tificis ánnua solemnitáte
látificas: concéde propítius;
ut cujus natalítia cólimus, de
ejúsdem étiam protectióne
gaudeámus. Per Dóminum.

O GOD who dost gladden us
by the yearly festival of
blessed N., thy martyr and
bishop, mercifully grant that
we who celebrate his birthday
to heaven may ever live with
joy in his holy keeping.
Through our Lord.

For a Martyr Only.

PRÆSTA quæsumus omni-
potens Deus: ut qui beá-
ti N. Mátyris tui natalítia
cólimus, intercessióne ejus in
tui nóminis amóre roborémur.
Per Dóminum.

GRANT, we beseech Thee,
O almighty God, that we
who keep the birth day to
heaven of blessed N., thy mar-
tyr, may by his prayers be
strengthened in the love of thy
holy name. Through our Lord.

Another Prayer for a Martyr Only.

PRÆSTA quæsumus omni-
potens Deus: ut interce-
dente beáto N. Mátyre tuo,
et a cunctis adversitatibus
liberémur in corpore, et a
pravis cogitatióibus mundé-
mur in mente. Per Dóminum.

GRANT, we beseech Thee,
O almighty God that, by
the prayers of blessed N., thy
martyr, our bodies may be pre-
served from all dangers and
our minds may be cleansed
from all evil thoughts. Through
our Lord.

Lesson. Wis. 5, 1-5

Lesson from the Book of *Lectio libri Sapiéntiæ.*
Wisdom.

THE just shall stand with great constancy against those that have afflicted them, and taken away their labors. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation saying, within themselves, repenting and groaning for anguish of spirit, These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints.

STABUNT justī in magna constantia adversus eos, qui se angustiarunt, et qui abstulerunt labores eorum. Videntes turbabuntur timore horribili, et mirabuntur in subitacione, insperata salutis, dicentes intra se, penitentiam agentes, et pre angustia spiritus gementes: Hi sunt, quos habuimus aliquando in derisum, et in similitudinem improperii. Nos insensati vitam illorum aestimabamus insaniam, et finem illorum sine honore: ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est.

Or there is read the Epistle, Dearly beloved, from the Mass, Lætabitur, page 1313.

Alleluia, alleluia. *Ps. 88, 6.* The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. *Ps. 20, 4.* O Lord, Thou has set on his head a crown of precious stones. Alleluia.

Allelúja, allelúja. *Ps. 88, 6.* Confitebuntur celi mirabilia tua. Dómine: etenim veritatem tuam in ecclésia sanctorum. Allelúja. *Ps. 20, 4.* Posuisti, Dómine, super caput ejus coronam de lapide pretioso. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 15, 1-7

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to His disciples, I am the true vine and My Father is the husbandman. Every branch in Me, that beareth not fruit, He will take away; and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Now you are clean by reason of the

✠ Sequéntia sancti Evangelii secundum Joánnem.

IN ILLO témpore: Dixit Jesus discipulis suis: Ego sum vitis vera: et Pater meus agricola est. Omnem pálmitem in me non ferentem fructum, tollet eum: et omnem, qui fert fructum, purgabit eum, ut fructum plus afferat. Jam vos mundi estis propter sermónem, quem locútus sum

vobis. Manéte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite: sic nec vos, nisi in me manseritis. Ego sum vitis, vos palmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. Si quis in me non manserit, mittetur foras sicut palmes, et arescet, et colligent eum, et in ignem mittent, et ardet. Si manseritis in me, et verba mea in vobis manserint: quodcumque volueritis, petetis, et fiet vobis.

word which I have spoken to you. Abide in Me, and I in you. As the branch can not bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine, you the branches: He that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My word abide in you, you shall ask whatever you will, and it shall be done to you.

Offertory. Ps. 88, 6

Confitebuntur celi mirabilia tua, Domine, et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

For a Martyr-Bishop.

HOSTIAS tibi Domine, beati N. Martyris tui atque Pontificis dicatas meritis, benignus assume: et ad perpetuum nobis tribue provenire subsidium. Per Dominum.

GRACIOUSLY receive, O Lord, the Sacred Victim we, by the merits of blessed N., thy martyr and bishop, dedicate to Thee; and grant that it may be to us an everlasting help. Through our Lord.

Another Secret for a Martyr-Bishop.

MUNERA tibi Domine dicata sanctifica: et intercedente beato N. Martyre tuo atque Pontifice, per eadem nos placatus intende. Per Dominum.

SANCTIFY O Lord the gifts we offer to Thee, and, blessed N., Thy martyr and bishop, interceding for us, appeased thereby, graciously look down upon us. Through our Lord.

For a Martyr Only.

MUNERIBUS nostris quesumus Domine precibusque susceptis: et celesti-

RECEIVE, we beseech Thee, O Lord, our offerings and prayers: cleanse us by vir-

tue of these heavenly mysteries and graciously hear us. Through our Lord.

bus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Another Secret for a Martyr Only.

MAY our devout offerings, O Lord, be acceptable in Thy sight, and, by the intercession of the holy Martyr on whose festival they are laid before Thee, may they profit us unto salvation. Through our Lord.

ACCÉPTA sit in conspéctu tuo Dómine nostra devótio: et ejus nobis fiat supplicatióne salutáris, pro cujus solemnitate defértur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 63, 11

The just shall rejoice in the Lord and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.

Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúja, allelúja.

Postcommunion

For a Martyr-Bishop.

OUR strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed *N.*, Thy martyr and bishop, we may ever feel the mighty power of the sacrament we worship. Through our Lord.

REFÉCTI participatióne múnieris sacri, quæsumus Dómine Deus noster: ut cujus exséquimur cultum, intercedente beáto *N.* Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

Another Postcommunion for a Martyr-Bishop.

MAY this communion, O Lord, cleanse us from guilt, and by the intercession of blessed *N.*, Thy martyr and bishop, unite us in Him who is the heavenly medicine of our souls. Through our Lord.

HÆC nos commúnio Dómine purget a crimine: et intercedente beáto *N.* Mártyre tuo atque Pontífice, cœléstis remédii fáciat esse cónsortes. Per Dóminum.

For a Martyr Only.

OUR strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed *N.*, Thy

REFÉCTI participatióne múnieris sacri, quæsumus Dómine Deus noster: ut cujus exséquimur cultum, intercedente beáto *N.* Mártyre

tuo, sentiámus efféctum. Per Dóminum. martyr, we may ever feel the mighty power of the sacrament we worship. Through our Lord.

Another Postcommunion for a Martyr Only.

DA, QUÆSUMUS Dómine Deus noster: ut sicut tuórum commemoratióne Sanctórum temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum. **G**RANT, we beseech Thee, O Lord, that we who on earth discharge with joy the duty of honouring Thy saints may be gladdened by their company forever in heaven. Through our Lord.

The Epistle and Gospel for Mass of one Martyr in Paschal-time may be said in Mass of two or more Martyrs and vice versa; provided no particular one has been assigned.

Concluding Prayers, page 793.

Common of Two or More Martyrs in Paschal-time (Red) (Sancti tui)

The Beginning of Mass, page 756.

Introit. Ps. 144, 10, 11

SANCTI tui, Dómine, benedicent te: glóriam regni tui dicent, allelúja, allelúja. **M**Y saints, O Lord, shall bless Thee; They shall speak of the glory of Thy kingdom, alleluia, alleluia. *Ps. 144, 1. Exaltábo te, Deus meus Rex: et benedicam nómini tuo in sæculum, et in sæculum sæculi. V. Glória Patri.* *1. I will extol Thee, O God, my king; and I will bless Thy name for ever, yea for ever and ever. V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

For Martyr-Bishops.

BEATÓRUM Mártýrum, paritérque Pontificum *N.* **M**AY the feast of the blessed martyrs and bishops, *N.* et *N.* nos quæsumus Dómine and *N.*, protect us, we beseech Thee, O Lord, and their august prayers commend us to Thee. Per Dóminum. Through our Lord.

For Martyrs Only.

DEUS, qui nos concédis **O** GOD, Who dost permit us Sanctórum Mártýrum to celebrate the birthday tuórum *N.* et *N.* natalítia cólere: da nobis in æténa beati- of Thy holy martyrs, *N.* and *N.*, grant us to enjoy their

companionship in everlasting túdine de eórum societáte
beatitude. Through our Lord. gaudére. Per Dóminum.

Another Prayer for Martyrs Only.

O god, Who dost gladden us by the annual solemnity of Thy martyrs, *N.* and *N.*, mercifully grant that we be kindled by the example of those in whose merits we rejoice. Through our Lord.

DEUS, qui nos ánnua sanctorum Mártýrum tuórum *N.* et *N.* solemnitate lætificas: concéde propítius; ut quorum gaudémus méritis, accendámur exémplic. Per Dóminum.

Epistle. 1 Peter 1, 3-7

Lesson from the Epistle of blessed Peter the Apostle.

Lectio Epistolæ beáti Petri Apóstoli.

BLESSED be the God and Father of Our Lord Jesus Christ, Who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance of incorruptible and undefiled, and that can not fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honor, at the appearing of Jesus Christ our Lord.

BENEDICTUS Deus et Pater Dómini nostri Jesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectionem Jesu Christi ex mórtuis, in hæreditátem incorruptibilem, et incontaminátam, et immarcescibilem, conservátam in cælis in vobis, qui in virtúte Dei custodimini per fidem in salútem, parátam revelári in témpore novíssimo. In quo exsultábitis módicum nunc si opórtet contristári in váriis tentatiónibus: ut probatio vestræ fidei multo pretiósior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Jesu Christi Dómini nostri.

Alleluia, alleluia. *V.* Thy saints, O Lord, shall flourish like the lily, and shall be as the odor of balsam before Thee. Alleluia. *V. Ps. 115, 15.* Precious in the sight of the Lord is the death of His saints. Alleluia.

Allelúja, allelúja. *V.* Sancti tui, Dómine, florébunt sicut lillum et sicut odor bálsami erunt ante te. Allelúja. *V. Ps. 115, 15.* Pretiósá in conspectu Dómini, mors sanctorum ejus. Allelúja.

Gospel. John 15, 5-11

✠ Sequéntia sancti Evan-
gélil secundum Joánnem.

IN ILLO témpore: Dixit Je-
sus discipulis suis: Ego
sum vitis, vos pálmities: qui
manet in me, et ego in eo, hic
fert fructum multum: quia
sine me nihil potéstis fácere.
Si quis in me non mánserit,
mittétur foras sicut palmes,
et aréscet, et colligent eum et
in ignem mittent, et ardet. Si
manséritis in me, et verba
mea in vobis mánserint:
quodcúmque voluéritis, peté-
tis, et fiet vobis. In hoc clari-
ficátus est Pater meus, ut
fructum plúrium afferátis,
et efficiámini mei discipuli.
Sicut diléxit me Pater, et ego
diléxi vos. Manéte in dilec-
tione mea. Si præcepta mea
servavéritis, manébitis in di-
lectiōe mea, sicut et ego Pa-
tris mei præcepta servávi, et
máneo in ejus dilectione.
Hæc locútus sum vobis, ut
gaudium meum in vobis sit, et
gáudium vestrum impleátur.

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, Jesus said to
His disciples, I am the
vine, you the branches: he that
abideth in Me, and I in him,
the same beareth much fruit:
for without Me you can do
nothing. If any one abide not
in Me, he shall be cast forth as
a branch, and shall wither, and
they shall gather him up, and
cast him into the fire, and he
burneth. If you abide in Me,
and My word abide in you, you
shall ask whatever you will,
and it shall be done unto you.
In this is My Father glorified,
that you bring forth very
much fruit, and become My dis-
ciples. As the Father hath
loved Me, I also have loved
you. Abide in My love. If you
keep My commandments, you
shall abide in My love; as I
also kept My Father's com-
mandments, and do abide in
His love. These things have I
spoken to you, that My joy may
be in you, and your joy may be
filled.

Offertory. Ps. 31, 11

Lætámini in Dómino, et ex-
sultáte, justi: et gloriámini,
omnes recti corde, allelúja,
allelúja.

Be glad in the Lord, and re-
joice ye just; and glory all ye
right of heart, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

For Martyr-Bishops.

ADÉSTO Dómine suppli-
catiónibus nostris,
quas in Sanctórum tuórum
commemoratíōe deférimus:
ut qui nostræ justitiæ fidú-
ciam non habémus, eórum qui

GIVE ear, O Lord, to our
supplications which we
offer in commemoration of Thy
saints, that, we, having no con-
fidence in our own justice, may
be assisted by the merits of

those who have been pleasing tibi placuerunt, méritis adju-
to Thee. Through our Lord. vémur. Per Dóminum.

For Martyrs Only.

WE OFFER Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord.

MÚNERA tibi Dómine nostræ devoti6nis offéri-
mus: quæ et pro tu6rum tibi
grata sint hon6re just6rum,
et nobis salutária, te mise-
rante, reddántur. Per D6mi-
num.

Another Secret for Martyrs Only.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, N. and N., defend us from all dangers. Through our Lord.

OBLÁTIS quæsumus D6mi-
ne, placáre munéribus:
et intercedéntibus sanctis
Martyribus tuis N. et N. a
cunctis nos defénde perículis.
Per D6minum.

Preface for Weekdays, page 775.

Communion. Ps. 32, 1

Rejoice in the Lord, ye just, Gaudéte, justi, in D6mino,
alleluia; praise becometh the allelúja: rectos decet collau-
upright, alleluia. dátio, allelúja.

Postcommunion

For Martyr-Bishops.

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

QUÆSUMUS, D6mine, salu-
táribus repléti mysté-
riis: ut, quorum solénnia ce-
lebrámus, e6rum orati6nibus
adjuvémur. Per D6minum
nostrum.

For Martyrs Only.

GRANT US, we beseech Thee, O Lord, by the interces-
sion of Thy holy martyrs, N.
and N., that what we touch
with our lips we may receive
with a pure heart. Through
our Lord.

PRÆSTA nobis, quæsumus,
D6mine: intercedénti-
bus sanctis Martýribus tuis
N. et N.; ut, quod ore con-
tingimus, pura mente capiá-
mus. Per D6minum.

Another Postcommunion for Martyrs Only.

MAY this communion, O Lord, purge us of guilt and, by the intercession of Thy

HÆC nos commúnio, D6-
mine, purget a crímine:
et, intercedéntibus sanctis

Martýribus tuis *N.* et *N.* cæ- holy martyrs, *N.* and *N.*, make
léstis remédii faciát esse con- us partakers of the heavenly
sórtes. Per Dóminum. salvation. Through our Lord.

In common Masses of martyrs in Paschal-time the following Epistle and Gospel may be said:

Epistle: After these things, as on Feast of Sts. Soter and Caius, April 22, page 985.

Gospel: Amen, amen I say to you, as on Feast of St. Anicetus, April 17, page 984.

Concluding Prayers, page 793.

Common of a Confessor-Bishop

(Statuit ei)

The Beginning of Mass, page 756.

Introit. *Ecclus. 45, 30*

STATUIT ei Dóminus testa-
méntum pacis, et prin-
cipem fecit eum: ut sit illi
sacerdotil dignitas in ætér-
num (*T. P. Allelúja, allelúja.*)
Ps. 131, 1. Meménto, Dómine,
David: et omnis mansuetúdi-
nis ejus. *V. Glória Patri.*

THE Lord made to him a
covenant of peace, and
made him a prince; that the
dignity of priesthood should be
to him forever. (*P.T. Alleluia,*
alleluia.) *Ps. 131, 1. O Lord,*
remember David, and all his
meekness. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DA, QUÆSUMUS, omnípo-
tens Deus: ut beáti *N.*
Confessóris tui atque Pontí-
ficis veneránda solémnitas, et
devotiónem nobis áugeat, et
salútem. Per Dóminum.

GRANT, we beseech Thee, O
almighty God, that the
august solemnity of Thy
blessed confessor and pontiff,
N., may increase our devotion
and promote our salvation.
Through our Lord.

Lesson. *Ecclus. 44, 16-27; 45, 3-20*

Lectio libri Sapientíæ.

Lesson from the Book of
Wisdom.

ECCE sacerdos magnus, qui
in diébus suis plácuít
Deo, et invéntus est justus:
et in témpore iracúndiæ fac-
tus est reconciliátio. Non est
invéntus símilis illi, qui con-
servávit legem Excélsi. Ideo
jurejurándo fecit illum Dómi-
nus créscere in plebem suam.

BEHOOLD a great priest, who
in his days pleased God,
and was found just; and in the
time of wrath was made a
reconciliation. There was not
any found like to him, who
kept the law of the Most High.
Therefore by an oath the Lord
made him increase among his

people. He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessings: He preserved for him His mercy: and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him; and gave him a great priesthood; and made him blessed in glory. To execute the office of the priesthood and to have praise in his name, and to offer to him worthy incense for an odor of sweetness.

Benedictiōnem omnium gentium dedit illi, et testamentum suum confirmavit super caput ejus. Agnovit eum in benedictionibus suis: conservavit illi misericordiam suam: et invenit gratiam coram oculis Domini. Magnificavit eum in conspectu regum: et dedit illi coronam gloriæ. Státuit illi testamentum ætérnum, et dedit illi sacerdotium magnum: et beatificavit illum in glória. Fungi sacerdotio, et habére laudem in nómine ipsius, et offerre illi incensum dignum in odórem suavitátis.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ecclus. 44, 16

Behold a great priest, who in his days pleased God. *V. Eccl. 44, 20.* There was not any found like to him, who kept the law of the Most High.

Ecce sacerdos magnus, qui in diébus suis placuit Deo. *V. Eccl. 44, 20.* Non est inventus similis illi, qui conserváret legem Excelsi.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 109, 4* Thou art a priest forever, according to the order of Melchisedech. Alleluia.

Allelúja, allelúja. *V. Ps. 109, 4.* Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. Allelúja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: in His commandments he hath great delight. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. *V. Ps. 109, 4.* Thou art a priest forever ac-

Allelúja, allelúja. *V. Ps. 109, 4.* Tu es sacerdos in

æternum, secúndum órđinem Melchisedech. Allelúja. *V.* Hic est sacerdos, quem coronávit Dóminus. Allelúja.

according to the order of Melchisedech. Alleluia. *V.* This is the priest whom the Lord hath crowned. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 14-23

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis parabolam hanc: Homo péregre proficiscens, vocávit servos suos, et trádedit illis bona sua. Et uni dedit quinque talénta, álli autem duo, álli vero unum, unicuique secúndum propriam virtútem, et profectus est statim. Abiit autem qui quinque talénta accéperat, et operátus est in eis, et lucrátus est ália quinque. Similiter et qui duo accéperat, lucrátus est ália duo. Qui autem unum accéperat, ábiens fodit in terram, et abscondit pecúniám dóm̃ini sui. Post multum vero témporis venit dóm̃inus servórum illórum, et pósuit ratió̃nem cum eis. Et accédens qui quinque talénta accéperat, obtulit ália quinque talénta, dicens: Dómine, quinque talénta tradidisti mihi ecce ália quinque superlucrátus sum. Ait illi dóm̃inus ejus: Euge, serve bone et fidélis, quia super pauca fuísti fidélis, super multa te constituam: intra in gáudium dóm̃ini tui. Accessit autem et qui duo talénta accéperat, et ait: Dómine, duo talénta tradidisti mihi, ecce ália duo lucrátus sum, ait illi dóm̃inus ejus: Euge, serve bone et fidélis, quia super pauca fuísti fidé-

AT THAT time, Jesus spoke this parable to His disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five; and in like manner he that had received the two, gained other two; but he that had received the one, going his way, digged into the earth and hid his lord's money. But after a long time, the lord of those servants came and reckoned with them. And he that had received the five talents, coming, brought other five talents saying, Lord, thou didst deliver to me five talents; behold I have gained other five over and above. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliveredst two talents to me;

behold I have gained other two. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord.

Offertory. Ps. 88, 21-22

I have found David My servant, with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. (P. T. Alleluia, alleluia.)

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. (T. P. Alleluia.)

Offertory Prayers, page 767.

Secret

DAY Thy saints, we beseech Thee, O Lord, everywhere make us joyful, that, while we venerate their merits, we may experience their patronage. Through our Lord.

SANCTI tui, quæsumus, Dómine, nos ubique lætificent: ut, dum eorum mérita recólimus, patrocínia sentiámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise servant, whom the Lord hath set over His family, to give them their measure of wheat in due season. (P.T. Alleluia, alleluia.)

Fidélis servus et prudens, quem constituit Dóminus super familiam suam: ut det illis in témpore tritici mensúram. (T.P. Alleluia.)

Postcommunion

GRANT, we beseech Thee, O almighty God, that, giving thanks for the favors we have received, we may, by the intercession of blessed N., Thy confessor and bishop, obtain blessings still greater. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut, de perceptis munéribus grátias exhibéntes, intercedénte beáto N. Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

Concluding Prayers, page 793.

Another Mass of a Confessor-Bishop

(Sacerdotes tui)

The Beginning of Mass, page 756.

Introit. Ps. 131, 9, 10

SACERDÔTES tui Dómine, induant justitiam, et sancti tui exsultent: propter David servum tuum, non avértas fáciem Christi tui. (T. P. Allelúja, allelúja.) V. Ps. 131, 1. Meménto Dómine David et omnis mansuetudinis ejus. V. Glória Patri.

LET Thy priests, O Lord, be clothed with justice, and let Thy saints rejoice: for Thy servant David's sake, turn not away the face of Thine anointed. (P.T. Alleluia, alleluia). V. Ps. 131, 1. O Lord, remember David and all his meekness, V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

EXÁUDI quæsumus Dómine preces nostras, quas in beáti N. Confessóris tui atque Pontíficis solemnitate deférimus: et qui tibi digne méruit famulári, ejus intercedéntibus méritis ab ómnibus nos absólve peccátis. Per Dóminum.

GIVE ear, we beseech Thee, O Lord, unto our prayers, which we offer on the solemnity of blessed N., Thy confessor and bishop, and by the interceding merits of him who had the grace to serve Thee worthily, free us from all our sins. Through our Lord.

Epistle. Heb. 7, 7-27

Lectio Epístolæ beáti, Pauli Apóstoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

HRATRES: Plures facti sunt sacerdôtes, idcirco quod morte prohiberéntur permanére: Jesus autem eo quod máneat in atérnum, sempitérnum habet sacerdótium. Unde et salváre in perpétuum potest accedéntes per semetípsum ad Deum: semper vivens ad interpellándum pro nobis. Talis enim decébat ut nobis esset pón tifex, sanctus, innocens, impollútus, segregátus a peccatóribus, et excélsior cælis factus: qui non ha-

BRETHREN, there were made many priests, because by reason of death they were not suffered to continue: but Jesus, for that He continueth forever, hath an everlasting priesthood. Whereby He is able also to save forever them that come to God by Him; always living to make intercession for us. For it was fitting that we should have such a high priest, holy, innocent, and undefiled, separated from sinners, and made higher than the heavens;

Who needeth not daily (as the other priests) to offer sacrifice first for His own sins, and then for the people's; for this Jesus Christ our Lord did once, in offering Himself.

bet necessitatem quotidie, quemadmodum sacerdotes, prius pro suis delictis hostias offerre, deinde pro populi: hoc enim fecit semel, seipsum offerendo, Jesus Christus Dominus noster.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 131, 16, 17

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy. *V.* There will I bring forth a horn to David; I have prepared a lamp for my anointed.

Sacerdotes ejus induam salutari: et sancti ejus exultatione exultabunt. *V.* Illuc producam cornu David; paravi lucernam Christo meo.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 109, 4. The Lord hath sworn, and He will not repent: Thou art a priest for ever according to the order of Melchisedech. Alleluia.

Alleluja, alleluja. Ps. 109, 4. Juravit Dominus, et non penitebit eum: Tu es sacerdos in æternum, secundum ordinem Melchisedech. Alleluja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: in His commandments he hath great delight. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectorum benedicetur. *V.* Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. *V.* Ps. 109, 4. The Lord hath sworn, and He will not repent: Thou art a priest forever, according to the order of Melchisedech. Alleluia. *V.* Ecclus. 45, 9. The Lord loved him and adorned

Alleluja, alleluja. *V.* Ps. 109, 4. Juravit Dominus, et non penitebit eum: Tu es sacerdos in æternum, secundum ordinem Melchisedech. Alleluja. *V.* Eccl. 45, 9. Amavit eum Dominus, et ornavit eum:

stolam glóriæ induit eum. Allelúja. him; He clothed him with a robe of glory. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 42-47

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis: Vigilate, quia nescitis qua hora Dóminus vester ventúrus sit. Illud autem scitote, quóniam si sciret paterfamilias, qua hora fur ventúrus esset, vigilaret útique, et non síneret pérfidi domum suam. Ideo et vos estote parati: quia qua nescitis hora, Filius hóminis ventúrus est. Quis putas est fidelis servus, et prudens, quem constituit dóminus suus super familiam suam, ut det illis cibum in témpore? Beátus ille servus, quem, cum vénerit dóminus ejus, invénierit sic faciéntem. Amen dico vobis, quóniam super ómnia bona sua constituet eum.

AT THAT time, Jesus said to His disciples, Watch ye, because ye know not at what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open: wherefore be you always ready, because at what hour you know not, the Son of man will come. Who, thinkest thou, is a faithful and wise servant, whom his lord appointed over his family to give them meat in season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Amen I say to you, he shall place him over all his goods.

Offertory. Ps. 88, 25

Véritéas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (T. P. Allelúja.)

My truth and My mercy shall be with him: and in My name shall his horn be exalted. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

SANCTI N. Confessóris tui atque Pontificis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat acceptos; ut, per hæc piæ placatiónis officia, et illum beáta retribútio comitétur, et nobis

MAY the annual festival of blessed N., Thy confessor and pontiff, we beseech Thee, O Lord, render us acceptable to Thy loving-kindness, that through these offices of pious atonement a blessed

reward may attend him and he grátia tuæ dona concillet. Per
may win for us the gifts of Thy Dóminum.
grace. Through our Lord

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is that servant Beátus servus, quem, cum
whom, when his lord shall vénerit dóminus, invénerit
come, he shall find watching: vigilántem: amen dico vobis,
Amen I say to you, he shall set super ómnia bona sua consti-
him over all his goods. (P.T. tuet eum. (T. P. Allelúja.)
Alleluia.)

Postcommunion

O GOD, the rewarder of **D**EUS fidélium remunerá-
faithful souls, grant that, tor animárum: præsta;
through the prayers of blessed ut beáti N. Confessóris tui
N., Thy confessor and bishop, atque Pontificis, cujus vene-
whose august solemnity we rándam celebrámus festivi-
celebrate, we may obtain par- tátem, précibus indulgéntiam
don of our sins. Through our consequámur. Per Dóminum.
Lord.

Concluding Prayers, page 793.

Other Epistles and Gospels for Mass of a Confessor-Bishop:

Epistle: Every high priest, page 1237.

Epistle: Remember your prelates, page 843.

Gospel: No man lighteth a candle, page 1285.

Gospel: Take ye heed, watch, as in Anniversary, page 1445.

Common of a Doctor of the Church

(In medio)

The Beginning of Mass, page 756.

Introit. Eccclus. 15, 5

IN THE midst of the church **I**N MEDIO ecclesiæ aperuit
the Lord opened his mouth: I os ejus: et implevit eum
and filled him with the spirit Dóminus spíritus sapientiæ et
of wisdom and understanding: intellectus: stolam glóriæ in-
He clothed him with a robe of duit eum (T.P. Allelúja, al-
glory. (P.T. Alleluia, alleluia.) lelúja.) Ps. 91, 2. Bonum est
Ps. 91, 2. It is good to give confiteri Dómino: et psallere
praise to the Lord: and to sing nomini tuo, Altissime. V.
to Thy name, O Most High. V. Glória Patri.
Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui pópulo tuo ætér-næ salútis beátum N. minístrum tribuísti: præsta, quæsumus; ut, quem Doctór-em vitæ habuimus in terris, intercessórem habére mereá-mur in cælis. Per Dóminum.

O GOD, Who didst give blessed N. to be a min-ister of everlasting salvation unto Thy people, grant, we be-seech Thee, that, as we have had him for our teacher on earth, we may deserve to have him as our intercessor in heaven. Through our Lord.

In place of the following Epistle, the Lesson found at end of this Mass is sometimes read on the feasts of Holy Doctors.

Epistle. 2 Tim. 4, 1-8

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

QUARRISIME: Testificor co-ram Deo et Jesu Chris-to, qui judicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum ejus: prædica ver-bum, insta opportúne, im-portúne: árgue, óbseca, ín-crepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua de-sidéria coacervábunt sibi ma-gístros pruriéntes áuribus, et a veritáte quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac evangélistæ, minístérium tu-um imple. Sóbrius esto. Ego enim jam delíbor, et tempus resolutiónis meæ instat. Bo-num certámen certávi cur-sum consumávi fidem servá-vi. In réliquo reposita est mihi corona justitiæ quam reddet mihi Dóminus in illa die, jus-tus judex: non solum autem mihi, sed et iis, qui diligunt adventum ejus.

DEARLY beloved, I charge thee before God and Jesus Christ, Who shall judge the living and the dead, by His coming, and His kingdom. Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience, and doctrine. For there shall be a time, when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labor in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed; and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the Faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day;

and not only to me, but to them also that love his coming.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *V.* The law of his God is in his heart: and his steps shall not be supplanted. *Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.*

Lesser Alleluia

Alleluia, alleluia. *V. Ecclesi. 45, 9.* The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia. *Allelúja, allelúja. V. Ecclesi. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja.

Tract. Ps. 111, 1, 3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house; and his justice remaineth for ever and ever. *Beatus vir, qui timet Dóminum: in mandatis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectorum benedicetur. V. Glória et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.*

Greater Alleluia

Alleluia, alleluia. *V. Ecclesi. 45, 9.* The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia. *Allelúja, allelúja. V. Ecclesi. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Alleluia. *V. Osee. 14, 6.* The just shall spring as the lily; and shall flourish forever before the Lord. Alleluia. *Allelúja, allelúja. V. Osee. 14, 6.* Justus germinábit sicut liliū: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 5, 13-19

✠ Continuation of the holy Gospel according to St. Matthew. ✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus said to His disciples, You are **I**N ILLO témpore: Dixit Jesus discipulis suis: *Ves*

estis sal terræ. Quod si sal the salt of the earth; but if the
 evanuerit, in quo salietur? Ad salt lose its savor, wherewith
 nihilum valet ultra, nisi ut shall it be salted? It is good for
 mittatur foras, et conculcetur nothing any more, but to be
 ab hominibus. Vos estis lux cast out, and to be trodden on
 mundi. Non potest civitas ab- by men. You are the light of
 scóndi supra montem pósita. the world. A city seated on a
 Neque accéndunt lucernam, mountain can not be hid.
 et ponunt eam sub módio, sed Neither do men light a candle
 super candelábrum, ut luceat and put it under a bushel, but
 ómnibus qui in domo sunt. upon a candlestick, that it may
 Sic luceat lux vestra coram shine to all that are in the
 hominibus ut videant ópera house; so let your light shine
 vestra bona, et glorificent Pa- before men, that they may see
 trem vestrum, qui in cælis est. your good works, and glorify
 Nolite putare, quóniam veni your Father Who is in heaven.
 sólvare legem, aut prophétas: Do not think that I am come
 non veni sólvare sed adim- to destroy the law or the
 plere. Amen quippe dico vo- prophets: I am not come to de-
 bis, donec tránseat cælum et stroy, but to fulfil. For, amen
 terra, ióta unum, aut unus I say unto you, till heaven and
 apex non præteribit a lege, earth pass, one jot or one tittle
 donec ómnia fiant. Qui ergo shall not pass of the law till
 sólverit unum de mandátis all be fulfilled. He therefore
 istis mñimis et docúerit sic that shall break one of these
 homines minimus vocábitur least commandments, and shall
 in regno cælórum: qui autem so teach men, shall be called
 fécerit et docúerit, hic mag- the least in the kingdom of
 nus vocábitur in regno cæ- heaven: but he that shall do
 lórum. and teach, he shall be called
 great in the kingdom of
 heaven.

*On the feasts of Holy Doctors of the Church the Nicene Creed
 is always said at Mass.*

Offertory. Ps. 91, 13

Justus ut palma florébit: The just shall flourish like
 sicut cedrus, quæ in Líbano the palm-tree: he shall grow
 est, multiplicábitur. (T. P. up like the cedar of Líbanus.
 Allelúja.) (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

SANCTI N. Pontíficis (vel MAY the loving prayers of
 Confessóris) tui atque N., Thy bishop (or con-
 Doctóris nobis, Dómine, pia fessor), not be wanting to us,

O Lord, to commend our gifts non desit oratio: quæ, et mû-
and ever to obtain pardon for nera nostra conciliet; et tuam
us. Through our Lord. nobis indulgentiam semper
obtineat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise steward, Fidélis servus et prudens,
whom the Lord set over His quem constituit dóminus su-
family; to give them their per familiam suam: ut det
measure of wheat in due season. illis in témpore tritici mensú-
(P. T. Alleluia). ram. (T. P. Allelúja.)

Postcommunion

WHAT Thy sacrifices may **U**T NOBIS, Dómine, tua
give us health, O Lord, sacrificia dent salutem:
may blessed N., Thy bishop (or beátus N. Póntifex (vel Con-
confessor) and illustrious doc- fessor) tuus et Doctor egré-
tor, we beseech Thee, act as- gius, quæsumus, precátor ac-
our intercessor. Through our cédat. Per Dóminum.
Lord.

Concluding Prayers, page 793.

Another Epistle for a Doctor.

Lesson. Eccclus. 39, 6-14

Lesson from the Book of Lécio libri Sapiéntiæ.
Wisdom.

WHE just man will give his **I**ustus cor suum tradet ad
heart to resort early to vigilandum dilúculo ad
the Lord that made him, and Dóminum, qui fecit illum, et
ne will pray in the sight of the in conspéctu Altíssimi depre-
Most High. He will open his cábitur. Apériet os suum in
mouth in prayer, and will make oratióne, et pro delictis suis
supplication for his sins. For deprecábitur. Si enim Dómi-
if it shall please the great Lord, nus magnus volúerit, spíritu
He will fill him with the spirit intelligéntiæ replébit illum:
of understanding: and he will et ipse tamquam imbres mit-
pour forth the words of His tet elóquia sapiéntiæ suæ, et
wisdom as showers, and in his in oratióne confitébitur Dó-
prayer he will confess to the mino: et ipse diriget consil-
Lord. And He shall direct his ium ejus et disciplinam, et in
counsel, and his knowledge, abscónditis suis consillábitur.
and in His secrets shall he Ipse palam fáciat disciplinam
meditate. He shall show forth doctrínæ suæ, et in lege testa-
the discipline he hath learned, ménti Dómini gloriábitur.

Collaudábunt multi sapiéntiam ejus, et usque in sæculum non delébitur. Non recédet memória ejus, et nomen ejus requirétur a generatióne in generatióne. Sapiéntiam ejus enarrábunt gentes, et laudem ejus enuntiábit ecclé-sia.

and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not pass away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall show forth his praise.

Common of a Confessor not a Bishop

(*Os justi*)

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

OS JUSTI meditábitur sapiéntiam, et lingua ejus loquétur judícium; lex Dei ejus in corde ipsius. (*T. P. Allelúja, allelúja.*) Ps. 36, 1. Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *V. Glória Patri.*

THE mouth of the just shall meditate wisdom and his tongue shall speak judgment: the law of his God is in his heart. (*P.T. Alleluia, alleluia.*) Ps. 36, 1. Be not emulous of evil-doers; nor envy them that work iniquity. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos beáti N. Confessóris tui ánnua solemnitáte lætíficas: concéde propítius; ut, cujus natalítia cólimus, étiam actióes imitémur. Per Dóminum.

O GOD, Who dost gladden us by the annual feast of blessed N., Thy confessor, mercifully grant that, as we celebrate his natal day, we may also imitate his actions. Through our Lord.

Lesson. Eccus. 31, 8-11

Lectio libri Sapientia.

Lesson from the Book of Wisdom.

BEATUS VIR, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris.

BLESSED is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money

nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them: therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 91, 13-14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. *V. Ps. 91, 3.* To show forth Thy mercy in the morning, and Thy truth in the night.

Justus ut palma florébit: sicut cedrus Libani multiplicabitur in domo Domini. *V. Ps. 91, 3.* Ad annuntiandum mane misericórdiam tuam, et veritatem tuam per noctem.

Lesser Alleluia

Alleluia, alleluia. *V. James 1, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life: Alleluia.

Allelúja, allelúja. *V. Jac. 1, 12.* Beátus vir, qui suffert tentationem: quóniam cum probátus fúerit, accipiet corónam vitæ. Allelúja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Greater Alleluia

Allelúja, allelúja. Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accipiet corónam vitæ. Allelúja. *Y. Eccli. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja.

Alleluia, alleluia. *Y. James 6, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia. *Y. Ecclus. 45, 9.* The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 12, 35-40

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Dixit Jesus discipulis suis: Sint lumbi vestri præcincti, et lucernæ ardéntes in manibus vestris, et vos símiles hominibus exspectántibus dómimum suum, quando revertátur a nuptiis: ut, cum vénerit, et pulsáverit, conféstim apériant ei. Beáti servi illi, quos, cum vénerit dóminus, invenerit vigilántes: amen dico vobis, quod præcinget se, et faciet illos discumbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invenerit, beáti sunt servi illi. Hoc autem scitôte, quóniam si sciret paterfamilias, qua hora fur veníret, vigiláret útique, et non sinneret pérfodi domum suam. Et vos estôte paráti, quia qua hora non putátis. Filius hominis véniet.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to His disciples, Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when He cometh, shall find watching. Amen I say to you, that He will gird Himself, and make them sit down to meat, and passing will minister unto them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be ye then also ready; for at what hour you think not, the Son of man will come.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómi-

My truth and My mercy shall be with him: and in My

name shall his horn be exalted. ne meo exaltabitur cornu ejus.
(P. T. Alleluia.) (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, **L**AUDIS tibi, Dómine, hós-
sacrifices of praise in tias immolámus in tu-
commemoration of Thy saints, órum commemoratióne sanc-
by whom we trust to be deliv- tórum: quibus nos et præsén-
ered from evils both present- tibus éxui malis confidimus,
and future. Through our Lord. et futúris. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is the servant, whom Beátus servus, quem, cum
when the Lord shall come, He vénerit dóminus, invénerit ví-
shall find watching: Amen I gilántem: amen dico vobis,
say to you, He shall set him super ómnia bona sua consti-
over all His goods. (P.T. Alle- tuet eum. (T.P. Allelúja.)
luia.)

Postcommunion

WE, THY suppliants, who **R**EFÉCTI cibo, potúque cæ-
are refreshed with lésti, Deus noster, te
heavenly food and drink, be- súpplices exorámus: ut, in
seech Thee, O our God, that ejus hęc commemoratióne
we may be fortified by the percépimus, ejus muniámur
prayers of him in whose com- et précibus. Per Dóminum.
memoration we have partaken
of these gifts. Through our
Lord.

Concluding Prayers, page 793.

Another Mass of a Confessor not a Bishop

(Justus ut palma)

The Beginning of Mass, page 756.

Introit. Ps. 91, 13, 14

THE just shall flourish like **J**USTUS ut palma florébit: sí-
the palm-tree; he shall cut cedrus Libani multi-
grow up like the cedar of Li- plicábitur: plantátus in domo
banus: planted in the house of Dómini: in átriis domus Dei
the Lord, in the courts of the nostri. (T.P. Allelúja.) Ps. 91,
house of our God. (P.T. Alle- 2. Bonum est confitéri Dó-

mino: et psállere nómini tuo, luia, alleluia.) Ps. 91, 2. It is
 Altíssime. *V.* Glória Patri. good to give praise to the Lord;
 and to sing to Thy name, O
 Most High. *V.* Glory.

Kyrie, page 761; Glória, page 762.

Prayer

ADÉSTO, Dómine, suppli-
 cationibus nostris,
 quas in beáti N. Confessóris
 tui solemnitate deférimus: ut,
 qui nostræ justitiæ fidúciam
 non habémus, ejus, qui tibi
 plácuít, précibus adjuvémur.
 Per Dóminum.

GIVE ear, O Lord, to our
 supplications, which we
 offer in commemoration of
 blessed N., Thy confessor, that,
 as we have no confidence in
 our own justice, we may be
 assisted by the prayers of him
 who was pleasing to Thee.
 Through our Lord.

Epistle. 1 Cor. 4, 4-19

Léctio, Epístolæ beáti Pauli
 Apóstoli ad Corínthios.

Lesson from the Epistle of
 blessed Paul the Apostle to the
 Corinthians.

ERATRES: Spectáculum
 facti sumus mundo, et
 Angelis, et homínibus. Nos
 stulti propter Christum, vos
 autem prudéntes in Christo:
 nos infirmi, vos autem fortes:
 vos nóbiles, nos autem ignó-
 biles. Usque in hanc horam et
 surímus, et sitímus, et nudi
 sumus, et cólaphis cædimur,
 et instábiles sumus, et laborá-
 mus operántes mánibus no-
 stris: maledícimur, et benedí-
 mus: persecutiómem páti-
 mur, et sustinémus: blasphem-
 amur, et obsecrámus: tam-
 quam purgaménta hujus
 mundi facti sumus, ómnium
 peripséma usque adhuc. Non
 ut confúndam vos, hæc scribo,
 sed ut filios meos caríssimos
 móneo: in Christo Jesu Dómi-
 no nostro.

BRETHREN, we are made a
 spectacle to the world
 and to angels and men. We are
 fools for Christ's sake, but you
 are wise in Christ: we are
 weak, but you are strong: you
 are honorable, but we without
 honor. Even unto this hour we
 both hunger and thirst, and are
 naked, and are buffeted, and
 have no fixed abode, and we
 labor working with our own
 hands. We are reviled, and we
 bless: we are persecuted, and
 we suffer it: we are blas-
 phemed, and we entreat: we
 are made as the refuse of this
 world, the offscouring of all,
 even until now. I write not
 these things to confound you,
 but I admonish you as my
 dearest children in Christ Jesus
 our Lord.

*From Septuagesima to Easter the Lesser Alleluia is replaced
 by the Tract, in Paschal-time the Gradual and Tract are re-
 placed by the Greater Alleluia.*

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.*

be supplanted.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 111, 1. Blessed is the man that feareth the Lord: in His commandments he hath great delight. Alleluia.*

Allelúja, allelúja. *V. Ps. 111, 1. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúja.*

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectorum benedicetur. V. Glória et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.*

His seed shall be mighty upon earth: the generation of the righteous shall be blessed. V. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Greater Alleluia

Alleluia, alleluia. *V. Ps. 111, 1. Blessed is the man that feareth the Lord: in His commandments he hath great delight. Alleluia. V. Osee 14, 6. Justus germinabit sicut lilium: et florébit in ætérnum ante Dóminum. Allelúja.*

Allelúja, allelúja. *Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúja. V. Osee 14, 6. Justus germinabit sicut lilium: et florébit in ætérnum ante Dóminum. Allelúja.*

The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 12, 32-34

✠ Continuation of the holy Gospel according to St. Luke. ✠ Sequéntia sancti Evangelíi secúndum Lucam.

AT THAT time, Jesus said to His disciples, Fear not, little flock, for it hath pleased your Father to give you

IN ILLO témpore: Dixit Jesus discipulis suis: Nolite timére, pusillus grex, quia complácuít Patri vestro dare

vobis regnum. Véndite quæ a kingdom. Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not; where no thief approacheth, nor moth corrupteth: for where your treasure is, there will your heart be also.

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, lætábitur justus, et super salutáre tuum exultábit vehementer: desidérium animæ ejus tribuísti ei (T. P. Allelúja.) In thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

PRÆSTA nobis, quæsumus, omnipotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre sanctorum, et nos corpore páriter et mente purificet. Per Dóminum. **G**RANT US, we beseech Thee, O almighty God, that the offering of our lowliness may be pleasing to Thee in honor of Thy saints, and purify us in both body and mind. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 19, 28-29

Amen dico vobis: quod vos, qui reliquistis ómnia, et secúti estis me, céntuplum accipietis, et vitam ætérnam possidebitis. (T. P. Allelúja.) Amen I say to you, that you who have left all things and followed Me, shall receive a hundred-fold, and possess life everlasting. (P. T. Alleluia.)

Postcommunion

QUÆSUMUS, omnipotens deus: ut, qui cæléstia aliménta percépimus, intercedente beáto N. Confessóre tuo, per hæc contra ómnia adversa muniamur. Per Dóminum. **W**E PRAY Thee, O almighty God, that, having received heavenly nourishment, we may thereby, through the intercession of blessed N., Thy confessor, be fortified against all harm and danger. Through our Lord.

Concluding Prayers, page 793.

Another Epistle and Gospel for Mass of a Confessor not a Bishop.

Epistle: The things that were, as on Feast of St. Francis of Paula, April 2, page 973.

Gospel: A certain nobleman, as on Feast of St. Louis, King, Aug. 25, page 1173.

Common of an Abbot

(*Os justi meditabitur*)

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. (*P. T. Alleluia, alleluia.*) Ps. 36, 1. Be not emulous of evil-doers; nor envy them that work iniquity. *V. Glory.*

OS JUSTI meditabitur sapientiam, et lingua ejus loquétur judicium: lex Dei ejus in corde ipsius. (*T. P. Allelúja, allelúja.*) Ps. 36, 1. Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

MAY the intercession of the blessed abbot N., commend us, we beseech Thee, O Lord, that what we can not attain by our own deserts we may attain through his patronage. Through our Lord.

INTERCÉSSIO nos, quæsumus, Dómine, beáti N. Abbátis comméndet: ut, quod nostris méritis non valémus, ejus patrocinio assequámur. Per Dóminum.

Lesson. Ecclus. 45, 1-6

Lesson from the Book of Wisdom.

Lectio libri Sapientiae.

HE WAS beloved of God and men, whose memory is in benediction; He made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease; He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory; He sanctified him in his faith

DILECTUS Deo et hominibus, cujus memoria in benedictione est. Similem illum fecit in gloria sanctorum, et magnificavit eum in timore inimicorum, et in verbis suis monstra placavit. Glorificavit illum in conspectu regum, et jussit illi coram populo suo, et ostendit illi gloriam suam. In fide, et lenitate ipsius, sanctum fecit illum et elegit

eum ex omni carne. Audivit enim eum, et vocem ipsius et induxit illum in nubem. Et dedit illi coram præcepta, et legem vitæ et disciplinæ.

and meekness, and chose him out of all flesh; for He heard him and his voice, and brought him into a cloud; and He gave him commandments before his face, and a law of life and instruction.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 20, 4, 5

Démine, prævenisti eum in benedictionibus dulcédinis: posuisti in cápite ejus coronam de lápide pretiósó. *V.* Vitam pétit a te, et tribuisti ei longitúdinem diérum in sæculum sæculi.

O Lord, Thou hast prevented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. *V.* He asked life of Thee, and Thou hast given him length of days for ever and ever.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 91, 13.* Justus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúja.

Alleluia, alleluia. *V. Ps. 91, 13.* The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divítiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Greater Alleluia

Allelúja, allelúja. *V. Justus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúja. V. Osee, 14, 6.* Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúja.

Alleluia, alleluia. *V. Ps. 91, 13.* The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Alleluia. *V. Osee 14, 6.* The just shall spring as the lily: and flourish forever before the Lord. Alleluia.

Gospel. Matt. 19, 27-29

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time, Peter said to Jesus, Behold we have left all things, and have followed Thee: what therefore shall we have? And Jesus said to them, Amen I say to you, that you who have followed Me, in the regeneration, when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall possess life everlasting.

IN ILLO témpore: Dixit Petrus ad Jesum: Ecce nos reliquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratione, cum séderit Filius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israël. Et omnis, qui reliquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, centuplum accípiet, et vitam æternam possidébit.

Offertory. Ps. 20, 3, 4

Thou hast given him his heart's desire, O Lord, and hast not withholden from him the will of his lips; Thou hast set on his head a crown of precious stones. (P. T. Alleluia.)

Desidérium ánimæ ejus tribuísti ei, Dómine, et voluntáte labiórurn ejus non fraudásti eum: posuísti in cápite ejus corónam de lápide pretiósó. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

MAY the holy abbot N., we beseech Thee, O Lord, pray that the sacrifices laid upon the sacred altars may in salútem nobis proveníre de-avail for our salvation. Through our Lord.

SACRIS altáribus, Dómine, hóstiás superpósitas sanctus N. Abbas, quæsumus, in salútem nobis proveníre depóscat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise steward, whom the Lord hath set over

Fidélis servus et prudens, quem constituit dóminus su-

per familiam suam: ut det illis in tempore tritici mensuram. (T. P. Allelúja.)

His family; to give them their measure of wheat in due season. (P.T. Alleluia.)

Postcommunion

PRÓTEGAT nos, Dómine, cum tui perceptiōne sacramenti beātus N. Abbas, pro nobis intercedēdo: ut, et conversatiōnis ejus experiāmur insignia, et intercessiōnis percipiāmus suffrágia. Per Dóminum.

TOGETHER with the reception of Thy sacrament, O Lord, may the blessed abbot N., protect us by interceding for us, that we may put into practice the virtues of his life and partake of the power of his intercession. Through our Lord.

Concluding Prayers, page 793.

Common of a Virgin-Martyr (Loquebar)

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

LOQUEBAR de testimoniis tuis in conspectu regum, et non confundēbar: et meditābar in mandātis tuis, quæ dilēxi nimis. (T. P. Allelúja, allelúja.) Ps. 118, 1. Beāti immaculāti in via: qui ambulānt in lege Dómini. V. Glória Patri.

ISPOKE of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. (P. T. Alleluia, alleluia.) Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui inter cétera potentiae tuæ miracula, etiam in sexu fragili victoriam martyrii contulisti: concede propitius; ut, qui beata N. Virginis et Mátyris tuæ natalitia cólimus, per ejus ad te exēpla gradiāmur. Per Dóminum.

O god, Who, among other miracles of Thy power, hast conferred the victory of martyrdom even on the weaker sex, mercifully grant that we, who celebrate the natal feast of blessed N., Thy virgin and martyr, may advance toward Thee through her example. Through our Lord.

Lesson. Ecclus. 51, 1-12

Lesson from the Book of *Lectio libri Sapiéntiæ.*
Wisdom.

I WILL give glory to Thee, O Lord my king, and I will praise Thee, O God my Saviour. I will give glory to Thy name: for Thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, Thou hast been my helper; and Thou hast delivered me, according to the multitude of the mercy of Thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt; from the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue; My soul shall praise the Lord even to death: because Thou, O Lord, our God, deliverest them that wait for Thee, and savest them out of the hands of the nations.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 8

Thou hast loved justice, and hated iniquity. *V.* Therefore, Dilexisti iustitiam, et odisti iniquitatem. *V.* Propterea unxit te Deus, Deus tuus, óleo thee with the oil of gladness. lætitiæ. Allelúja. Alleluia.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 44, Allelúja, allelúja. *V.* Ps. 44, 15, 16. After her shall virgins 15, 16. Adducéntur regi vir-

gines post eam: próximæ be brought to the King, her
ejus afferéntur tibi in lætítia. neighbors shall be brought to
Allelúja. thee with gladness. Alleluia.

Tract

Veni, sponsa Christi, áccipe
corónam, quam tibi Dóminus
præparávit in ætérnum: pro
cujus amóre ságuinem tuum
fudisti. *V. Ps. 44, 7.* Dilexisti
justítiam, et odisti iniquitá-
tem: proptérea unxit te Deus,
Deus tuus, óleo lætítiae præ
consórtibus tuis. *V.* Spécie
tua, et pulchritúde tua in-
ténde, prospere procéde, et
regna.

Come, O spouse of Christ, re-
ceive the crown which the Lord
hath prepared for thee forever:
for the love of Whom thou didst
shed thy blood. *V. Ps. 44, 7.*
Thou hast loved justice, and
hated iniquity: therefore God,
thy God, hath anointed thee
with the oil of gladness above
thy fellows. *V.* With thy come-
liness and thy beauty set out,
proceed prosperously, and
reign.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 44,*
15, 16. Adducéntur regí vír-
gines post eam: próximæ ejus
afferéntur tibi in lætítia. Alle-
lúia. *V.* Spécie tua, et pulchri-
túde tua inténde, prospere
procéde, et regna. Allelúja.

Alleluia, alleluia. *V. Ps. 44,*
15, 16. After her shall virgins be
brought to the King, her neigh-
bors shall be brought to thee
with gladness. Alleluia. *V.* With
thy comeliness and thy beauty
set out, proceed prosperously,
and reign. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 1-13

✠ Sequéntia sancti Evan-
gélíi secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Dixit Je-
sus discípulis suis pará-
bolam hanc: Símile erit reg-
num cælórum decem virgíni-
bus: quæ accipiéntes lám-
pades suas, exiérunt óbviám
sponso et sponsæ. Quinque au-
tem ex eis erant fátuæ, et
quinque prudentes: sed quin-
que fatuæ, accéptis lampádi-

AT THAT time, Jesus spoke
to His disciples this
parable: The kingdom of hea-
ven shall be like to ten virgins,
who taking their lamps went
out to meet the bridegroom and
the bride. And five of them
were foolish, and five wise: but
the five foolish, having taken
their lamps, did not take oil

with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept: and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage, and the door was shut; but at last came also the other virgins saying, Lord, Lord, open to us: but he answered, saying, Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

bus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lámpádibus. Moram autem faciéntes sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviam ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixerunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis, et vobis, ite pótius ad vendéntes et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núp-tias, et clausa est jánuæ. Novíssime vero véniunt et réliquæ, vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigilate itaque, quia nescitis diem, neque horam.

Offertory. Ps. 44, 15, 16

After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord. (P. T. Alleluia.)

Afferéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia, et exsultatíone: adducéntur in templum regi Dómino. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the gifts which we offer on the solemnity of Thy virgin and martyr, N, by whose patro-

SÚSCIPERE, Dómine, múnera, quæ in beatæ N. Virginis et Mártýris tuæ solemnitate deférimus: cujus nos confi-

dimus patrocínio liberári. Per nage we trust to be delivered
Dóminum. from all evil. Through our
Lord.

Preface for Weekdays, page 775.

Communion. Ps. 118, 78-80

Confundántur superbi, quia Let the proud be ashamed,
injúste iniquitátem fecérunt because they have done un-
in me: ego autem in mandá- justly toward me: but I will be
tis tuis exercébor, in tuis jus- employed in Thy command-
tificatióibus, ut non con- ments, in Thy justifications,
fúndar. (T. P. Allelúja.) that I may not be confounded.
(P. T. Alleluia.)

Postcommunion

AUXILIÉNTUR nobis, Dó- **M**AY the mysteries we have
mine, sumpta mystéria received, help us, O Lord,
et, intercedénte beáta N. and, by the intercession of
VírGINE et MártYre tua, sempi- blessed N., Thy virgin and mar-
térna fáciant protectióne gau- tyr, may they cause us to re-
dére. Per Dóminum. joice in everlasting protection.
Through our Lord.

Concluding Prayers, page 793.

Another Mass of a Virgin-Martyr *(Me expectaverunt)*

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

ME EXPECTAVÉRUNT pec- **T**HE wicked have waited for
catóres, ut pérderent me to destroy me: I have
me: testimónia tua, Dómine, understood Thy testimonies, O
intelléxi: omnis consumma- Lord: I have seen an end of all
tiónis vidi finem: latum perfection: Thy commandment
mandátum tuum nimis. (T. P. is exceeding broad. (P. T. Alle-
Allelúja, allelúja.) Ps. 118, 1. luia, alleluia.) Ps. 118, 1.
Beáti immaculáti in via: qui Blessed are the undefiled in the
ámbulant in lege Dómini. V. way: who walk in the law of
Glória Patri. the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

INDULGÉNTIAM nobis quæsu- **M**AY blessed N., virgin and
mus, Dómine, beáta N. martyr, who was ever
Virgo et Martyr implóret: pleasing to Thee by her merit

of chastity and by her extolling of Thy power, implore Thy forgiveness for us, we beseech Thee, O Lord. Through our Lord.

quæ tibi grata semper exstitit, et mérito castitátis, et tuæ professione virtútis. Per Dóminum.

Lesson. *Ecclus. 51, 13-17*

O LORD, my God, Thou hast exalted my dwelling-place upon the earth, and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that He would not leave me in the day of my trouble, and in the time of the proud, without help. I will praise Thy name continually, and will praise it with thanksgiving, and my prayer was heard, and Thou hast saved me from destruction, and hast delivered me from the evil time. Therefore I will give thanks, and praise Thee, O Lord our God.

DOMINE Deus meus, exaltasti super terram habitationem meam, et pro morte defluente deprecatus sum. Invocaui Dóminum Patrem Dómini mei, ut non derelinquat me in die tribulationis meæ, et in tempore superbórum sine adiutorio. Laudábo nomen tuum assidue, et collaudábo illud in confessione, et exaudita est oratio mea. Et liberasti me de perditione, et eripuisti me de tempore iniquo. Propterea confitebor, et laudem dicam tibi, Dómine Deus noster.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract. In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. *Ps. 45, 6, 5*

God will help her with His countenance: God is in the midst of her, she shall not be moved. *V.* The stream of the river maketh the city of God joyful; the Most High hath sanctified His own tabernacle.

Adjuvabit eam Deus vultu suo: Deus in médio ejus, non commovébitur. *V.* Flúminis impetus lætificat civitátem Dei: sanctificávit tabernaculum suum Altíssimus.

Lesser Alleluia

Alleluia, alleluia. *V.* This is a wise virgin, and one of the number of the prudent. Alleluia.

Allelúja, allelúja. *V.* Hæc est virgo sápiens, et una de número prudéntum. Allelúja.

Tract

Come, spouse of Christ, receive the crown, which the

Veni, sponsa Christi, accipe corónam, quam tibi Dóminus

præparavit in ætérnum: pro
cujus amóre ságuinem tu-
um fudísti. *V. Ps. 44, 8, 5. Di-*
lexisti justítiam, et odísti in-
iquitátem: proptérea unxit te
Deus, Deus tuus, óleo lætitiæ
præ, consórtibus tuis. V. Spé-
cie tua, et pulchritúdine tua
inténde, próspere procéde, et
regna.

Lord hath prepared for thee
forever: for the love of Whom
thou didst shed thy blood. *V.*
Ps. 44, 8, 5. Thou hast loved
justice and hated iniquity:
therefore God, thy God, hath
anointed thee with the oil of
gladness above thy fellows. V.
With thy comeliness and thy
beauty set out, proceed pros-
perously, and reign.

The Greater Alleluia

Allelúja, allelúja. *V. Hæc*
est virgo sápiens, et una de
número prudéntum. Allelúja.
V. Sap. 4, 1. O quam pulchra
est casta generátio cum clari-
táte! Allelúja.

Alleluia, alleluia. *V. This is a*
wise virgin, and one of the
number of the prudent. Alle-
luia. V. Wis. 4, 1. Oh, how beau-
tiful is the chaste generation
with glory! Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

⌘ Sequéntia sancti Evan-
gélíi secúndum Matthæum.

⌘ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Dixit Je-
sus discípulis suis pará-
bolam hanc: Símile est reg-
num cælórum thesaúro ab-
scóndito in agro: quem qui
invenit homo, abscondit, et
præ gáudio illius vadit, et ven-
dit univérsa, quæ habet, et
emit agrum illum. Iterum
símile est regnum cælórum
hómini negotiatóri, quærénti
bonas margarítas. Invénta au-
tem una pretiósa margaríta,
ábiit, et véndidit ómnia quæ
hábuit, et emit eam. Iterum
símile est regnum cælórum
sagénæ missæ in mare, et ex
omni génere píscium congre-
gánti. Quam, cum impléta es-
set, educéntes, et secus littus
sedéntes, elegérunt bonos in

AT THAT time, Jesus spoke
this parable to His dis-
ciples: The kingdom of heaven
is like unto a treasure hidden in
a field; which a man having
found, hid it, and for joy there-
of goeth, and selleth all that
he hath, and buyeth that field.
Again, the kingdom of heaven
is like to a merchant seeking
good pearls. Who, when he had
found one pearl of great price,
went his way and sold all that
he had, and bought it. Again,
the kingdom of heaven is like
to a net cast into the sea, and
gathering together of all kinds
of fishes; which, when it was
filled, they drew out, and sit-
ting by the shore, they chose
out the good into vessels, but

the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to Him, Yes. He said unto them, Therefore, every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

vasa, malos autem foras miserunt. Sic erit in consummatione sæculi: exibunt Angeli, et separabunt malos de medio iustorum, et mittent eos in caminum ignis: ibi erit fletus, et stridor dentium. Intellexistis hæc omnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scribe doctus in regno cælorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.

Offertory. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages. (P. T. Alleluia.)

Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi. (T. P. Alleluja.)

Offertory Prayers, page 767.

Secret

GRACIOUSLY accept, O Lord, the sacrifices dedicated to the merits of blessed N., Thy virgin and martyr, and grant them as a perpetual aid in our behalf. Through our Lord.

HÓSTIAS tibi, Dómine, beátæ N. Virginis et Mártiris tuæ dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbe proveníre subsidium. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 118, 121, 122, 128

I have done judgment and justice, O Lord; let not the proud calumniate me: I was directed to all Thy commandments; I have hated all wicked ways. (P. T. Alleluia.)

Feci iudicium et iustitiam, Dómine, non calumniéntur mihi supérbi: ad ómnia mandata tua dirigébar, omnem viam iniquitátis ódio hábui. (T. P. Alleluja.)

Postcommunion

FILLED with the bounty of Thy divine gift, we be-

DIVINI múnneris largitáte satiáti, quæsumus, Dó-

mine Deus noster: ut, intercedente beata N. Virgine et Mártire tua, in ejus semper participatióne vivámus. Per Dóminum.

seech Thee, O Lord, that, by the intercession of the blessed N., Thy virgin and martyr, we may ever live in the partaking thereof. Through our Lord.

Concluding Prayers, page 793.

Sometimes the following Gospel is read in place of the Gospel in the Mass.

Gospel. Matt. 19, 3-12

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Accessérunt ad Jesum pharisæi tentántes eum, et dicéntes: Si licet hómini dimittere uxórem suam, quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia, qui fecit hóminem ab infítio, másculum et féminam fecit eos? et dixit: Propter hoc dimittet homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúxit, homo non séparet. Dicunt illi: Quid ergo Móyses mandávit dare libéllum repúdií, et dimittere? Ait illis: Quóniam Móyses ad durítiam cordis vestri permísit vobis dimittere uxóres vestras: ab infítio autem non fuit sic. Dico autem vobis, quia quicúmque dimiserit uxórem suam, nisi ob fornicatiónem, et állam dúxerit, mæchátur: et qui dimíssam dúxerit, mæchátur. Dicunt ei discípuli ejus: Si ita est causa hóminis cum uxóre, non expédit núbere. Qui dixit illis: Non omnes cápiunt verbum istud, sed quibus datum est. Sunt enim eunúchi, qui de

AT THAT time there came to Jesus the pharisees tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read that He Who made man from the beginning made them male and female? And He said: For this cause shall a man leave father and mother and shall cleave to his wife; and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to Him: Why then did Moses command to give a bill of divorce and to put away? He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives. But from the beginning it was not so. And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away committeth adultery. His disciples say unto Him: If the case of a man with

his wife be so, it is not expedient to marry. Who said to them: All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb: and there are eunuchs who were made so by men: and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take let him take it.

matris útero sic nati sunt: et sunt eunúchi, qui facti sunt ab homínibus: et sunt eunúchi, qui seípsos castravérunt propter regnum cælórum. Qui potest cápere, cápiat.

Common of Two or More Virgin-Martyrs

On a feast kept in honor of two or more virgin-martyrs, one or other of the above Masses is said, but the Prayer, Epistle, Secret and Postcommunions are as follows:

Prayer

GRANT US, we beseech Thee, O Lord, our God, to venerate with unceasing devotion the victories of Thy holy virgins and martyrs, N. and N., that, though we can not worthily celebrate their merits, we may at least offer them our humble service. Through our Lord.

DA NOBIS, quæsumus, Dómine, Deus noster, sanctárum Virgínum et Mártýrum tuárum N. et N. palmas incessábili devotíone venerári: ut, quas digna mente non pòssumus celebráre, humilibus saltem frequentémus obsequiis. Per Dóminum.

Epistle. 1 Cor. 7, 25-34

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians. Lécio Epístolæ beáti Pauli Apóstoli ad Corinthios.

BRETHREN, concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned: and if a virgin marry she hath not sinned;

FRATRES: De virgínibus præcéptum Dómini non hábeo: consílium autem do, tamquam misericórdiam consecútus a Dómino, ut sim fidélis. Existímo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómini sic esse. Alligátus es uxóri? noli quærere solutíonem. Solútus es ab uxóre? noli quærere uxórem. Si autem accéperis uxórem: non peccásti. Et si núpserit virgo,

non peccávit. Tribulatiónem tamen carnis habébunt hujúsmodi. Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve est: reliquum est, ut et qui habent uxóres, tamquam non habéntes sint: et qui fient, tamquam non fientes: et qui gaudent, tamquam non gaudéntes: et qui emunt, tamquam non possidéntes: et qui utúntur hoc mundo, tamquam non utántur: præterit enim figúra hujus mundi. Volo autem vos sine sollicitúdine esse. Qui sine uxóre est, sollicitus est quæ Dómini sunt, quómodo pláceat Deo. Qui autem cum uxóri est, sollicitus est quæ sunt mundi, quómodo pláceat uxóri, et divisus est. Et múlier innúpta, et virgo cógitat quæ Dómini sunt, ut sit sancta córpore et Spíritu: in Christo Jesu Dómino nostro.

nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren, The time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided: and the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit; in Christ Jesus our Lord.

Secret

INTÉNDE, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Virgínium et Mártýrum tuárum *N.* et *N.* festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulisti; ita nobis indulgéntiam largiáris. Per Dóminum.

FAVORABLY look down, we beseech Thee, upon the gifts laid upon Thine altars, O Lord, for the festival of Thy holy virgins and martyrs, *N.* and *N.*, that, as Thou hast conferred glory upon them through these blessed mysteries, so Thou mayest bestow upon us forgiveness. Through our Lord.

Postcommunion

PRÆSTA nobis, quæsumus, Dómine, intercedéntibus sanctis Virgínibus et Mártýribus tuis *N.* et *N.*: ut, quod ore

GRANT US, we beseech Thee, O Lord, by the intercession of Thy holy virgins and martyrs, *N.* and *N.*, that what

we touch with our lips we may confingimus, pura mente
 receive with pure hearts. capiámus. Per Dóminum.
 Through our Lord.

Concluding Prayers, page 793.

Common of a Virgin not a Martyr (Dilexisti)

The Beginning of Mass, page 756.

Introit. Ps. 44, 8

THOU hast loved justice, and **D**ILEXISTI justítiam, et
 hated iniquity: therefore **D**odísti iniquitatem:
 God, thy God, hath anointed propterea unxit te Deus, De-
 thee with the oil of gladness us tuus, óleo lætitiæ præ con-
 above thy fellows. (P. T. Alle- sòrtibus tuis. (T.P. Allelúja,
 lula, alleluia.) Ps. 44, 2. My allelúja.) Ps. 44, 2. Eructávit
 heart hath uttered a good cor meum verbum bonum:
 word: I speak my works to the dico ego ópera mea Regi. V.
 King. V. Glory. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRACIOUSLY hear us, O God, **E**XÁUDI nos, Deus salutáris
 our Saviour, that, as we noster: ut, sicut de
 rejoice in the festival of blessed beátæ N. Virginis tuæ festivi-
 N., Thy virgin, so we may be tate gaudémus; ita piæ devo-
 taught by the spirit of pious tionis erudiámur afféctu. Per
 devotion. Through our Lord. Dóminum.

Epistle. 2 Cor. 10, 17; 11, 1, 2

Lesson from the Epistle of Læctio Epístolæ beáti Pauli
 blessed Paul the Apostle to the Apóstoli ad Corínthios.
 Corinthians.

BRETHREN, he that glorieth, **F**RATRES: Qui gloriátur, in
 let him glory in the Lord. Dómino gloriétur. Non
 For not he that commendeth enim qui seipsum commén-
 himself is approved, but he dat, ille probátus est; sed
 whom God commendeth. Would quem Deus comméndat. Utin-
 to God you could bear with some am sustinerétis módicum quid
 little of my folly, but do bear insipientiæ meæ, sed et sup-
 with me. For I am jealous of you portáte me; æmulator enim vos
 with the jealousy of God. For Dei æmulatione. Despóndi

enim vos uni viro virginem I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 5

Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna. *V.* Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabiliter dextera tua.

With thy comeliness and thy beauty set out, proceed prosperously, and reign. *V.* Because of truth, and meekness and justice: and thy right hand shall conduct thee wonderfully.

Lesser Alleluia

Allelúja, allelúja. *V.* Adducéntur regi vírgines post eam: próxímæ ejus afferéntur tibi in lætítia. Allelúja.

Alleluia, alleluia. *V.* After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness. Alleluia.

Tract. Ps. 44, 11, 12

Audi, filia, et vide, et inclina aurem tuam: quia concupívit rex spéciem tuam. *V.* Ps. 44, 13, 10. Vultum tuum deprecabúntur omnes dívites plebis: filiæ regum in honóre tuo. *V.* Ps. 44, 15, 16. Adducéntur regi vírgines post eam: próxímæ ejus afferéntur tibi. *V.* Afferéntur in lætítia, et exsultatíone: adducéntur in templum regis.

Harken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty. *V.* Ps. 44, 13, 10. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honor. *V.* Ps. 44, 15, 16. After her shall virgins be brought to the King: her neighbors shall be brought to thee. *V.* They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

Greater Alleluia

Allelúja, allelúja. *V.* Ps. 44, 15, 16. Adducéntur regi vírgines post eam: próxímæ ejus afferéntur tibi in lætítia. Allelúja. *V.* Spécie tua, et pulchri-

Alleluia, alleluia. *V.* Ps. 44, 15, 16. After her shall virgins be brought to the King: her neighbors shall be brought to thee in gladness. Alleluia. *V.*

Ps. 44, 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia. túdine tua inténde, prospere procéde, et regna. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 1-13

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time, Jesus spoke this parable to His disciples: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them; but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps; and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying, Lord, Lord, open to us; but he answering said, Amen I say to you, I know ye not. Watch ye, therefore, be-

IN ILLO témpore: dixit Jesus discíplis suis parabolam hanc: Símile erit regnum cælórum decem virginibus: quæ accipiéntes lámpades suas exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lámpádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lámpádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exite óbviám ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixerunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad nūptias, et clausa est jánuá. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respón-

dens, ait: Amen dico vobis, cause you know not the day nor
nescio vos. Vigiláte itaque, the hour.
quia nescitis diem, neque
horam.

Offertory. Ps. 44, 10

Filiæ regum in honóre tuo, The daughters of kings in
adstitit regína a dextris tuis Thy honor: the queen stood on
in vestitu deauráto, circúm- Thy right hand, in gilded cloth-
data varietáte. (T. P. Alle- ing, surrounded with variety.
lúja.) (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

ACCÉPTA tibi sit, Dómine, **M**AY the offering of Thy
sacrátæ plebis oblátio consecrated people be
pro tuórum honóre sanctór- accepted by Thee, O Lord, in
um: quorum se méritis, de honor of Thy saints, by whose
tribulatióne percepisse cog- merits it knoweth that it hath
nóscit auxiliúm. Per Dómin- received aid in time of trouble.
um. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

Quinque prudéntes vírgines The five wise virgins took oil
accepérunt óleum in vasis in their vessels with the lamps:
suis cum lampádibus: mé- and at midnight there was a
dia autem nocte clamor fac- cry made, Behold the bride-
tus est: Ecce sponsus venit: groom cometh: go ye forth to
exíte óbviám Christo Dómino: meet Christ our Lord. (P. T.
(T. P. Allelúja.) Alleluia.)

Postcommunion

SATIÁSTI, Dómine, famíl- **T**HOU hast filled Thy house-
iam tuam munéribus hold, O Lord, with sacred
sacris: ejus, quæsumus, sem- gifts; ever comfort us, we be-
per interventióne nos réfove, seech Thee, through her inter-
cujus solémnia celebrámus. cession whose festival we cele-
Per Dóminum. brate. Through our Lord.

Concluding Prayers, page 793.

Another Mass of a Virgin not a Martyr (Vultum tuum)

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

VULTUM tuum depreca- **A**LL the rich among the
búntur omnes dívites people shall entreat Thy

countenance: after her shall virgins be brought to the King; her neighbors shall be brought to Thee in gladness and rejoicing. (*P. T. Alleluia, alleluia.*) *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. *V. Glory.*

plebis: adducéntur Regi virgines post eam: próxima ejus adducéntur tibi in lætitia et exsultatióne. (*T.P. Allelúja, allelúja.*) *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

GRACIOUSLY hear us, O God, our Saviour, that, as we rejoice in the festival of blessed *N.*, Thy virgin, so we may be taught by the spirit of pious devotion. Through our Lord.

EXÁUDI nos, Deus salutáris noster: ut, sicut de beátæ *N.* Virginis tuæ festivitáte gaudémus: ita piæ devotiónis erudiámur afféctu. Per Dóminum.

Epistle. 1 Cor. 7, 25-34

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epístolæ beáti Pauli Apóstoli ad Corínthios.

BRETHREN, concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned: and if a virgin marry she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren, The time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as

FRATRES: De virginibus præceptum Dómini non hábeo: consílium autem do, tamquam misericórdiam consecútus a Dómino, ut sim fidelis. Existimo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómini sic esse. Alligátus es uxóri? noli quærere solutióne. Solútus es ab uxóre? noli quærere uxórem. Si autem accéperis uxórem, non peccásti. Et si núpserit virgo, non peccávit: tribulatióne tamen carnis habébunt hujúsmodi. Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve est: réliquum est, ut et qui habent uxóres, tamquam non habéntes sint: et qui flent, tamquam non flentes: et qui gaudent, tamquam non gau-

dentes: et qui emunt, tamquam non possidentes: et qui utuntur hoc mundo, tamquam non utantur: præterit enim figura hujus mundi. Volo autem vos sine sollicitudine esse. Qui sine uxore est, sollicitus est, quæ Dómini sunt quómodo placeat Deo. Qui autem cum uxore est, sollicitus est, quæ sunt mundi, quómodo placeat uxóri, et divisus est. Et mulier innupta, et virgo, cogitat quæ Dómini sunt, ut sit sancta corpore et spiritu: in Christo Jesu Dómino nostro.

though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided: and the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit; in Christ Jesus our Lord.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 12

Concupívit rex decórem tuum, quóniam ipse est Dóminus Deus tuus. *V. Ps. 44, 11. Audi, filia, et vide, et inclina aurem tuam.*

The King hath greatly desired thy beauty, for He is the Lord thy God. (*P. T. Alleluia., alleluia.*) *V. Ps. 44, 11. Harken, O daughter, and see, and incline thine ear.*

Lesser Alleluia

Allelúja, allelúja. *V. Hæc est virgo sapiens, et una de número prudentum. Allelúja.*

Alleluia, alleluia. *V. This is a wise virgin, and one of the number of the prudent. Alleluia.*

Tract. Ps. 44, 12, 13, 10

Quia concupívit rex spéciem tuam. *V. Vultum tuum deprecabuntur omnes divites plebis: filiae regum in honore tuo. V. Ps. 44, 15, 16. Adducuntur regi virgines post eam: proximæ ejus afferentur tibi. V. Afferentur in lætitia, et exultatione: adducuntur in templum regis.*

For the King hath greatly desired thy beauty. *V. All the rich among the people shall entreat thy countenance; the daughters of kings in thy honor. V. Ps. 44, 15, 16. After her shall virgins be brought to the King: her neighbors shall be brought to thee. V. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.*

Greater Alleluia

Alleluia, alleluia. *V.* This is a wise virgin, and one of the number of the prudent. Alleluia. *V. Wis. 4, 1.* O how beautiful is the chaste generation with glory! Alleluia.

Allelúja, allelúja. *V.* Hæc est virgo sápiens, et una de número prudéntum. Allelúja. *V. Sap. 4, 1.* O quam pulchra est casta generátio cum claritáte! Allelúja.

Munda Cor Meum, page 763.

Either of the following two Gospels may be read.

Gospel. Matth. 25, 1-13

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus spoke to His disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept: and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage, and the door was shut; but at last came also the other virgins saying, Lord,

IN ILLO témpore: dixit Jesus discíplulis suis parabolam hanc: Símile erit regnum cælórum decem virgínibus: quæ accipiéntes lámpades suas exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádis, non sumpsérunt óleum secum: prudéntes vero acceperunt óleum in vasis suis cum lampádis. Moram autem faciénté sponso, dormitavérunt omnes et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exite óbviám ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixerunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad nuptias, et clausa est jánuæ.

Novissime vero véniunt et reliquæ vírgines, dicéntes: Dómine. Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigilate itaque quia nescitis diem neque horam.

Lord, open to us: but he answered, saying, Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

Gospel. Matt. 13, 44-52

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis parabolam hanc: Símile est regnum cælórum thesauro abscondito in agro: quem qui invénit homo, abscondit, et præ gáudio illius vadit, et vendit univérsa quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómini negotiátóri, quærénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus littus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exíbunt Angeli, et separábunt malos de médio justórum, et mittent eos in camínus ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælórum, símilis est hómini patrifamílias, qui profert de thesauro suo nova et vétera.

AT THAT time, Jesus spoke this parable to His disciples: The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to Him, Yes. He said unto them, Therefore every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 15, 16

After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing: they shall be brought into the temple, to the King our Lord. (P. T. Alleluia.)

Afferéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia, et exsultatíone: adducéntur in templum Regi Dómino. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

MAY the offering of Thy consecrated people be accepted by Thee, O Lord, in honor of Thy saints, by whose merits it knoweth that it hath received aid in time of trouble. Through our Lord.

ACCÉPTA tibi sit, Dómine, sacrátæ plebis oblátio, pro tuórum honóre sanctórum: quorum se méritis, de tribulatíone percepísse cognóscit auxiliúm. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 13, 45, 46

The kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, gave all that he had, and bought it. (P. T. Alleluia.)

Símile est regnum cælórum hómíni negotiatóri, quærénti bonas margarítas: invénta autem una pretiósá margaríta, dedit ómnia sua, et comparávit eam. (T.P. Allelúja.)

Postcommunion

THOU hast filled Thy household, O Lord, with sacred gifts; ever comfort us, we beseech Thee, through her intercession whose festival we celebrate. Through our Lord.

SATIÁSTI, Dómine, familiam tuam munéribus sacris: ejus, quæsumus, semper interventíone nos réfove, cujus solémnia celebrámus. Per Dóminum.

Concluding Prayers, page 793.

Common of a Holy Woman Martyr not a Virgin
(Me expectaverunt peccatores)

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

THE wicked have waited for me to destroy me: I have

ME EXPECTAVERUNT peccatóres, ut pérderent

me: testimónia tua, Dómine, intelléxi: omnis consummatiónis vidi finem: latum mandátum tuum nimis. (*T.P. Allelúja, allelúja.*) *Ps. 118, 1.* Beáti immaculáti in via, qui ámbulant in lege Dómini. *V. Glória Patri.*

understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceedingly broad. (*P. T. Alleluia, alleluia.*) *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui inter cétera potentíæ tuæ mirácula étiam in sexu frágili victóriam martyrii contulísti: concede propítius; ut, qui beátæ *N. Mártiris* tuæ natalítia cólimus, per ejus ad te exémpia gradiámur. Per Dóminum.

O GOD, Who, among other miracles of Thy power, hast conferred the victory of martyrdom even on the weaker sex, mercifully grant that we who celebrate the natal feast of blessed *N.*, Thy martyr, may advance toward Thee through her example. Through our Lord.

Lesson. *Ecclus. 51, 1-12*

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

CONFITEBOR tibi Dómine rex, et collaudábo te Deum salvatórem meum. Confitebor nómini tuo: quóniam adjutor et protéctor factus es mihi, et liberásti corpus meum a perditíone, a láqueo linguæ iniquæ et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adjutor. Et liberásti me secúndum multitudínem misericórdiæ nóminis tui a rugiéntibus, præparátis ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatióne quæ circumdederunt me: a pressúra flammæ, quæ circumdedit me, et in médio ignis non sum æstuáta: de altitúdine ventris inferi, et

I WILL give glory to Thee, O Lord my king, and I will praise Thee, O God my Saviour. I will give glory to Thy name: for Thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, Thou hast been my helper; and Thou hast delivered me, according to the multitude of the mercy of Thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about; from the oppression of the flame which surrounded me,

and in the midst of the fire I a lingua coinquinata, et a was not burnt; from the depth verbo mendacii, a rege in- of the belly of hell, and from iquo, et a lingua injusta: lau- an unclean tongue, and from dabat usque ad mortem anima- lying words, from an unjust mea Dominum, quoniam eruis- king, and from a slanderous sustinentes te, et liberas eos- tongue. My soul shall praise de manibus gentium, Domine the Lord even to death: be- Deus noster. cause Thou, O Lord our God, deliverest them that wait for Thee, and savest them out of the hands of the nations.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 8

Thou hast loved justice and Dilexisti justitiam, et odisti hated iniquity. V. Therefore iniquitatem. V. Propterea God, thy God, hath anointed unxit te Deus, Deus tuus, oleo thee with the oil of gladness. letitiae.

Lesser Alleluia

Alleluia, alleluia. V. Ps. 44, 5. Alleluja, alleluja. V. Ps. 44, 5. With thy comeliness and thy 5. Specie tua, et pulchritu- beauty set out, proceed pros- dine tua intende, prospere- perously, and reign. Alleluia. procede, et regna. Alleluja.

Tract

Come, spouse of Christ, re- Veni, sponsa Christi, accipe- ceive the crown, which the coronom, quam tibi Dominus Lord hath prepared for thee preparavit in aeternum: pro- forever: for whose love thou- cuius amore sanguinem tu- didst shed thy blood. V. Ps. 44, um fudisti. V. Ps. 44, 8. Thou hast loved justice and Dilexisti justitiam, et odisti in- hated iniquity: therefore God, iquitatem: propterea unxit te thy God, hath anointed thee Deus, Deus tuus, oleo letitiae with the oil of gladness above prae consortibus tuis. V. Ps. thy fellows. Ps. 44, 5. With thy 44, 5. Specie tua, et pulchri- comeliness and thy beauty set tudine tua intende, prospere- out, proceed prosperously, and procede, et regna. reign.

Greater Alleluia

Alleluia, alleluia. V. Ps. 44, Alleluja, alleluja. V. Ps. 44, 5. With thy comeliness and thy 5. Specie tua, et pulchritu- beauty set out, proceed prosper- dine tua intende, prospere- ously, and reign. Alleluia. V. procede, et regna. Alleluja. V.

Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluja.

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

✠ Sequētia sancti Evangelii secūndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis parabolam hanc: Símile est regnum cælórum thesaúro abscondito in agro: quem qui invénit homo, abscondit, et præ gáudio illius vadit, et vendit univér-sa, quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómini negotiátóri, quærénti bonas margarítas. Invénta autem una pretiósá margaríta, ábiit, et vëndidit ómnia quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni genere piscium congregánti. Quam, cum impléta esset, educéntes, et secus littus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exíbunt Angeli, et separábunt malos de médio justórum, et mittent eos in camínus ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælórum similis est hómini patrifamilias, qui profert de thesaúro suo nova et vétera.

AT THAT time Jesus spoke to His disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world: the angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore, every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages. (*P. T. Alleluia.*)

Diffusa est grátia in lábiis tuis: propterea benedixit te Deus in ætérnum, et in sæculum sæculi. (*T. P. Allelúja.*)

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the gifts we bring on the solemnity of blessed N., Thy martyr, by whose patronage we trust to be delivered from all evil. Through our Lord.

SUSCÍPE, Dómine, múnera, quæ in beátæ N. Mártiris tuæ solemnitate deférimus: cujus nos confidimus patrocínio liberári. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 118, 161, 162

Princes have persecuted me without cause and my heart hath been in awe of Thy words: I will rejoice at Thy words, as one that hath found great spoil. (*P. T. Alleluia.*)

Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: lætabor ego super elóquia tua, quasi qui invénit spólia multa. (*T. P. Allelúja.*)

Postcommunion

MAY the mysteries we have received aid us, O Lord, and, by the intercession of blessed N., Thy martyr, make us rejoice in Thy everlasting protection. Through our Lord.

AUXILIÉNTUR nobis, Dómine, sumpta mystéria: et, intercedente beáta N. Mártire tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

Concluding Prayers, page 793.

**Common of Many Holy Women Martyrs
not Virgins**

The Mass is same as preceding, except:

Prayer

GRANT US, we beseech Thee, O Lord our God, ever to venerate devoutly the victories of Thy holy martyrs, N. and

DA NOBIS, quæsumus, Dómine Deus noster, sanc-tárum Mártýrum tuárum N. et N. palmas incessábili de-

votiōne venerāri: ut, quas *N.*; that we may at least honor digna mente non pōssumus with our humble homage those celebrāre, humilibus saltem whom we cannot fittingly celebrate. Through our Lord. *Dóminum.*

Secret

INTÉNDE, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Mártyrum tuárum *N. et N.* festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulisti; ita nobis indulgéntiam largiáris. Per Dóminum.

Look down, we beseech Thee, O Lord, upon the gifts offered upon Thine altars on the feast of Thy holy martyrs *N. and N.*; that as Thou hast granted them glory through these sacred mysteries, Thou mayest also grant us pardon. Through our Lord.

Postcommunion

PRÆSTA nobis, quæsumus Dómine, intercedéntibus sanctis Martyribus tuis *N. et N.*, ut, quod ore cōtingimus, pura mente capiámus. Per Dóminum.

GRANT, we beseech Thee, O Lord, through the intercession of Thy holy martyrs *N. and N.* that what we have touched with our lips we may receive with pure minds. Through our Lord.

Common of a Holy Woman neither Virgin nor Martyr (Cognovi)

The Beginning of Mass, page 756.

Introit. Ps. 118, 75, 120

COGNOVI, Dómine, quia æquitas iudícia tua, et in veritáte tua humiliásti me: cōfige timóre tuo carnes meas, a mandátis tuis timui. (*T. P. Allelúja, allelúja.*) Ps. 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. *V. Glória Patri.*

IKNOW, O Lord, that Thy judgments are equity, and in Thy truth Thou hast humbled me: pierce Thou my flesh with Thy fear; I am afraid of Thy commandments. (*P. T. Alleluia, alleluia.*) Ps. 118, 1. Blessed are the undefiled in the way; who walk in the law of the Lord. *V. Glory.*

Kyrie. page 761; Gloria, page 762.

Prayer

GRACIOUSLY hear us, O God, **E**XÁUDI nos, Deus, salutá-
our Saviour, that, as we ris noster: ut, sicut de
rejoice on the festivity of beátæ N. festivitáte gaudé-
blessed N., so we may be taught mus: ita piæ devotiõnis erudi-
by its spirit of pious devotion. ámur afféctu. Per Dóminum.
Through our Lord.

On the feast of a holy widow in place of the following Lesson is often read the Epistle 1 Tim. 5, 3-10, found at the end of this Mass.

Lesson. Prov. 31, 10-31

Lesson from the Book of Lécitio libri Sapiéntiæ.
Wisdom.

WHO shall find a valiant **Q**ULIEREM fortem quis in-
woman? the price of véniet? Procul, et de
her is as of things brought from últimis finibus prètium ejus.
afar off, and from the utter- Confidit in ea cor viri sui,
most coasts. The heart of her et spóliis non indigébit. Red-
husband trusteth in her, and det et bonum, et non malum
he shall have no need of spoils. ómnibus diébus vitæ suæ.
She will render him good and Quæsivit lanam et linum, et
not evil all the days of her life. operáta est consílio mánuum
She hath sought wool and flax, suárum. Facta est quasi na-
and hath wrought by the coun- vis institóris, de longe por-
sel of her hands: she is like tans panem suum. Et de noc-
the merchant's ship, she bring- te surrexit, deditque prædam
eth her bread from afar: and domésticis suis, et cibária
she hath risen in the night, and ancillis suis. Considerávit
given a prey to her household, agrum, et emit eum: de
and victuals to her maidens: fructu mánuum suárum plan-
she hath considered a field and távit vineam. Accínxit forti-
bought it; with the fruit of tudine lumbos suos, et robor-
her hands she hath planted ávit bráchium suum. Gus-
a vineyard. She hath girded távit et vidit quia bona est
her loins with strength, and negotiátio ejus: non exstin-
hath strengthened her arm. She guétur in nocte lucérna ejus.
hath tasted and seen that her Manum suam misit ad fórtia,
traffic is good; her lamp shall et dígití ejus apprehendérunt
not be fusum. Manum suam apéruit
put out in the night. She inopi, et palmas suas extén-
hath put out her hands to strong dit ad páuperem Non tímébit
things, and her fingers have dómui suæ a frigóribus nivis:
taken hold of the spindle. She omnes enim doméstici ejus
hath opened her hand to the vestíti sunt duplicibus. Strag-
needy, and stretched out her ulátam vestem fecit sibi: bys-
hands to the poor. She shall sus, et púrpura induméntum
not fear for her house in the

us. Nóbilis in portis vir ejus,
 ando séderit cum senatóri-
 as terræ. Sindonem fecit, et
 endidit, et cingulum trádedit
 hananæo. Fortitúdo et decor
 iduméntum ejus, et ridébit
 die novíssima. Os suum
 péruiť sapiéntiæ, et lex cle-
 éntiæ in lingua ejus. Con-
 iderávit sémitas domus suæ,
 t panem otíosa non comédit.
 surrexérunt filii ejus, et bea-
 íssimam prædicavérunt: vir
 jus, et laudávit eam. Multæ
 iliæ congregavérunt divítias:
 u supergréssa es univérsas.
 Fallax grátia, et vana est pul-
 chritúdo: mülíer tímens Dó-
 minum ipsa laudábitur. Date
 ei de fructu mánuum suárum:
 et laudent eam in portis
 opera ejus.

cold of snow; for all her do-
 mestic are clothed with dou-
 ble garments. She hath made
 for herself clothing of tapes-
 try; fine linen and purple is
 her covering. Her husband is
 honorable in the gates, when
 he sitteth among the senators
 of the land. She made fine linen
 and sold it, and delivered a
 girdle to the Chanaanite.
 Strength and beauty are her
 clothing: and she shall laugh
 in the latter day. She hath
 opened her mouth to wisdom,
 and the law of clemency is on
 her tongue: she hath looked
 well to the paths of her house,
 and hath not eaten her bread
 idle. Her children rose up, and
 called her blessed; her husband,
 and he praised her. Many
 daughters have gathered to-

her riches; thou hast surpassed them all. Favor is deceitful,
 beauty is vain: the woman that feareth the Lord, she shall
 be praised. Give her of the fruit of her hands; and let her
 sons praise her in the gates.

From Septuagesima to Easter the Lesser Alleluia is replaced
 by the Tract, in Paschal-time the Gradual and Tract are re-
 placed by the Greater Alleluia.

Gradual. Ps. 44, 3

Diffúsa est grátia in lábiis
 tuis: proptérea benedixit te
 Deus in ætérnum. V. Propter
 veritátem, et mansuetúdinem,
 et justítiam: et dedúcet te
 mirabíliter délixtera tua.

Grace is poured abroad in
 thy lips: therefore hath God
 blessed thee forever. V. Because
 of truth and meekness, and jus-
 tice; and thy right hand shall
 conduct thee wonderfully.

Lesser Alleluia

Allelúja, allelúja. V. Ps.
 44, 5. Spécie tua, et pulchri-
 tudine tua inténde, prospere
 procéde, et regna. Allelúja.

Alleluia, alleluia. V. Ps. 44,
 5. With thy comeliness and thy
 beauty, set out, proceed pros-
 perously, and reign. Alleluia.

Tract

Veni, sponsa Christi, áccipe
 corónam, quam tibi Dóminus

Come, O spouse of Christ,
 receive the crown which the

Lord hath prepared for thee præparávit in ætérnum: p
forever: for the love of Whom cujus amóre sánguinem t
thou didst shed they blood. V. um fudísti. V. Ps. 44, 8, 5. D
Ps. 44, 8, 5. Thou hast loved lexisti justítiam, et odísti in
justice, and hated iniquity: iquitátem; proptérea unxit
therefore God, thy God, hath Deus, Deus tuus, óleo lætiti
anointed thee with the oil of præ consórtibus tuis. V. Sp
gladness above thy fellows. V. cie tua, et pulchritúde tu
With thy comeliness and thy inténde, prospere procéde, e
beauty set out, proceed pros- regna.
perously, and reign.

Greater Alleluia

Alleluia, alleluia. V. Ps. 44, 5. Allelúja, allelúja. V. Ps. 44
With thy comeliness, and thy 5. Spécie tua, et pulchritú
beauty, set out, proceed pros- dine tua inténde, prospere
perously, and reign. Alleluia. procéde, et regna. Allelúja. V
V. Because of truth, and meek- Propter veritátem et mansue-
ness, and justice: and thy right túdinem, et justítiam: et de-
hand shall conduct thee won- ducet te mirabiliter dextera
derfully. Alleluia. tua. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

✠ Continuation of the holy ✠ Sequéntia sancti Ev
Gospel according to St. Mat- gélii secúndum Matthæum
thew.

AT THAT time, Jesus spoke this parable to His disciples: The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but

IN ILLO témpore: Dixit Je- sus discípulis suis paráb-
olam hanc: Símile est reg-
num cælórum thesaúro
abscóndito in agro: quem qui
invénit homo, abscóndit, et
præ gáudio illius vadit, et ven-
dit univérsa quæ habet, et
emit agrum illum. Íterum sí-
mile est regnum cælórum
hómíni negotiatóri, quærénti
bonas margarítas. Invénta
autem una pretiósá margar-
íta, ábiit, et véndidit ómnia
quæ hábuit, et emit eam. Íter-
um símile est regnum cælór-
um sagénæ missæ in mare, et
ex omni génere píscium con-
gregánti. Quam, cum im-
pléta esset, educéntes, et se-
cus líttus sedéntes, elegérunt

bonos in vasa, malos autem foras miserunt. Sic erit in consummatione sæculi: exhibunt Angeli, et separabunt malos de medio justorum, et mittent eos in caminum ignis: ibi erit fletus, et stridor dentium. Intellexistis hæc omnia? Dicunt ei: Etiam. Ait illis: ideo omnis scriba doctus in regno cælorum, similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.

the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to Him, Yes. He said unto them, Therefore every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 3

Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages.

Offertory Prayers, page 767.

Secret

ACCÉPTA tibi sit, Dómine, sacratæ plebis oblatio pro tuorum se méritis, de tribulatione percepisse cognoscit auxilium. Per Dóminum.

MAY the offerings of thy holy people be accepted by Thee, O Lord, in honor of Thy saints, through whose merits they know that they have received aid in time of trouble. Through our Lord.

Preface for Weekdays, page 775.

Communion

Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. (T. P. Allelúja.)

Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (P. T. Alleluia.)

Postcommunion

SATIÁSTI, Dómine, familiam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

THOU hast filled Thy household, O Lord, with sacred gifts; ever comfort us, we beseech Thee, by the intercession of the saint whose festival we celebrate. Through our Lord.

Concluding Prayers, page 793.

On the Feast of a Holy Widow, the following Epistle is often read.

Epistle. 1 Tim. 5, 3-10

Lesson from the Epistle of Léctio Epistolæ beāti Pauli blessed Paul the Apostle to Apóstoli ad Timótheum. Timothy.

DEARLY beloved: Honor widows, that are widows indeed. But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God. But she that is a widow indeed and desolate, let her trust in God, and continue in prayers and supplications night and day. For she that liveth in pleasures, is dead while she is living. And this give in charge, that they may be blameless. But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel. Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband, having testimony for her good works, if she have brought up children, if she have received to harbor, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

QUARRISIME: Víduas honóra quæ vere víduæ sunt. Si qua autem vídua filios, aut nepótes habet, discat primum domum suam régere, et mútuam vicem réddere paréntibus: hoc enim accéptum est coram Deo. Quæ autem vere vídua est, et desoláta, speret in Deum, et instet obsecratiónibus, et oratiónibus nocte, ac die. Nam quæ in deliciis est, vivens mórtua est. Et hoc præcipe, ut irreprehensibiles sint. Si quis autem suórum, et máxime domesticórum curam non habet, fidem negávit, et est infidéli detérior. Vídua eligátur non minus sexagínta annórum, quæ fúerit unius viri uxor, in opéribus bonis testimónium habens, si filios educávit, si hospítio recépit, si sanctórum pedes lavit, si tribulatiónem patientibus subministravit, si omne opus bonum subsecuta est.

On the Annibersary of the Dedication of a Church

When an altar only has been consecrated, the Mass is the following, with the Prayer, Secret and Postcommunion as found at the end of the Mass.

(Terribilis)

The Beginning of Mass, page 756.

Introit. Gen. 28, 17

TERRIBLE is this place: it is the house of God, and the **T**ERRIBILIS est locus iste: hic domus Dei est, et

porta cæli: et vocabitur aula Dei. (*T. P. Allelúja, allelúja.*) Ps. 83, 2, 3. Quam dilécta tabernacula tua, Dómine virtutum! concupiscit et déficit ánima mea in átria Dómini. *V. Glória Patri.*

gate of heaven; and shall be called the court of God. (*P. T. Alleluia, alleluia.*) Ps. 83, 2, 3. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nobis per singulos annos hujus sancti templi tui consecrationis réparas diem, et sacris semper mystériis repræsentas incólumes: exáudi preces pópuli tui, et præsta; ut, quisquis hoc templum beneficia petiturus ingréditur, cuncta se impetrásse lætétur. Per Dóminum.

O god, Who year by year dost renew the day of the consecration of this Thy holy temple, and dost ever bring us again in safety to the holy mysteries, hear the prayers of Thy people, and grant that whosoever entereth this temple to seek blessings may rejoice to obtain all that he seeketh. Through our Lord.

On the actual day of Dedication and during its Octave, the following Prayer is said, otherwise it is omitted.

Prayer

DEUS, qui invisibíliter ómnia cónfines, et tamen pro salúte géneris humáni signa tuæ poténtiæ visibíliter osténdis: templum hoc poténtia tuæ inhabitatiónis illústrat, et concéde; ut omnes, qui huc deprecáturi convéniant, ex quacúmque tribulatióne ad te clamáverint, consolatiónis tuæ beneficia consequántur. Per Dóminum.

O god, Who dost invisibly contain all things, and yet dost visibly show the signs of Thy power for the salvation of mankind, illumine this temple by the virtue of Thine indwelling, and grant that all who assemble here to pray, from whatsoever tribulation they shall call upon Thee, may obtain the blessings of Thy consolation. Through our Lord.

Lesson. John 21, 2-5

Léctio líbri Apocalýpsis beáti Joánnis Apóstoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

IN DÍEBUS illis: Vidi sanctam civitátem Jerúsalem

IN THOSE days, I saw the holy city, the new Jerusa-

lem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying, Behold the tabernacle of God with men; and He will dwell with them: and they shall be His people, and God Himself with them shall be their God: and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And He that sat on the throne said, Behold, I make all things new.

novam descendéntem de cælo a Deo, parátam sicut sponsam ornátam viro suo. Et audivi vocem magnam de throno dicéntem: Ecce tabernáculum Dei cum hominibus, et habitábit cum eis. Et ipsi pópulus ejus erunt, et ipse Deus cum eis erit eórum Deus: et abstérget Deus omnem lácrimam ab óculis eórum: et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia prima abiérunt. Et dixit qui sedébat in throno: Ecce nova fácio ómnia.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

This place was made by God a priceless mystery, it is without reproof. *V.* O God, before Whom stands the choir of angels, hear the prayers of Thy servants.

Locus iste a Deo factus est, inæstimábile sacraméntum, irreprehensibilis est. *V.* Deus, cui adstat Angelórum chorus, exáudi preces servórum tuórum.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 137, 2. I will worship toward Thy holy temple; and I will give glory to Thy name. Alleluia.

Allelúja, allelúja. *V.* Ps. 137, 2. Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúja.

Tract. Ps. 124, 1, 2

They that trust in the Lord shall be as Mount Sion: He shall not be moved forever that dwelleth in Jerusalem. *V.* Mountains are round about it: so the Lord is round about His people, from henceforth now and forever.

Qui confidunt in Dómino, sicut mons Sion: non commovébitur in ætérnum, qui hábitat in Jerúsalem. *V.* Montes in circúitu ejus, et Dóminus in circúitu pópuli sui, ex hoc nunc, et usque in sæculum.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 137, 2.* Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúja. *V.* Bene fundáta est domus Dómini supra firmam petram. Allelúja.

Alleluia, alleluia. *V. Ps. 137, 2.* I will worship toward Thy holy temple; and I will give glory to Thy name. Alleluia. *V.* The house of the Lord is well founded upon a firm rock. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 19, 1-10

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Ingréssus Jesus perambulábat Jéricho: et ecce vir nómine Zachæus: et hic princeps erat publicanórum, et ipse dives: et quærébat vidére Jesum, quis esset: et non póterat præ turba, quia statúra pusillus erat. Et præcúrrens ascéndit in árborem sycómorum, ut vidéret eum; quia inde erat transitúrus. Et cum venísset ad locum, suspíciens Jesus vidit illum, et dixit ad eum: Zachæe, festínans descénde; quia hódie in domo tua opórtet me manére. Et festínans descéndit, et excépit illum gaudens. Et cum vidérunt omnes, murmurábant, dicétes, quod ad hóminem peccatórem divertísset. Stans autem Zachæus, dixit ad Dóminum: Ecce dimídium bonórum meórum, Dómine, do paupéribus: et si quid áliquem defraudávi, reddo quádruplum. Ait Jesus ad eum: Quia hódie salus domui huic facta est: Eo quod et ipse filius sit Abrahæ. Venit enim filius hóminis quærere, et salvum fácere, quod perierat.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus entering in, walked through Jericho. And behold there was a man named Zachæus, who was the chief of the publicans, and he was rich; and he sought to see Jesus Who He was, and he could not for the crowd, because he was of low stature. And running before, he climbed up into a sycamore-tree that he might see Him, for He was to pass that way. And when Jesus was come to the place, looking up, He saw him, and said to him, Zachæus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received Him with joy. And when all saw it, they murmured, saying that He was gone to be a guest with a man that was a sinner. But Zachæus standing, said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of anything, I restore him fourfold. Jesus said to him, This day is salvation come to this house; because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

Creed, page 765.

Offertory. 1 Paral. 29, 17, 18

O Lord God, in the simplicity of my heart, I have joyfully offered all these things; and I have seen with great joy Thy people, which are present: O God of Israel, keep this will. Alleluia.

Dómine Deus, in simplicitate cordis mei lætus obtuli univérſa; et pópulum tuum, qui repértus est, vidi cum ingénti gáudio: Deus Israëſ, custódi hanc voluntátem, allelúja.

Offertory Prayers, page 767.

The words within parentheses in the following Secret are said only when the Mass is offered within the very walls of the church, the feast of whose dedication is being celebrated.

Secret

Bow down to our prayers, O Lord, we beseech Thee (that all of us who are within the precincts of this temple, the anniversary of whose dedication we celebrate, may please thee with full and perfect devotion of body and soul) that, while we pay our vows here below, we may, by Thine assistance, be worthy to attain unto everlasting rewards. Through our Lord.

ANNUE, quæsumus, Dómine, précibus nostris: (ut quicúmque intra templi hujus, cujus anniversárium dedicatiónis diem celebrámus, ámbitum continémur, plena tibi, atque perfectá corpóris et ánimæ devotióne placeámus) ut, dum hæc vota præsentia réddimus, ad ætérna præmia, te adjuvánte, perveníre mereámur. Per Dóminum.

On the actual day of Dedication and during its Octave the following Secret is said, otherwise it is omitted.

Secret

O God, Who art the author of the gifts that are to be consecrated to Thee, pour forth Thy blessing upon this house of prayer, that the help of Thy defence may be felt by all who here invoke Thy name. Through our Lord.

DEUS, qui sacrandórum tibi auctor es múnérum, effúnde super hanc oratiónis domum benedictiónem tuam: ut ab ómnibus in ea invocántibus nomen tuum, defensiónis tuæ auxílium sentiátur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 21, 13

My house shall be called the house of prayer, saith the Domus mea, domus oratiónis vocábitur, dicit Dó-

minus: in ea omnis, qui petit, Lord: every one that asks
 accipit: et qui quærit, invenit, therein, receives; and he who
 et pulsanti aperiétur. (T. P. seeks, finds; and to him who
 Allelúja.) knocks, it shall be opened. (P.
 T. Alleluia.)

Postcommunion

DEUS, qui de vivis et eléc- **O** god, Who from living and
 tis lapidibus ætérnum chosen stones dost pre-
 majestáti tuæ præparas hab- pare for Thy majesty an eter-
 itáculum: auxiliáre pópulo nal dwelling, help Thy people
 tuo supplicánti; ut, quod Ec- who call upon Thee, so that
 clésiæ tuæ corporálibus pró- what is profitable to Thy
 ficit spátiis, spirituálibus Church in material growth may
 amplificétur augméntis. Per be accompanied with an in-
 Dóminum. crease of that which is of the
 spirit. Through our Lord.

On the actual day of Dedication and during its Octave the following Postcommunion is said, otherwise it is omitted.

Postcommunion

QUÆSUMUS omnipotens **W**E PRAY Thee, O almighty
 Deus: ut in hoc loco, God, that in this place,
 quem nómini tuo indígni which we, unworthy, have ded-
 dedicávimus; cunctis petén- icated to Thy name, the ears
 tibus aures tuæ pietátis ac- of Thy loving-kindness may be
 cómodes. Per Dóminum. inclined unto all who make
 their petitions. Through our
 Lord.

Concluding Prayers, page 793.

For the Consecration of an Altar

The Mass above is said with the following prayer. If it is a fixed altar there is added under the one conclusion the prayers from the mystery or Saint to whom the altar is consecrated.

Prayer

DEUS, qui ex omni co-ap- **O** god, Who dost build for
 tatióne sanctórum, Thyself an everlasting
 ætérnum tibi condís habitá- dwelling out of the fitting to-
 culum: da ædificatióni tuæ gether of the saints, give hea-
 incrementa cæléstia; ut, quo- venly increase to Thine edifice,
 rum hic reliquias pio amóre that we may ever be assisted by
 compléctimur, eórum semper the merits of those whose relics

we here embrace with tender love. Through our Lord. méritis adjuvémur. Per Dóminum.

Secret

MAY Thy holy Spirit, we beseech Thee, O Lord our God, descend upon this altar, that He may both sanctify the gifts of Thy people and duly cleanse the hearts of those who partake. Through . . . in the unity of the same. **D**ESCÉNDAT, quæsumus Dómine Deus noster, Spíritus tuus Sanctus super hoc altáre: qui et pópuli tui dona sanctificet, et suméntium corda dignánte emúndet. Per Dóminum . . . in unitáte ejúsdem.

Postcommunion

ALmighty, eternal God, sanctify by the power of Thy heavenly blessing this altar, dedicated to Thy name, and show the blessing of Thine assistance unto all who hope in Thee, that both the power of the sacraments and the effect of prayer may here be obtained. Through our Lord. **O**MNÍPOTENS sempitérne Deus, altáre hoc nómini tuo dedicátum, cœléstis virtútis benedictióne sanctifica, et ómnibus in te sperántibus auxílii tui munus osténde: ut et hic sacramentórum virtus, et votórum obtineátur efféctus. Per Dóminum.

Common of the Blessed Virgin Mary

On all Feasts of our Blessed Lady for which no special Mass is appointed, the following is said:

(*Salve, sancta parens No. 1*)

The Beginning of Mass, page 756.

Introit (*Sedulius*)

HAIL holy Mother, who in childbirth didst bring forth the King Who ruleth heaven and earth world without end. (P. T. Alleluia, alleluia.) Ps. 44, 2. My heart hath uttered a good word; I speak my works to the King. V. Glory. **S**ALVE, sancta parens, eníxa púerpera Regem: qui cœlum, terrámque regit in sæcula sæculórum (T. P. Allelúja, allelúja.) Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

QUONCÉDE nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et corpóris sanitáte gaudére: et, gloriósa beátæ Mariæ semper Virgínis intercessióne, a præ-sénti liberári tristítia, et ætérna pérfrui lætítia. Per Dóminum.

GRANT us, Thy servants, O Lord God, we beseech Thee, to enjoy continual health of mind and body, and, by the glorious intercession of blessed Mary, ever a virgin, to be delivered from present sorrow and partake of the fulness of eternal joy. Through our Lord.

Lesson. Ecclus. 24, 14-16

Léctio líbri Sapiéntiæ.

Lesson from the Book of Wisdom.

AB INÍTIO, et ante sæcula creáta sum, et usque ad futúrum sæculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitáte sanctificáta similiter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei hæréditas illius, et in plenitúdine sanctórum deténtio mea.

FROM the beginning, and before the world, was I created, and unto the world to come I shall not cease to be; and in the holy dwelling-place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of the saints.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es mater Salvatóris. *V.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Blessed and venerable art thou, O Virgin Mary, who with unsullied virginity, wast found to be the Mother of the Saviour. *V.* O virgin Mother of God, He Whom the whole world containeth not, becoming man, shut Himself in thy womb.

In Advent, these Alleluias and verse are replaced by those following them. (Lesser Alleluia No. 2.)

Lesser Alleluia

Allelúja, allelúja. *V.* Post partum Virgo invioláta per-

Alleluia, alleluia. *V.* After childbirth thou didst still re-

main an inviolate virgin; mansísti: Dei Génitrix, inter-
Mother of God, intercede for céde pro nobis. Allelúja.
us. Alleluia.

Lesser Alleluia No. 2

Alleluia, alleluia. *V. Luke 1,* Allelúja, allelúja. *V. Luc. 1,*
28. Hail Mary, full of grace: the 28. Ave, María, grátia plena:
Lord is with thee; blessed art Dóminus tecum: benedicta tu
thou among women. Alleluia. in muliéribus. Allelúja.

Tract

Rejoice, O Virgin Mary, for
alone thou hast put an end to
all heresies. *V.* Thou that didst
believe the words of the arch-
angel Gabriel. *V.* Still a virgin,
thou didst bring forth God and
man, and after childbirth thou
didst remain an inviolate vir-
gin. *V.* Mother of God, inter-
cede for us.

Gaude, María Virgo, cunc-
tas hæreses sola intermísti. *V.*
Quæ Gabriélis Archángeli dic-
tis credidisti. *V.* Dum Virgo
Deum et hóminem genuísti: et
post partum Virgo invioláta
permansísti. *V.* Dei Génitrix,
intercéde pro nobis.

Greater Alleluia

Alleluia, alleluia. *V. Num. 17,*
8. The rod of Jesse hath blos-
somed; a virgin hath conceived
Him Who is both God and Man.
God hath given back peace to
the earth; in Himself He hath
reconciled the lowliness of
earth to the majesty of heaven.
Alleluia. *V. Luke 1, 28.* Hail
Mary, full of grace; the Lord
is with thee: blessed art thou
amongst women. Alleluia.

Allelúja, allelúja. *V. Num.*
17, 8. Virga Jesse flóruit:
Virgo Deum et hóminem gé-
nuit: pacem Deus réddidit, in
se reconcíllans ima summis.
Allelúja. *V. Luc. 1, 28.* Ave,
María, grátia plena: Dóminus
tecum: benedicta tu in mulié-
ribus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 11, 27-28

✠ Continuation of the holy
Gospel according to St. Luke.

✠ Sequéntia sancti Evan-
gélíi secúndum Lucam.

AT THAT time, as Jesus was
speaking to the multi-
tudes, a certain woman from

IN ILLO témpore: Loquente
Jesu ad turbas, extóllens
vocem quædam múlíer de tur-

ba dixit illi: Beátus venter qui te portávit, ut úbera quæ suxisti. At ille dixit: Quinimmo beáti qui áudiunt verbum Dei, et custódiunt illud.

the crowd, lifting up her voice, said to Him; Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said, Yea rather, blessed are they who hear the word of God, and keep it.

Creed, page 765.

Offertory. Luke 1, 28, 42

Ave, Mariá, grátia plena: Dóminus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui. (T. P. Allelúja.)

Hail Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

IUA, Dómine, propitiatióne, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

By thy clemency, O Lord, and the intercession of blessed Mary, ever a virgin, may this oblation profit us unto eternal and also present well being and peace. Through our Lord.

Preface No. 11, page 814.

Communion

Beáta viscera Mariæ Virginis, quæ portavérunt æterni Patris Fílium. (T. P. Allelúja.)

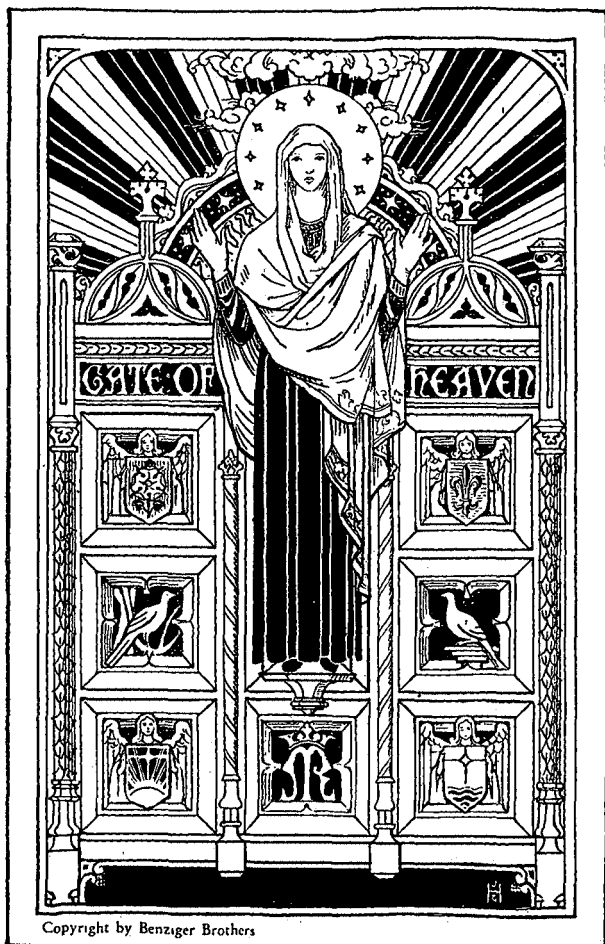
Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father. (P. T. Alleluia.)

Postcommunion

SUMPTIS, Dómine, salútis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Virginis patrociniis nos ubique prótegi; in cuius veneratione hæc tuæ obtúlimus majestáti, Per Dóminum.

HAVING received the aids of our everlasting salvation, O Lord, we beseech Thee, grant us to be everywhere protected by the patronage of blessed Mary, ever a virgin, in veneration of whom we have made these offerings to Thy majesty. Through our Lord

Concluding Prayers, page 793.



IN ME IS ALL GRACE OF THE WAY AND OF THE TRUTH: IN ME IS ALL HOPE OF LIFE AND OF VIRTUE. COME OVER TO ME ALL YOU THAT DESIRE ME, AND BE FILLED WITH MY FRUITS. ALLELUIA, ALLELUIA. HAIL, THOU MOTHER OF MERCY, THOU MOTHER OF HOPE AND OF GRACE, O MARY. ALLELUIA. (*Gradual from Mass of Mediatrix of all Graces.*)

Masses of the Blessed Virgin Mary On Saturday

These Masses may also be said as Votive Masses on Saturday of our Blessed Lady which vary according to the seasons of the ecclesiastical year. They differ from others in that the additional prayer when required after the commemoration of the Office of the day is that of the Holy Ghost, page 827. But on Saturdays, if the Office of our Blessed Lady is prescribed, the hymn Gloria in excelsis is said and the second Prayer is of the Holy Ghost, and the third for the Church, or for the Pope (see Additional Prayers, pages 820-829), when a Mass is celebrated in honor of our Blessed Lady.

Rorate Coeli---In Advent

The Beginning of Mass, page 756.

Introit. Is. 45, 8

RORATE, cœli, désuper et
nubes pluant justum:
aperiâtur terra, et gérminet
Salvátorem. Ps. 84, 2. Bene-
dixisti, Dómine, terram tuam:
avertisti captivitâtem Jacob.
V. Glória Patri.

DROP down dew, ye heavens,
from above and let the
clouds rain the just: let the
earth be opened, and bud forth
a Saviour. Ps. 84, 2. Lord, Thou
hast blessed Thy land: Thou
hast turned away the captivity
of Jacob. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui de beátæ Mariæ
Virginis útero Verbum
tuum, Angelo nuntiânte, car-
nem suscipere voluisti: præ-
sta supplicibus tuis; ut, qui
vere eam Genitricem Dei cré-
dimus, ejus apud te interces-
sionibus adjuvémur. Per
eúmdem Dóminum.

O God, Who didst will that
at the message of an
angel Thy word should take
flesh in the womb of the
Blessed Virgin Mary: grant
that we, Thy suppliants, who
believe her to be truly the
mother of God, may be helped
by her intercession with Thee.
Through the same.

Lesson. Is. 7, 10-15

Léctio Isaïæ Prophétæ.

Lesson from Isaias the
Prophet.

IN DIÉBUS illis: Lócutus est
Dóminus ad Achaz, di-
cens: Pete tibi signum a Dó-
mino Deo tuo in profundum

IN THOSE days: the Lord
spoke to Achaz, saying:
Ask thee a sign of the Lord
thy God, either unto the depth

of hell, or unto the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and His name shall be called Emmanuel. He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

inférni, sive in excélsu supra. Et dixit Achaz: Non petam, et non tentábo Dóminu. Et dixit: Audite ergo domus David: Numquid parum vobis est, moléstos esse homínibus, quia molesti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum. Ecce virgo concípiet, et páriet filium, et vocábitur nomen ejus Emmánuel. Butýrum et mel cómedet, ut sciat reprobare malum, et eligere bonum.

Gradual. Ps. 23, 7

Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of glory shall enter in. *V. Ps. 23, 3, 4.* Who shall ascend into the mountain of the Lord, or who shall stand in His holy place? The innocent in hands and clean of heart.

Alleluia, alleluia. *V. Luke 1, 28.* Hail Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.

Tóllite portas, principes, vestras: et elevámini portæ æternáles: et introíbit Rex glóriæ. *V. Ps. 23, 3, 4.* Quis ascéndet in montem Dómini, aut quis stabit in loco sancto ejus? Innocens mánibus, et mundo corde.

Allelúja, allelúja. *V. Luc. 1, 28.* Ave Maria, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time; the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee;

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Náza-reth, ad Virgínem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Virginis Maria. Et ingressus Angelus ad eam, dixit: Ave grátia plena: Dóminus tecum: benedícta tu in

mulieribus. Quæ cum audisset, turbata est in sermone ejus: et cogitabat, qualis esset ista salutatio. Et ait Angelus ei: Ne timeas, Maria, invenisti enim gratiam apud Deum: ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in æternum, et regni ejus non erit finis. Dixit autem Maria ad Angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens Angelus, dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum vocabitur Filius Dei. Et ecce Elisabeth cognata tua, et ipsa concepit filium in senectute sua: et hic mensis sextus est illi, quæ vocatur stérilis: quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini, fiat mihi secundum verbum tuum.

blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end. And Mary said to the angel, How shall this be done, because I know not man? And the angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

Offertory. Luke 1, 28, 42

Ave, Maria, grátia plena:
Dóminus tecum: benedicta tu
in mulieribus, et benedictus
fructus ventris tui.

Hail Mary, full of grace; the
Lord is with thee: blessed art
thou among women, and
blessed is the fruit of thy womb.

Offertory Prayers, page 767.

Secret

IN MÉNTIBUS nostris, quæsumus, Dómine, veræ fidei sacramenta confirma: ut, qui

STRENGTHEN in our hearts, O Lord, we beseech Thee, the mysteries of the true faith,

that, confessing Him Who was conceived of the Virgin to be true God and true man, we may deserve, through the power of His saving resurrection, to attain everlasting joy. Through the same.

conceptum de Virgine Deum verum et hominem confitemur; per ejus salutiferæ resurrectionis potentiam, ad æternam mereamur pervenire lætitiā. Per eundem Dñm.

Preface No. 11, page 814.

Communion. Is. 7, 14

Behold, a virgin shall conceive, and bring forth a son; and His name shall be called Emmanuel.

Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmānuel.

Postcommunion

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection. Through the same.

GRATIAM tuam, quæsumus, Dñe, mentibus nostris infunde: ut qui, Angelo nuntiānte, Christi Filii tui incarnationem cognovimus: per passionem ejus et crucem, ad resurrectionis glóriam perducāmur. Per eundem Dñm.

Concluding Prayers, page 793.

From Christmas Day to the Purification, Feb. 2 *(Vultum tuum)*

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King; her neighbors shall be brought to thee in gladness and rejoicing. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. *V. Glory.*

VULTUM tuum deprecabuntur omnes divites plebis: adducētur Regi virgines post eam: proximæ ejus adducētur tibi in lætitia et exultatiōe. *Ps. 44, 2.* Eructavit cor meum verbum bonum: dico ego opera mea Regi. *V. Glória Patri.*

Kyrie, page 761; Glória, page 762.

Prayer

DEUS, qui salutis æternæ, beætæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum, Filium tuum: Qui tecum.

O God, Who, by the fruitful virginity of blessed Mary, hast bestowed upon mankind the rewards of eternal salvation, grant, we beseech Thee, that we may evermore experience the intercession in our behalf of her through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son. Who with Thee.

Epistle. Titus 3, 4-7

Lectio Epistolæ beati Pauli Apostoli ad Titum.

Lesson from the Epistle of blessed Paul the Apostle to Titus.

QUARRISSIME: Apparuit benignitas et humanitas Salvatoris nostri Dei: non ex operibus iustitiæ, quæ fecimus nos, sed secundum suam misericordiam salvos nos fecit, per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudit in nos abunde per Jesum Christum Salvatorem nostrum: ut justificati gratia ipsius, heredes simus secundum spem vitæ æternæ: in Christo Jesu Domino nostro.

DEARLY beloved, the goodness and kindness of God our Saviour hath appeared: not by the works of justice, which we have done, but according to His mercy He saved us, by the laver of regeneration, and renovation of the Holy Ghost, Whom He hath poured forth upon us abundantly through Jesus Christ our Saviour: that, being justified by His grace, we may be heirs according to hope of life everlasting: in Christ Jesus our Lord.

Gradual. Ps. 44, 3

Spéciosus forma præ filiis hominum: diffusa est gratia in labiis tuis. *Y. Ps. 44, 2.* Eructavit cor meum verbum bonum: dico ego opera mea Regi: lingua mea calamus scribæ velociter scribentis.

Thou art beautiful above the sons of men: grace is poured abroad in thy lips. *Y. Ps. 44, 2.* My heart hath uttered a good word; I speak my works to the King: my tongue is the pen of a scrivener that writeth swiftly.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V.* After childbirth thou didst still remain an inviolate virgin: O Mother of God, intercede for us. Alleluia. *Allelúja, allelúja. V.* Post partum, Virgo invioláta permansísti: Dei Génitrix, intercède pro nobis. Allelúja.

Tract

Rejoice, O Virgin Mary, alone thou hast put an end to all heresies. *V.* Thou who didst believe the words of the archangel Gabriel. *V.* Still a virgin, thou didst bring forth God and man; and after childbirth thou didst still remain an inviolate virgin. *V.* O Mother of God, intercede for us. *Gaude, Maria Virgo, cunctas hæreses sola interemísti. V. Quæ Gabrielis Archángeli dictus credidísti. V. Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. V. Dei Génitrix, intercède pro nobis.*

Munda Cor Meum, page 763.

Gospel. Luke 2, 15-20

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Pastóres loquebántur ad invicem: Transeámus usque Béthlehem, et videámus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinántes et invenerunt Mariam, et Joseph, et infántem pósitum in præsépio. Vidéntes autem cognoverunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audierunt, miráti sunt: et de his, quæ dicta erant a pastóribus ad ipsos. María autem conservábat ómnia verba hæc, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et laudántes Deum in ómnibus, quæ audierant, et viderant, sicut dictum est ad illos.

Offertory

Felix namque es, sacra Virgo María, et omni laude dignissima: quia ex te ortus est sol iustitiæ, Christus Deus noster. For thou art happy, O sacred Virgin Mary, and most worthy of all praise, since out of thee hath arisen the sun of justice, Christ our God.

Offertory Prayers, page 767.

Secret

QUA, Dómine, propitiatióne, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitatem et pacem. Per Dóminum. **B**Y THY clemency, O Lord, and the intercession of blessed Mary, ever a virgin, may this oblation profit us unto eternal and also present well being and peace. Through our Lord.

Preface No. 11, page 814.

Communion

Beáta viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium. Blessed is the womb of the Virgin Mary, that bore the Son of the eternal Father.

Postcommunion

HÆC nos commúnio, Dómine, purget a crimine: et, intercedente beáta Virgine Dei Genitrice Mariá, cælestis remédii fáciat esse consórtes. Per eúndem Dóminum. **M**AY this communion, O Lord, cleanse us from sin and, by the intercession of the Blessed Virgin Mary, mother of God, make us partakers of a heavenly remedy. Through the same.

Concluding Prayers, page 793.

From the Feast of the Purification to Advent

(Salve, sancta parens No. 2)

The Beginning of Mass, page 756.

Introit (Sedulius)

SALVE, sancta parens, eníxa puérpera regem: qui cælum, terrámque regit in sæcula sæculórum. Ps. 44, 2. **H**AIL holy Mother, who in childbirth didst bring forth the King Who ruleth heaven and earth world without end. Ps. 44, 2. My heart

hath uttered a good word; I bonum: dico ego opera mea
 speak my works to the King. Regi. *V. Glória Patri.*
V. Glory.

Kyrie, page 761; Glória, page 762.

Prayer

GRANT us, Thy servants, O Lord God, we beseech Thee, to enjoy continual health of mind and body, and, by the glorious intercession of blessed Mary, ever a virgin, to be delivered from present sorrow and partake of the fulness of eternal joy. Through our Lord.

QUONCÉNE nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et corpore sanitáte gaudere: et, gloriósa beáta Mariæ semper Vrginis intercessióne, a præsénti liberári tristítia, et ætérna pérfrui lætítia. Per Dóminum.

Lesson. Ecclus. 24, 14-16

Lesson from the Book of Wisdom. Lécitio libri Sapiéntiæ.

FROM the beginning, and before the world, was I created, and unto the world to come I shall not cease to be; and in the holy dwelling-place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of the saints.

AB INÍTIO, et ante sæcula creáta sum, et usque ad futúrum sæculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitáte sanctificáta similiter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei hæréditas illíus, et in plenitúdine sanctórum deténtio mea.

In Paschal-time the Gradual is replaced by the Greater Alleluia, found after the Tract.

Gradual

Blessed and venerable art thou, O Virgin Mary, who with unsullied virginity, wast found to be the Mother of the Saviour. *V. O virgin Mother of God, He Whom the whole world containeth not, becoming man, shut Himself in thy womb.*

Benedicta et venerábilis es, Virgo Mariæ: quæ sine tactu pudóris invénta es mater Salvatóris. *V. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo.*

From Septuagesima to Easter the Lesser Alleluias and Verse are replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. *V.* Post partum, Virgo invioláta permansisti: Dei Génitrix, intercede pro nobis. Allelúja. Alleluia, alleluia. *V.* After childbirth thou didst still remain an inviolate virgin; Mother of God, intercede for us. Alleluia.

But from the feast of the Purification until Septuagesima for the verse Post partum ("After childbirth") there is substituted:

V. Num. 17, 8. Virga Jesse flóruit: Virgo Deum et hóminem génuit: pacem Deo et hóminem génuit: in se reconcilians ima summis. Allelúja. *V. Num. 17, 8.* The rod of Jesse hath blossomed; a virgin hath conceived Him, Who is both God and man. God hath given back peace to the earth; in Himself He hath reconciled the lowliness of earth to the majesty of heaven. Alleluia.

Tract

Gaude, Maria Virgo, cunctas hæreses sola interemisti. *V. Quæ Gabriélis Archángeli dictis credidisti. V. Dum Virgo Deum et hóminem genuisti: et post partum Virgo invioláta permansisti. V. Dei Génitrix, intercede pro nobis.* Rejoice, O Virgin Mary, for alone thou hast put an end to all heresies. *V.* Thou that didst believe the words of the archangel Gabriel. *V.* Still a virgin, thou didst bring forth God and man, and after childbirth thou didst remain an inviolate virgin. *V.* Mother of God, intercede for us.

Greater Alleluia

Allelúja, allelúja. *V. Num. 17, 8.* Virga Jesse flóruit: Virgo Deum et hóminem génuit: pacem Deus réddidit, in se reconcilians ima summis. Allelúja. *V. Luc. 1, 28.* Ave, Maria, grátia plena: Dóminus tecum; benedícta tu in muliéribus. Allelúja. Alleluia, alleluia. *V. Num. 17, 8.* The rod of Jesse hath blossomed: a virgin hath conceived Him Who is both God and man: God hath given back peace to the earth: He hath in Himself reconciled the lowliness of earth to the majesty of heaven. Alleluia. *V. Luke 1, 28.* Hail Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 11, 27-28

✠ Continuation of the holy Gospel according to St. Luke. ✠ Sequētia sancti Evangelii secundum Lucam.

AT THAT time, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him; Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said, Yea rather, blessed are they who hear the word of God, and keep it.

IN ILLO tēpore: Loquēte Jesu ad turbas, extollens vocem quādam mulier de turba, dixit illi: Beātus venter, qui te portāvit, et ūbera, quæ suxisti. At ille dixit: Quinimo beāti, qui audiunt verbum Dei, et custodiunt illud.

In Paschal time the following Gospel is read:

Gospel. John 19, 25-27

✠ Continuation of the holy Gospel according to St. John. ✠ Sequētia sancti Evangelii secundum Joānnem.

AT THAT time, there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing, whom He had loved, He said to His mother, Woman, behold thy son. After that He saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own.

IN ILLO tēpore: Stabant juxta crucem Jesu mater ejus, et sorror matris ejus Maria Cléophæ, et Maria Magdalēne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligēbat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accēpit eam discipulus in sua.

Offertory

From the Purification to Easter.

For thou art happy, O sacred Virgin Mary, and most worthy of all praise; since out of thee hath risen the sun of justice, Christ our God.

Felix namque es, sacra Virgo Maria, et omni laude dignissima, quia ex te ortus est sol justitiæ, Christus Deus noster.

In Paschal-time.

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth Him Who made Thee, and thou remainest ever a virgin. Alleluia.

Beāta es, Virgo Maria, quæ omnium portāsti Creatōrem: genuisti qui te fecit, et in ætēnum pērmanes Virgo. Allelūja.

From Pentecost to Advent.

Ave, Mariā, grātia plena: Hail Mary, full of grace; the
Dóminus tecum; benedicta tu Lord is with thee: blessed art
in mulieribus, et benedictus thou among women, and
fructus ventris tui. blessed is the fruit of thy
womb.

Offertory Prayers, page 767.

Secret

TUA, Dómine, propitiatíone, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam atque præséntem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

BY THY clemency, O Lord, and the intercession of blessed Mary, ever a virgin, may this oblation profit us unto eternal and also present well being and peace. Through our Lord.

Preface No. 11, page 814.

Communion

Beáta viscera Mariæ Virginis, quæ portavérunt ætérni Patris Filium. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Postcommunion

SUMPTIS, Dómine, salutis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Virginis patrocíniis nos ubique prótegi, in cuius veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

HAVING received the aids of our everlasting salvation, O Lord, we beseech Thee, grant us to be everywhere protected by the patronage of Blessed Mary, ever a virgin, in veneration of whom we have made these offerings to Thy majesty. Through our Lord.

Concluding Prayers, page 793.

If, however, the Mass of Our Lady is said on the Saturday within a simple octave of one of her feasts, the Mass is that of the feast, with the second and third Prayer as given previously, according to the season.

Votive Masses

Usually the Mass celebrated by a priest is that proper to the day, as indicated in the calendar, or ordo. A Mass other than that of the day is called a Votive Mass, or Mass of Devotion. These are of two kinds:

1) Votive Mass, by order of the Pope, or the bishop, in times of public need, to implore God's help.

In such Masses a) The Nicene Creed is sung. b) The Gloria is sung if the occasion be not of a penitential character. c) All commemorations or additional prayers are omitted.

2) Votive Masses celebrated by individual priests to satisfy their own devotion or that of others.

These are permitted in moderation on all days of the year, except on: a) Feasts of double rite. b) On all Sundays. c) During Octaves of Christmas, Epiphany, Easter, Ascension, Pentecost and Corpus Christi. d) During Lent. e) On Rogation Monday. f) On all Vigils. g) On days on which a Sunday Mass is anticipated or postponed.

3) When it is permitted to say a Votive Mass, the following rubrics obtain:

a) Credo is omitted. b) Gloria in Excelsis is omitted except in Votive Mass of the Angels, and the Saturday Votive Masses of our Blessed Lady. c) Commemoration is made of the Mass of the day. d) Other prayers are added, from those appointed for occasional use; they are found on pages 1494-1500. e) The total number of Prayers, Secrets and Postcommunions may be never less than three. f) Whenever a Votive Mass is allowed, a Mass for the Dead, in black vestments may be said.

4) Votive Masses assigned to each day are as follows:

Monday, The Blessed Trinity, page 1414.

Tuesday, The Holy Angels, page 1417.

Wednesday, St. Joseph, or the Apostles; see index.

Thursday, The Holy Ghost or the Blessed Sacrament; see index.

Friday, The Holy Cross or the Passion; see index.

Saturday, Our Blessed Lady; see index.

Votive Mass of Our Lord Jesus Christ, The Most High and Eternal Priest, (White)

This Mass may be celebrated on the first Thursday of any month in churches and oratories in which, by the consent of the respective Ordinary special exercises of devotion for the sanctification of the clergy are held in the morning. It may not be celebrated on a feast which is a double of the first or second class, any feast, vigil or octave of Our Lord, or the commemoration of the Faithful Departed; nor on the 2, 3 or 4 of January when the Mass "Puer natus" from the octave of Christmas is said; preserving always the rights of the conventual or parochial Mass. Instead of the first Thursday it may be said the first Saturday, under the same conditions. (S. C. Rit., March 11, 1935.)

The Beginning of Mass, page 756.

Introit. Ps. 109, 4

THE Lord hath sworn, and **J**URÁVIT Dóminus, et non
He will not repent; Thou **J**pænitébit eum; Tu es sa-

cérδος in ætérnum secúndum art a priest forever according
órdinem Melchisedech (*T. P.* to the order of Melchisedech.
allelúja, allelúja.) *Ps. 109, 1.* (*P. T.* Alleluia, alleluia.) *Ps.*
Dixit Dóminus Dómino meo: 109, 1. The Lord said to my
Sede a dextris meis. V. Glória Lord: Sit thou at my right
Patri. hand. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEVS, qui ad majestátis
tuæ glóriam et generis
humáni salútem, Unigénitum
tuum summum atque ætér-
num constituísti Sacerdótem:
præsta; ut quos ministros et
mysteriórum suórum dispen-
sátóres elégit, in accépto min-
istério adimpléndo fidéles in-
veniántur. Per éumdem Dó-
minum.

Ogon, who unto the glory
of Thy majesty and the
salvation of the human race
hast ordained Thy only be-
gotten Son a Priest Most High
and Eternal: grant that those
ministers and dispensers of His
mysteries whom He hath
chosen may be found faithful
in fulfilling the ministry which
they have accepted. Through
the same.

Epistle. Heb. 5, 1-11

Léctio Epistolæ beáti Pauli
Apóstoli ad Hebræos.

Lesson from the Epistle of
blessed Paul the Apostle to the
Hebrews.

HRATRES: Omnis Póntifex
ex homínibus assúmp-
tus, pro homínibus constitúit-
tur in iis, quæ sunt ad Deum,
ut offerat dona, et sacrificia
pro peccátis: qui condolére
possit iis, qui ignórant, et er-
rant: quóniam et ipse circúm-
datus est infirmitáte: et prop-
tèrea debet, quemádmódum
pro pópulo, ita étiam et
pro semetípso offérre pro pec-
cátis. Nec quisquam sumit
sibi honórem, sed qui vocátur
a Deo, tamquam Aaron. Sic et
Christus non semetípsum cla-
rificávit ut póntifex fieret, sed
qui locútus est ad eum: Fílius
meus es tu; ego hódie genui te.
Quemádmódum et in álio loco
dicit: Tu es Sacerdos in ætér-

FOR every high priest taken
from among men, is or-
dained for men in the things
that appertain to God, that he
may offer up gifts and sacrifices
for sins: who can have com-
passion on them that are ig-
norant and that err: because
he himself also is compassed
with infirmity; and therefore
he ought, as for the people, so
also for himself, to offer for
sins. Neither doth any man
take the honor to himself, but
he that is called by God, as
Aaron was. So Christ also did
not glorify Himself, that He
might be made a High Priest:
but He that said unto Him:
Thou art My Son, this day
have I begotten Thee. As He

saith also in another place: Thou art a priest forever, according to the order of Melchisedech. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save him from death, was heard for his reverence. And whereas indeed He was the Son of God, He learned obedience by the things which He suffered: and being consummated, He became, to all that obey Him, the cause of eternal salvation, called by God a high priest according to the order of Melchisedech. Of whom we have much to say, and hard to be intelligibly uttered:

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Luke 4, 18

The spirit of the Lord is upon me, wherefore He hath anointed me. *V.* To preach the gospel to the poor: He hath sent me to heal the contrite of heart.

Spiritus Dómini super me; propter quod unxit me. V. Evangelizáre paupéribus misit me, sanáre contrítos corde.

Lesser Alleluia

Alleluia, alleluia. *V. Heb. 7, 24.* But for that Jesus continueth forever, hath an everlasting priesthood. Alleluia.

Allelúja, allelúja. *V. Hebr. 7, 24.* Jesus eo quod máneat in ætérnum, sempitérnum habet sacerdótium. Allelúja.

Tract. Ps. 9, 34-36

Arise, O Lord God, let Thy hand be exalted: forget not the poor. *V.* Thou seest it, for Thou considerest labor and sorrow. *V.* To Thee is the poor man left: Thou wilt be a helper to the orphan.

Exsúrge, Dómine Deus, exaltétur manus tua: ne obliviscáris páuperum. *V.* Vide quóniam tu labórem et dolórem consideras. *V.* Tibi derelictus est pauper: órphano tu eris adjútor.

Greater Alleluia

Allelúja, allelúja. *V. Hebr.* 7, 24. Jesus eo quod máneat in ætérnum, sempitérnum habet sacerdotíum. Allelúja. *V. Luc.* 4, 18. Spíritus Dómini super me; propter quod unxit me, evangelizáre paupéribus misit me, sanáre contrítos corde. Allelúja.

Alleluia, alleluia. *V. Hebr.* 7, 24. But this, for that Jesus continueth forever, hath an everlasting priesthood. Alleluia. *V. Luke* 4, 18. The Spirit of the Lord is upon me, wherefore He hath anointed me to preach the gospel to the poor, He hath sent me to heal the contrite of heart. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 22, 14-20

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Discúbuit Jesus, et duódecim Apóstoli cum eo. Et ait illis: Desiderio desiderávi hoc Pascha manducáre vobíscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. Et accépto cálice, grátias egit, et dixit: Accípite, et dividite inter vos. Dico enim vobis quod non bibam de generatíone vitis, donec regnum Dei véniat. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: Hoc est Corpus meum, quod pro vobis datur: hoc fácite in meam commemoratíonem. Simíliter et cálicem, postquam cénávit, dicens: Hic est calix novum testaméntum in ságuine meo, qui pro vobis fundétur.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus sat down: and the twelve apostles with Him. And He said to them: With desire I have desired to eat this pasch with you, before I suffer. For I say to you that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, He gave thanks and said: Take and divide it among you. For I say to you that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, He gave thanks and brake and gave to them, saying: This is My Body, which is given for you. Do this for a commemoration of Me. In like manner, the chalice also, after He had supped, saying: This is the chalice, the new testament in My Blood, which shall be shed for you.

Offertory. Heb. 10, 12, 14

Christus unam pro peccátis offerens hóstiám, in sempitérnum sedet in dextera Dei: una enim oblatíone consum-

Christ offering one sacrifice for sins, forever sitteth on the right hand of God, for by one oblation He hath perfected for-

ever them that are sanctified.
(P. T. Alleluia.)

mávit in ætérnum sanctificá-
tos (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

O LORD, may our mediator Jesus Christ render these gifts acceptable to Thee, that we, in union with Him may set before Thee offerings that are thankworthy. Who liveth.

HÆC múnera, Dómine, mediátor noster Jesus Christus tibi reddat accépta; et nos, una secum, hóstias tibi gratas exhibeat: Qui tecum.

Preface No. 4, page 803.

Communion. 1 Cor. 2, 24, 25

This Body, which shall be delivered for you. This chalice is the new testament in My Blood. This do ye, as often as you shall drink, for the commemoration of Me. (P. T. Alleluia.)

Hoc Corpus, quod pro vobis tradétur: hic calix novi testaménti est in meo ságuine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratióem (T. P. Allelúja.)

Postcommunion

WE BESEECH Thee O Lord that the divine victim which has been our oblation and our food may give us life; so that united with Thee in perpetual charity we may bring fruit that remaineth forever. Through our Lord.

VIVIFICET NOS, quæsumus, Dómine, divína quam obtúlimus et sumpsimus, hóstia; ut perpétua tibi caritáte conjúcti, fructum, qui semper máneat, afferámus. Per Dóminum.

Concluding Prayers, page 793.

Mass of the Most Holy Trinity, (White)

When the votive Mass of the Most Holy Trinity, or any other, is celebrated in thanksgiving to almighty God for deliverance from a danger, or for a favor received, an additional Prayer, Secret and Postcommunion are said after those proper to the Mass, under the one conclusion. These are found in the Mass of Thanksgiving, page 1493.

The Beginning of Mass, page 756.

Introit. Tob. 12, 6

BLESSED be the holy Trinity, and undivided Unity: we will give glory to it because He hath showed His mercy to us.

BENEDICTA sit sancta Trínitas, atque indivisa únitas: confitebimur ei, quia fecit nobíscum misericórdi-

am suam. Ps. 8, 2. Dómine Ps. 8, 2. O Lord our Lord, how
Dóminus noster, quam ad- wonderful is Thy name in all
miráble est nomen tuum in the earth! V. Glory.
univérſa terra V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne Deus, qui dedisti fámulis tuis in confessióne veræ fidei, æternæ Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quæsumus; ut ejúsdem fidei firmitáte, ab ómnibus semper muniámur advérsis. Per Dóminum.

ALMIGHTY, eternal God, Who hast given to Thy servants in the confession of the true faith to acknowledge the glory of the eternal Trinity and to adore the Unity in the power of majesty, we beseech that in the firmness of the same faith we may ever be fortified against all our adversaries. Through our Lord.

Epistle. 2 Cor. 13, 11-13

Léctio Epístolæ beáti Pauli Apóstoli ad Corinthios.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

FRATRES: Gaudéte, perfecti, estóte, exhortámini, idem sápite, pacem habéte, et Deus pacis et dilectiónis erit vobíscum. Grátia Dómini nostri Jesu Christi, et caritas Dei, et comunicatio Sancti spíritus sit cum ómnibus vobis. Amen.

BRETHREN, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you. The grace of Our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Dan. 3, 55, 56

Benedíctus es, Dómine, qui intuérís abyssos, et sedes super Chérubim. V. Benedíctus es, Dómine, in firmaménto cæli, et laudábilis in sæcula.

Blessed art Thou, O Lord, Who beholdest the depths and sittest upon the cherubim. V. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise forever.

Lesser Alleluia

Allelúja, allelúja. V. Dan. Alleluia, alleluia. V. Dan 3, 52. Benedíctus es, Dómine, 52. Blessed art thou, O Lord

God of our fathers, and worthy of praise forever. Alleluia. Deus patrum nostrorum, et laudábilis in sæcula. Allelúja.

Tract

With all our hearts we confess Thee, we praise Thee, we bless Thee, God the Father unbegotten, Thee, the only-begotten Son, Thee, the Holy Ghost, the Paraclete, holy and undivided Trinity. *V.* For Thou art great and doest wonderful works; Thou alone art God. *V.* To Thee be praise, to Thee glory, to Thee thanksgiving for eternal ages, O blessed Trinity. Te Deum Patrem ingénitum, te Fílium unigénitum, te Spíritum Sanctum Paráclitum, sanctam et individuam Trinitátem, toto corde confitémur, laudámus, atque benedicimus. *V.* Quóniam magnus es tu, et fáciens mirabilia, tu es Deus solus. *V.* Tibi laus, tibi glória, tibi gratiárum áctio, in sæcula sempitérna, o beáta Trinitas.

Greater Alleluia

Alleluia, alleluia. *V.* Dan 3, 52. Blessed art Thou, O Lord, the God of our fathers, and worthy of praise for evermore. Alleluia. *V.* Let us bless the Father and the Son with the Holy Ghost. Alleluia. Allelúja, allelúja. *V.* Dan. 3, 52. Benedictus es, Dómine Deus patrum nostrorum, et laudabilis in sæcula. Allelúja. *V.* Benedicámus Patrem et Fílium cum Sancto Spíritu. Allelúja.

Gospel, When the Paraclete cometh, as in the Mass on the Sunday within the octave of Ascension, page 589.

Offertory. Tob. 12, 6

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Ghost; because He hath shown His mercy to us. Benedictus sit Deus Pater, unigenítusque Dei Fílius, Sanctus quoque Spíritus: quia fecit nobiscum misericórdiam suam.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord, our God, through the invocation of Thy holy name, the victim of this offering, and through it perfect us an everlasting offering unto Thee. Through our Lord. **S**ANCTÍFICA, quæsumus, Dómine Deus noster, per tui sancti nóminis invocatió-nem, hujus oblatiósni hóstiam: et per eam nosmetípsos tibi pérface munus ætérnum. Per Dóminum.

Preface for Sundays, page 773.

Communion. Tob. 12, 6

Benedicimus Deum celi, et We bless the God of heaven,
 coram omnibus vivéntibus and in the sight of all who live
 confitébimur ei: quia fecit no- we will praise Him; because He
 biscum misericórdiam suam. hath shown His mercy to us.

Postcommunion

PROFICIAT nobis ad salutem **M**AY the partaking of this
 corporis et animæ, Dó- sacrament, O Lord, our
 mine Deus noster, hujus sac- God, profit us for health of
 raménti susceptio: et sempi- body and mind, as also the
 térnæ sanctæ Trinitátis, ejus- confession of our faith in the
 démque individuae unitátis eternal holy Trinity and the
 conféssio. Per Dóminum. undivided unity of the same.
 Through our Lord.

Concluding Prayers, page 793.

Votive Mass of the Holy Angels

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

BENEDÍCITE Dóminum, **B**LESS the Lord, all ye His
 omnes Angeli ejus: angels: you that are
 poténtes virtúte, qui fácitis mighty in strength, and exe-
 verbum ejus, ad audiéndam cute His word, harkening to
 vocem sermonum ejus. Ps. the voice of His orders. Ps.
 102, 1. Benedic, ánima mea, 102, 1. Bless the Lord, O my
 Dómino et ómnia quæ intra soul: and let all that is within
 me sunt, nómini sancto ejus. me bless His holy name. V.
 V. Glória Patri. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui miro órdine An- **O** GOD, Who, in wondrous
 gelorum ministéria ho- order, dost apportion the
 mínúmque dispénsas: concéde ministrations of angels and of
 propítius; ut a quibus tibi men, mercifully grant that
 ministrántibus in cælo sem- those who ever stand minister-
 per assístitur, ab his in terra ing before Thee in heaven may
 vita nostra muniátur. Per be the protection of our life
 Dóminum. upon earth. Through our Lord.

Lesson. Apoc. 5, 11-14

Léctio libri Apocalýpsis Lesson from the Book of the
 beáti Joánnis Apóstoli. Apocalypse of blessed John the
 Apostle.

IN DIÉBUS illis: Audívi vo- **I**N THOSE days, I heard the
 cem Angelórum multó- voice of many angels round

about the throne, and the living creatures, and the ancients; and the number of them was thousands of thousands, saying with a loud voice: The Lamb that was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To Him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory, and power, for ever and ever. And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored Him that liveth forever and ever.

rum in circúitu throni, et animálum, et seniórum: et erat númerus eórum millia millium, dicéntium voce magna: Dignus est Agnus qui occísus est, accípere virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et benedictiónem. Et omnem creatúram, quæ in cælo est, et super terram, et sub terra, et quæ sunt in mari, et quæ in eo omnes audiui dicéntes: Sedénti in throno, et Agno benedictio, et honor, et glória, et potéstas in sæcula sæculórum. Et quátuor animália dicébant: Amen. Et viginti quátuor suas: et adoravérunt fácies suas: et adoravérunt vivéntem in sæcula sæculórum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 148, 1, 2

Praise ye the Lord from the heavens: praise ye Him in the high places. *V.* Praise ye Him all His angels: praise ye Him all His hosts.

Laudáte Dóminum de cælis: laudáte eum in excélsis. *V.* Laudáte eum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 137, 1, 2.* I will sing praise to Thee in the sight of the angels: I will worship toward Thy holy temple, and I will give glory to Thy name. Alleluia.

Allelúja, allelúja. *V. Ps. 137, 1, 2.* In conspéctu Angelórum, psallam tibi: adorábo ad templum sanctum tuum, et confitebor nómini tuo. Allelúja.

Tract. Ps. 102, 20

Bless the Lord all ye His angels: you that are mighty in strength, and execute His word. Bless the Lord all ye His hosts: you ministers of His, who do

Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte qui fácitis verbum ejus. *V.* Benedícite Dómino, omnes virtútes ejus: ministri ejus,

qui fácitis voluntátem ejus. His will. *V.* Bless the Lord all
V. Benedicite Dómino, ómnia His works: in every place of
 opera ejus: in omni loco do- His dominion, O my soul, bless
 minationis ejus, benedic, áni- thou the Lord.
 ma mea, Dómino.

Greater Alleluia

Allelúja, allelúja. *V. Ps.* Alleluia, alleluia. *V. Ps.* 137,
 137, 1, 2. In conspéctu ange- 1, 2. I will sing praise to Thee
 lórum psallam tibi: adorábo in the sight of the angels: I
 ad templum sanctum tuum, will worship toward Thy holy
 et confitébor nómini tuo. Al- temple, and I will give glory
 lelúja. *V.* Angelus Dómini to Thy name. Alleluia. *V.* An
 descéndit de celo, et accédens angel of the Lord descended
 revólvit lápidem, et sedébat from heavén, and coming,
 super eum. Allelúja. rolled back the stone and sat
 upon it. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 1, 47-51

✠ Sequéntia sancti Evan-
 gélii secúndum Joannem.

IN ILLO témpore: Vidit Je-
 sus Nathánaél veniéntem
 ad se, et dicit de eo: Ecce vera
 Israélita in quo dolus non est.
 Dixit ei Nathánaél: Unde me
 nosti? Respóndit Jesus, et
 dixit ei: Priúsqvam te Philíp-
 pus vocáret, cum esses sub
 ficu, vidi te. Respóndit ei Na-
 thánaél, et ait: Rabbi, tu es
 Fílius Dei, tu es Rex Israël.
 Respóndit Jesus, et dixit ei.
 Quia dixi tibi: Vidi te sub ficu,
 credis: majus his vidébis. Et
 dicit ei: Amen, amen dico
 vobis, vidébitis cælum apér-
 tum, et Angelos Dei ascen-
 dentes, et descendentes supra
 Fílium hóminis.

✠ Continuation of the holy
 Gospel according to St. John.

AT THAT time, Jesus saw
 Nathanael coming to
 Him: and He saith of him:
 Behold an Israelite indeed, in
 whom there is no guile. Na-
 thanael saith to Him: Whence
 knowest Thou me? Jesus an-
 swered, and said to him: Before
 that Philip called thee, when
 thou wast under the fig-tree, I
 saw thee. Nathanael answered
 Him, and said: Rabbi, Thou
 art the Son of God, Thou art
 the king of Israel. Jesus an-
 swered, and said to him: Be-
 cause I said unto thee, I saw
 thee under the fig-tree, thou
 believest: greater things than
 these shalt thou see. And He
 said to him: Amen, amen I say

to you, you shall see the heaven opened, and the angels of God
 ascending and descending upon the Son of man.

Offertory. Apoc. 8, 3, 4

Stetit Angelus juxta aram An angel stood near the altar
 templi. habens thuribulum of the temple, having a golden

censer in his hand; and there aureum in manu sua: et data
was given to him much in- sunt ei incensa multa: et as-
cense: and the smoke of the cendit fumus aromatum in
perfumes ascended before God. conspectu Dei.

Offertory Prayers, page 767.

Secret

WE OFFER Thee sacrifices **H**óstias tibi, Dómine, lau-
of praise, O Lord, hum- dis offérimus, supplíci-
bly beseeching that, with an- ter deprecántes: ut eásdem,
gelic patronage intervening in angélico pro nobis interveni-
our behalf, Thou be pleased to énte suffrágio, et placátus ac-
accept the same and grant cipias, et ad salútem nostram
them to be profitable for our provenire concédas. Per Dó-
salvation. Through our Lord. mínium.

Preface for Weekdays, page 775.

Communion

Angels and archangels, Angeli, Archángeli, Throni
thrones and dominations, prin- et Dominatiónes. Principátus
cipalities and powers, virtues et Potestátes, Virtútes cæló-
of the heavens, cherubim and rum, Chérubim atque Séra-
seraphim, bless the Lord for- phim, Dóminum benedicite in
ever. ætérnum.

Postcommunion

FILLED with heavenly bless- **R**EPLÉTI, Dómine, bene-
ing, we humbly beseech dictiône cælésti, sup-
Thee, O Lord, that what we pliciter implorámus: ut, quod
celebrate with our feeble ser- frágili celebrámus officio,
vice may become of profit to us sanctórum Angelórum atque
by the assistance of the holy Archangelórum nobis pro-
angels and archangels. dèsse sentiámus auxilio. Per
Through our Lord. Dóminum.

Concluding Prayers, page 793.

Votive Mass of St. Joseph, (White)

Mass, as on the feast of the Solemnity of St. Joseph, page 997, except the Gradual as below. Also the Alleluias in the Introit, Offertory and Communion are omitted in Paschal-time.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented Dómine, prævenísti eum in
him with blessing of sweetness; benedictiónibus dulcédinis:

posuisti in cápite ejus coró- Thou hast set on his head a
nam de lápide pretiósó. *V.* crown of precious stones. *V.* He
Vitam pétit a te, et tribuisti asked life of Thee, and Thou
ei longitúdinem díerum in hast given him length of days
sæculum sæculi. forever and ever.

Allelúja, allelúja. *V.* Fac Alleluia, alleluia. *V.* Make us,
nos innócuam, Joseph, decúr- O Joseph, to lead a blameless
rere vitam: sitque tuo semper life, and may it ever be safe
tuta patrocínio. Allelúja. under thy patronage. Alleluia.

*After September in place of the Alleluias the Tract as fol-
lows is said:*

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dómi- Blessed is the man that fear-
num: in mandátis ejus cupit eth the Lord; he shall delight
nimis. *V.* Potens in terra erit exceedingly in His command-
semen ejus: generátio rectó- ments. *V.* His seed shall be
rum benedicétur. *V.* Glória et mighty upon earth; the gene-
divitíæ in domo ejus: et jus- ration of the righteous shall
titia ejus manet in sæculum be blessed. *V.* Glory and wealth
sæculi. shall be in his house; and his
justice remaineth forever and
ever.

Concluding Prayers, page 793.

Votive Mass of the Holy Apostles, Peter and Paul

(Red)

Out of Paschal-time

In Paschal-time, see Mass next following.

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

MHI autem nimis hono- **T**o me Thy friends, O God,
rati sunt amici tui, are made exceedingly
Deus: nimis confortátus est honorable: their principality is
principátus eórum. *Ps. 138, 1,* exceedingly strengthened. *Ps.*
2, Dómine, probásti me, et 138, 1, 2. Lord, Thou hast
cognovísti me: tu cognovísti proved me, and known me:
sessiónem meam, et resur- Thou hast known my sitting
rectionem meam. V. Glória down, and my rising up. V.
Patri. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Whose right hand lifted up blessed Peter, when he walked on the waters, that he might not be engulfed and three times delivered from the depths of the sea his shipwrecked fellow-apostle Paul, graciously harken to us, and grant that by the merits of both we may obtain the glory of eternity. Who livest.

Epistle, In those days, from the Mass on Whit-Wednesday, page 609.

From Septuagesima to Easter, the Lesser Alleluia and its Verse in the Gradual is replaced by the Tract.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *V.* Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Constitues eos principes super omnem terram; memores erunt nominis tui, Domine. *V.* Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.

Lesser Alleluia

Alleluia, alleluia. *Ps. 138, 17.* Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Alleluia.

Allelúja, allelúja. *V. Ps. 138, 17.* Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Allelúja.

Tract. Ps. 125, 5, 6

They that sow in tears shall reap in joy. *V.* Going they went and wept, casting their seeds. *V.* But coming they shall come with joyfulness, carrying their sheaves.

Qui seminant in lacrymis, in gaudio metent. *V.* Eúntes ibant et flebant, mitténtes sémina sua. *V.* Veniéntes autem vénient cum exultatióne, portántes manipulos suos.

Munda Cor Meum, page 763.

Gospel, Peter said to Jesus, Behold we have left, as in the Mass on the Feast of the Conversion of St. Paul Jan. 25, page 888.

Creed, page 765.

Offertory. Ps. 18, 5

In omnem terram exivit sonus eorum, et in fines orbis terræ verba eorum. Their sound went forth into all the earth: and their words to the ends of the world.

Offertory Prayers, page 767.

Secret

OFFÉRIMUS tibi, Dómine, preces et múnera: quæ, ut tuo sint digna conspectu, Apostolorum tuorum Petri et Pauli precibus adjuvémur. Per Dóminum. **W**E OFFER Thee, O Lord, our prayers and gifts, and that they be worthy in Thy sight, may we be assisted by the prayers of Thine Apostles, Peter and Paul. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me, sedébitis super sedes, iudicantes duódecim tribus Israël. You who have followed Me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion

PROTEGE, Dómine, pópulum tuum: et Apostolorum tuorum Petri et Pauli patrocinio confidéntem, perpétua defénsiône consérva. **P**ROTECT Thy people, O Lord, and preserve by never-ending defense those who trust in the patronage of Thine Apostles, Peter and Paul. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of the Holy Apostles, Peter and Paul

In Paschal-time

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

PROTEXISTI me, Deus, a convéntu malignántium, allelúja: a multitúdine operántium iniquitátem, allelúja, allelúja. **P**ROTECT Thou hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. Ps. 63, 2. Exáudi Deus oratiómem meam cum 63, 2. Hear, O God, my prayer déprecor: a timóre inimici when I make supplication to Thee: deliver my soul from the éripe ánimam meam. *V.* Glória Patri. fear of the enemy. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Whose right hand lifted up blessed Peter, when he walked on the waters, that he might not be overwhelmed, and delivered his fellow-apostle, Paul, when shipwrecked for the third time, from the depths of the sea, graciously harken to us, and grant that by the merits of both we may obtain the glory of eternity. Who livest.

DEUS, cujus dextera beatum Petrum ambulantem in fluctibus, ne mergeretur, erexit, et co-apostolum ejus Paulum tertio naufragantem, de profundo pelagi liberavit: exaudi nos propitius, et concede; ut amborum meritis, æternitatis gloriam consequamur. Qui vivis.

Epistle, In those days, from the Mass on Whit-Wednesday, page 608.

Alleluia, alleluia. *Y. Ps. 88, 6.*
The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. *Y. John 15, 16.*
I have chosen you out of the world that you may go and bring forth fruit, and that your fruit may remain. Alleluia.

Alleluja, alleluja. *Y. Ps. 88, 6.*
Confitebuntur celi mirabilia tua Domine; etenim veritatem tuam in Ecclesia sanctorum. Alleluja. *Y. John 15, 16.*
Ego vos elegi de mundo ut eatis, et fructum afferatis, et fructus vester maneat, alleluja.

Munda Cor Meum, page 763.

Gospel, Peter said to Jesus, Behold we have left, as in the Mass on the feast of the Conversion of St. Paul, January 25, page 888.

Creed, page 765.

Offertory. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations. Alleluia, alleluia.

Constitues eos principes super omnem terram: memores erunt nominis tui Domine, in omni progenie et generatione, alleluja, alleluja.

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, our prayers and gifts, and that they be worthy in Thy sight, may we be assisted by the prayers of Thine Apostles, Peter and Paul. Through our Lord.

OFFERIMUS tibi Domine preces et munera: quæ, ut tuo sint digna conspectu, Apostolorum tuorum Petri et Pauli precibus adjuvemur. Per Dominum.

Preface No. 13, page 816.

Communion. Ps. 18, 5

In omnem terram exiit sonus eorum, et in fines orbis terrae verba eorum, allelúja, allelúja.

Their sound went forth into all the earth; and their words to the ends of the world, alleluia, alleluia.

Postcommunion

PROTÉGE Dómine pópulum tuum: et Apostolorum tuorum Petri et Pauli patrocinio confidentem, perpétua defensione conserva. Per Dóminum.

PROTECT Thy people, O Lord, and preserve by never-ending defense those who trust in the patronage of Thine Apostles, Peter and Paul. Through our Lord.

Concluding Prayers, page 793.

*Votive Mass of All the Holy Apostles, (Red)**Out of Paschal-time*

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

DOMINI autem nimis honorati sunt amici tui Deus; nimis confortatus est principatus eorum. Ps. 138, 1, 2. Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. V. Glória Patri.

IN O ME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Ps. 138, 1, 2. Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui nos per beatos Apóstolos tuos ad agnitionem tui nómínis venire tribuisti: da nobis eorum glóriam sempitérnam et proficiendo celebrare et celebrando proficere. Per Dóminum.

O GOD, Who hast been pleased through Thy holy Apostles to bring us the knowledge of Thy name: make us while celebrating their everlasting glory, to advance in virtue, and the more we advance in virtue, the more zealously to honor them.

Epistle, Brethren, To every one, from the Mass on Ascension Day, page 582.

Gradual. Ps. 44, 17, 18

Thou shalt make them *Constitues eos principes super omnem terram: memores.*
 princes over all the earth: they shall remember Thy name, O *erunt nómínis tui, Dómine. V.*
 Lord. *V.* Instead of Thy fathers, *Pro pátribus tuis nati sunt*
 sons are born to Thee: there- *tibi filii: propterea pópuli*
 fore shall people praise Thee. *confitebúntur tibi.*

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *Ps. 138, 17.* Allelúja, allelúja. *V. Ps.*
 Thy friends, O God, are made *138, 17. Nimis honoráti sunt*
 exceedingly honorable; their *amici tui, Deus: nimis con-*
 principality is exceedingly *fortátus est principátus eó-*
 strengthened. Alleluia. *rum. Allelúja.*

Tract. Ps. 125, 5, 6

They that sow in tears shall *Qui séminant in lácrymis.*
 reap in joy. *V.* Going they went *in gáudio metent. V. Eúntes*
 and wept, casting their seeds. *ibant et fiebant, mitténtes*
V. But coming they shall come *sémina sua. V. Veniéntes au-*
 with joyfulness, carrying their *tem vénient cum exsultatíone,*
 sheaves. *portántes manípulos suos.*

Munda Cor Meum, page 763.

Gospel, At that time, Peter said to Jesus, Behold, we have left, from the Mass on the feast of the Conversion of St. Paul, January 25, page 888.

Creed, page 765.

Offertory. Ps. 18, 5

Their sound went forth into *In omnem terram exivit so-*
 all the earth: and their words *nus eórum; et in fines orbis*
 to the ends of the world. *terræ verba eórum.*

Offertory Prayers, page 767.

Secret

REVERENTLY, O Lord, we **G**LÓRIAM, Dómine, sanctó-
 honor the everlasting *rum Apostolórum tuó-*
 glory of Thine apostles, be- *rum venerántes quæsumus ut*
 seeing Thee, that, reconciled *eam, sacris mystériis expláti,*
 to Thee by these sacred mys- *dignius celebrémus. Per Dó-*
 teries, we may be the more *minum.*
 worthy to do them homage.
 Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 18

Vos qui secúti estis me, sedébitis super sedes, iudicántes duódecim tribus Israël.

You who have followed me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion

PERCÉPTIS Dómine sacraméntis, suppliciter exorámus: ut intercedéntibus beátis Apóstolis tuis, quæ pro illórum veneránda gérimus passióne, nobis proficiant ad medélam. Per Dóminum.

WE HAVE received Thy sacraments, O Lord, and humbly implore of Thee that, through the intercession of Thy holy apostles, the homage we offer Thee in memory of their venerable passion, may profit us to the healing of our souls. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of All the Holy Apostles**In Paschal-time**

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

PROTEXISTI me, Deus, a convéntu malignántium, allelúja: a multitúdine operántium iniquitátem, allelúja, allelúja. Ps. 63, 2. Exáudi, Deus, oratióne meam cum deprecor: a timóre inimíci éripe ánimam meam. V. Glória Patri.

THOU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. Ps. 63, 2. Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. V. Glory.

Kyrie, page 761; Gloria, page 762.

Epistle, Brethren to every one, from Mass of Ascension Eve, page 582.

Allelúja, allelúja. V. Ps. 88, 6. Confitebúntur cæli mirabilia tua, Dómine: étenim veritátem tuam in ecclésia sanctorum. Allelúja. V. Joann. 15, 16. Ego vos elegi de mundo, ut eatís, et fructum afferatis, et fructus vester maneat. Allelúja.

Alleluia, alleluia. V. Ps. 88, 6. The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. V. John 15, 16. I have chosen you out of the world that you may go and bring forth fruit, and that your fruit may remain. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Peter said to Jesus, Behold we have left, as in the Mass on the feast of the Conversion of St. Paul, January 25, page 888.

Creed, page 765.

Offertory. Ps. 44, 17, 18

Thou shalt make them	Constitues eos principes su-
princes over all the earth: they	per omnem terram: memores
shall remember Thy name, O	erunt nómínis tui, Dómine, in
Lord, throughout all genera-	omni progénie et generatióne.
tions. Alleluia, alleluia.	Allelúja, allelúja.

Offertory Prayers, page 767.

Secret, Reverently O Lord, from Votive Mass of All the Apostles (out of Paschal-time), page 1426.

Communion. Ps. 18, 5

Their sound went forth into	In omnem terram exívit so-
all the earth; and their words	nus eórum: et in fines orbis
to the ends of the world. Alle-	terræ verba eórum. Allelúja,
luia, alleluia.	allelúja.

Preface No. 13, page 816.

Postcommunion, We have received, from the Votive Mass of All the Holy Apostles (out of Paschal-time), page 1427.

Votive Mass of An Apostle Not Having a Special Mass

Mass, either of the foregoing Votive Masses of All the Holy Apostles, except the following:

Prayer

W E SUPPLICATE Thy maj-	D AJÉSTATÉ tuam, Dómi-
esty, O Lord, that as	ne, suppliciter exora-
blessed N. was in this world a	mus: ut, sicut ecclésiæ tuæ
preacher and ruler of Thy	beátus. N. Apóstolus exstitit
constant intercessor before	prædicator et rector; ita apud
Thee. Through our Lord.	te sit pro nobis perpétuus in-
	tercessor. Per Dóminum.

Secret

M AY the holy prayer of the	S ACRIFICIUM nostrum tibi,
blessed apostle N. com-	Dómine, quæsumus, beá-
mend our sacrifice to Thee, O	ti. N. Apóstoli precatio sancta
Lord, we beseech, that it may	conciliet: ut, in cujus honore
be made acceptable by His	solemniter exhibetur, ejus
merits in whose honor it is	mérítis efficiatur accéptum.
solemnly offered. Through our	Per Dóminum.
Lord.	

Postcommunion

SUMPSIMUS, Dómine, divina mysteria, beáti N., memoria latantes: quæ, sicut tuis sanctis ad gloriam, ita nobis, quæsumus, ad veniam prodesse perficias. Per Dominum.

REJOICING, O Lord, on the feast-day of blessed N., we have taken part in Thy divine mysteries, and mayest Thou make them, we beseech Thee, profit for our forgiveness as for the glory of Thy saints. Through our Lord.

Votive Mass of the Holy Ghost, (Red)

In Masses celebrated to implore the light of God's Holy Spirit, the Prayer, Secret and Postcommunion are replaced by those found at the end of this Mass.

The Beginning of Mass, page 756.

Introit, from the Mass on Whit-Sunday, page 592.

Kyrie, page 761; Gloria, page 762.

Prayer, from the Mass on Whit-Sunday, page 598.

Lesson, from the Mass on Whit-Tuesday, page 605.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 32, 12, 6

Beáta gens cujus est Dóminus Deus eórum; pópulus, quem elégit Dóminus in hæreditátem sibi. *V.* Verbo Dómini cæli firmáti sunt: et Spíritu oris ejus omnis virtus eórum.

Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. *V.* By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.

Lesser Alleluia

Allelúja, allelúja. (*Hic genuflectitur.*) *V.* Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amoris in eis ignem accénde. Allelúja.

Alleluia, alleluia. (*Here all kneel.*) *V.* Come, O holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love. Alleluia.

Tract. Ps. 103, 30

Emitte Spíritum tuum, et creabúntur: et renovábit fáciem terræ. *V.* O quam bonus

Send forth Thy spirit, and they shall be created: and Thou shalt renew the face of the

earth. *V.* O how good and sweet, et suavis est, Dómine, Spíritus tuus in nobis. *V.* (*Hic genuflectitur.*) Veni, Sancte Spíritus, reple tuórum corda Thy faithful; and kindle in fideiúum: et tui amoris in eis them the fire of Thy love. ignem accénde.

Greater Alleluia

Alleluia, alleluia. *V.* Ps. 103, Allelúja, allelúja. Ps. 103, 30. Send forth Thy Spirit, and 30. *V.* Emítte Spíritum tuum, they shall be created; and Thou et creabúntur, et renovábis shalt renew the face of the fáciem terræ. Allelúja. *V.* (*Hic genuflectitur.*) Veni, sancte *kneel.*) Come, O holy Spirit, Spíritus, reple tuórum corda fill the hearts of Thy faithful, fideiúum: et tui amoris in eis and kindle in them the fire of ignem accénde. Allelúja. Thy love. Alleluia.

Gospel. If any one love me, from the Mass of Whit-Sunday, page 600.

Offertory. Ps. 67, 29, 30

Confirm this, O God, which Confirma hoc, Deus, quod Thou hast wrought in us: from operátus es in nobis; a templo Thy temple which is in Jeru tuo, quod est in Jerúsalem, salem, kings shall offer presents tibi offerent reges múnera, to Thee. Alleluia. allelúja.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, **M**ÚNERA, quæsumus, Dó-
O Lord, the gifts offered mine, oblata sanctifi-
Thee, and cleanse our hearts ca: et corda nostra Sancti
by the enlightenment of the Spíritus illustratióne emúnda.
Holy Spirit. Through...in the Per Dóminum . . . in unitáte.
unity of the same.

Preface No. 7, page 809.

Communion. Acts. 2, 2, 4

There came suddenly a sound Factus est repénite de cælo
from heaven as of a mighty sonus, tamquam adveniéntis
wind coming, where they were spíritus veheméntis, ubi erant
sitting, alleluia; and they were sedéntes, allelúja: et repléti
all filled with the Holy Ghost, sunt omnes Spíritu Sancto,
speaking the wonderful works loquéntes magnália Dei, alle-
of God. Alleluia, alleluia. lúja, allelúja.

Postcommunion

SANCTI Spíritus, Dómine, corda nostra mundet infusio: et sui roris intima aspersione fecúndet. Per . . . in unitáte ejúsdem.

MAY our hearts be cleansed O Lord, by the inpouring of the Holy Spirit; may He render them fruitful by watering them with His heavenly dew. Through...in the unity of the same.

Concluding Prayers, page 793.

In Masses celebrated to implore the light of God's holy Spirit, the following Prayer, Secret and Postcommunion are said in place of those appointed.

Prayer

DEUS, cui omne cor patet, et omnis volúntas lóquitur, et quem nullum latet secrétum: purifica per infusiónem sancti Spíritus cogitationés cordis nostri; ut te perfecté diligere, et digne laudáre mereámur. Per Dóminum . . . in unitáte ejúsdem

O GOD, to Whom every heart is open, and every will doth speak, and from Whom no secret is hidden, purify by the infusion of the Holy Spirit the thoughts of our hearts, that we may be worthy to love Thee perfectly and praise Thee worthily. Through...in the unity of the same.

Secret

HÆC oblátio, quæsumus, Dómine, cordis nostri máculas emúndet: ut Sancti Spíritus digna efficiátur habitátio. Per Dóminum . . . in unitáte ejúsdem.

MAY this oblation, we beseech Thee, O Lord, cleanse the stains of our hearts, that they may be made worthy habitations of the Holy Spirit. Through...in the unity of the same.

Postcommunion

CONCÉDE, quæsumus, omnipotens Deus, Sanctum Spíritum votis promeréri sédulis: quátenus ejus grátia, et ab ómnibus liberémur tentationibus et peccatórum nostrórum, indulgéntiam percípere mereámur. Per Dóminum . . . in unitáte ejúsdem.

GRANT US, we beseech Thee, O almighty God, to deserve the Holy Spirit by constant prayer, whereby His grace may deliver us from all temptations, and we may be worthy to obtain the forgiveness of our sins. Through...in the unity of the same.

Votive Mass of the Most Blessed Sacrament,*(White)**Mass, as on the feast of Corpus Christi, page 635, except:**The Alleluia at the end of the Introit, Offertory and Communion is omitted. The sequence is not said. After Septuagesima instead of the Alleluia and its verse, the Tract as follows is said instead.***Tract. Malach. 1, 11**

From the rising of the sun Ab ortu solis usque ad occi-
 even to the going down, My casum, magnum est nomen
 name is great among the gen- meum in gentibus. *V.* Et in
 tiles. *V.* And in every place omni loco sacrificatur, et of-
 there is sacrifice, and there is fertur nomini meo oblatio
 offered to My name a clean munda: quia magnum est no-
 offering: for My name is great men meum in gentibus. *V.*
 among the gentiles. *V. Prov. 9, 5.* Come, eat My bread: and
 drink the wine, which I have panem meum: et bibite vi-
 mingled for you. num, quod miscui vobis.

Greater Alleluia

Alleluia, alleluia. *V. Luke 24, 35.* The disciples knew the Lord in the breaking of bread. Alleluia. *V. John 6, 56, 57.* My flesh is meat indeed, and My blood is drink indeed: he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. Alleluia.

Alleluja, alleluja. *V. Luc. 24, 35.* Cognoverunt discipuli Dominum Jesum in fractione panis. Alleluja. *V. Joan. 6, 56, 57.* Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo. Alleluja.

Votive Mass of the Holy Cross, (Red)*Mass, as on the feast of the Exaltation of the Holy Cross, September 14, page 1195, except:***Prayer**

O GOD, Who wast pleased to sanctify the standard of the life-giving cross with the blood of Thine only-begotten Son, grant, we beseech Thee, that those who rejoice in honoring the same holy cross may also everywhere rejoice in Thy protection. Through the same. Dominum.

DEUS, qui unigeniti Filii tui pretioso sanguine, vivifica Crucis vexillum sanctificare voluisti: concede, quæsumus; eos, qui ejusdem sanctæ Crucis gaudent honore, tua quoque ubique protectione gaudere. Per eundem Dominum.

In Paschal-time, the following Prayer is said in Masses of the Holy Cross, in place of the foregoing.

Prayer

DEUS, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici a nobis expelleres potestatem: concède nobis famulis tuis; ut resurrectionis grátiam consequamur. Per eúndem Dóminum.

O God, Who didst will that for our sakes Thy Son should undergo the torment of the cross, to free us from the power of the enemy, grant us, Thy servants, that we may attain unto the glory of the resurrection. Through the same.

Epistle. Philip. 2, 8-11

Lectio Epistolæ beáti Pauli Apóstoli ad Philippenses.

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

FRATRES: Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomén: (*hic genuflectitur*) ut in nómine Jesu omne genuflectátur, cœlestium, terréstrium, et infernórum et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

BRETHREN: Christ became for us obedient unto the death of the cross. Wherefore God also hath exalted Him, and hath given Him a name which is above every name: (*Here all kneel*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

From Septuagesima to Easter, the Greater Alleluia is replaced by the Tract.

Tract

Adorámus te, Christe, et benedicimus tibi: quia per Crucem tuam redemisti mundum. *V.* Tuam Crucem adorámus, Dómine, tuam gloriósam recólimus passiónem: miserére nostri, qui passus es pro nobis. *V.* O Crux benedicta, quæ sola fuísti digna portáre Regem cœlórum, et Dóminum.

We adore Thee, O Christ, and bless Thee, because by Thy cross Thou didst redeem the world. *V.* We adore Thy cross, O Lord, we commemorate Thy glorious passion; have mercy on us, Thou Who didst suffer for us. *V.* O blessed cross, that alone wast worthy to bear the Lord and king of the heavens.

Greater Alleluia

Alleluia, alleluia. *V. Ps. 95, 10.* Say ye among the gentiles, that the Lord hath reigned from the wood. Alleluia. *V.* Sweet the wood, sweet the nails, sweet the burden they bore, for thou alone, O Tree, wast deemed worthy to bear Him Who is Lord and king of heaven. Alleluia.

Allelúja, allelúja. *V. Ps. 95, 10.* Dícite in gentibus quia Dóminus regnavit a ligno. Allelúja. *V.* Dulce lignum, dulces clavos, dulcia ferens pondera: quæ sola fuisti digna sustinere Regem cælorum, et Dóminum. Allelúja.

Gospel. Matt. 20, 17-19

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time: Jesus took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death. And shall deliver Him to the gentiles to be mocked, and scourged, and crucified, and the third day He shall rise again.

IN ILLO témpore: Assúmpsit Jesus duódecim discipulos secréto, et ait illis: Ecce ascéndimus Jerosólymam et Fílius hóminis tradétur princípibus sacerdotum, et scribis, et condemnábant eum morte; et tradent eum géntibus ad illudéndum, et flagellándum, et crucifigéndum et tértia die resúrget.

Secret

MAY this oblation, we beseech Thee, O Lord, purge us of all our offenses, as, upon the altar of the cross, it took away the sins of the whole world. Through the same.

HÆC oblátio, Dómine, quæsumus, ab ómnibus nos purget offénsis: quæ in ara Crucis étiam totíus mundi tulit offénsam. Per eúndem Dóminum.

Mass of the Passion of Our Blessed Lord, (Purple)

The Beginning of Mass, page 756.

Introit. Phil. 2, 8, 9

THE Lord Jesus Christ humbled Himself unto death, even the death of the cross; wherefore God also hath ex-

HUMILIÁVIT semetípsum Dóminus Jesus Christus usque ad mortem, mortem autem crucis: propter quod

et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen. *Ps. 88, 2.* Misericórdias Dómini in ætérnum cantábo; in generatió-
em et generatióem. *V. Gló-
ria Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

DÓMINE Jesu Christe, qui de cælis ad terram de sinu Patris descendisti, et sánguinem tuum pretiósium in remissionem peccátorum nostrórum fudisti: te humí-
liter deprecámur; ut in die judicii, ad dexteram tuam audíre mereámur: Veníte, benedicti. Qui vivis.

OLORD Jesus Christ, Who didst come down to earth from heaven, from the bosom of the Father, and didst pour out Thy Precious Blood for the remission of sins, we humbly beseech Thee, that, on the day of judgment, standing on Thy right hand, we may be considered worthy to hear: Come, ye blessed. Who livest.

Lesson. Zach. 12, 10; 13, 6, 7

Lectio Epistolæ Zachariæ Prophæta.

Lesson from Zacharias the Prophet.

HÆC dicit Dóminus: E-
fúndum super domum David, et super habitátóres Jerúsalem spiritum grátie et precum: et aspicient ad me, quem confixerunt: et plangent eum planctu quasi super unigénitum, et dolébunt super eum, ut doléri solet in morte primogéniti. In die illa magnus erit planctus in Jerúsalem, et dicétur: Quid sunt plagæ istæ in médio, mánuum tuárum? Et dicet: His plagátus sum in domo eórum, qui diligébant me. Frámea suscítare super pastórem meum, et super virum cohæréntem mihi, dicit Dóminus exercítuum: pércute pastórem, et dispergéntur oves, ait Dóminus omnípotens.

THUS saith the Lord: I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon Me, Whom they have pierced: and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of Thy hands? And He shall say. With these I was wounded in the house of them that loved Me. Awake, O sword, against My shepherd, and against the man that cleaveth to Me, saith the Lord of hosts: strike the shepherd and the sheep shall be scattered, saith the Lord Almighty.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 68, 21, 22

My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, and there was none: I sought one that would comfort Me, and I found none. *V.* They gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

Improperium expectávit cor meum, et misériam: et sustinui, qui simul mecum contristarétur, et non fuit: consolántem me quæsivi, et non invéni. V. Dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Lesser Alleluia

Alleluia. alleluia. *V.* Hail Thou, Our King: Thou alone didst pity our errors: obedient to the Father, Thou wast led to be crucified, as a meek lamb to the slaughter, Alleluia.

Allelúja, allelúja. *V.* Ave Rex noster, tu solus nostros es miserátus erróres: Patri obédiens, ductus es ad crucifigéndum, ut agnus mansuétus ad occisiónem. Allelúja.

Tract. Is. 53, 4, 5

Surely He hath borne our infirmities, and carried our sorrows. And we have thought Him as it were a leper, and as one struck by God and afflicted. *V.* But He was wounded for our iniquities, He was bruised for our sins. *V.* The chastisement of our peace was upon Him: and by His bruises we are healed.

Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit. *V.* Et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. *V.* Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra. *V.* Disciplina pacis nostræ super eum: et livóre ejus sanáti sumus.

Greater Alleluia

Alleluia, alleluia. *V.* Hail Thou, our King: Thou alone didst pity our errors: obedient to the Father, Thou wast led to be crucified, as a meek lamb to the slaughter. Alleluia. *V.* Glory to Thee, to Thee hosanna; to Thee triumph and

Allelúja, allelúja. *V.* Ave Rex noster, tu solus nostros es miserátus erróres: Patri obédiens, ductus es ad crucifigéndum, ut agnus mansuétus ad occisiónem. Allelúja. *V.* Tibi glória, hosánna: tibi triúmpus et victória: tibi sum-

mæ laudis et honóris coróna. victory; to Thee the crown of
Allelúja. highest praise and honor. Al-
leluia.

Munda Cor Meum, page 763.

Gospel. John 19, 28-35

✠ Sequéntia sancti Evan-
gélili secúndum Joánnem.

IN ILLO témpore: Sciens
Jesu quia ómnia consum-
máta sunt, ut consummarétur
Scriptura, dixit: Sitio. Vas
ergo erat pósitum acéto ple-
num. Illi autem spóngiam ple-
nam acéto, hyssópo circumpo-
nentes, obtulérunt, ori ejus.
Cum ergo accepisset Jesus
acétum, dixit: Consummátum
est. Et inclináto cápite tradi-
dit spiritum. Judæi ergo (quó-
niam Parascéve erat), ut non
remanérunt in cruce córpora
sábbato (erat enim magnus
dies ille Sábbati), rogavérunt
Pilátum ut frangeréntur eó-
rum crura, et tolleréntur. Ven-
érunt ergo milites: et primi
quidem fregérunt crura, et
altérius, qui crucifixus est
cum eo. Ad Jesum autem cum
venissent, ut vidérunt eum
jam mórtuum, non fregérunt
ejus crura, sed unus militum
lancea latus ejus apérui, et
continuo exivit sanguis et
aqua. Et qui vidit, testimó-
nium perhibuit: et verum est
testimónium ejus.

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, Jesus know-
ing that all things were
now accomplished, that the
Scripture might be fulfilled,
said: I thirst. Now there was
a vessel set there full of vine-
gar. And they putting a sponge
full of vinegar about hyssop,
put it to His mouth. Jesus
therefore when He had taken
the vinegar, said: It is con-
summated. Then the Jews (be-
cause it was the Parasceve),
that the bodies might not re-
main upon the cross on the
Sabbath-day (for that was a
great Sabbath-day) besought
Pilate that their legs might be
broken, and that they might
be taken away. The soldiers,
therefore, came: and they broke
the legs of the first, and of the
other that was crucified with
him. But after they were come
to Jesus, when they saw that
He was already dead, they did
not break His legs. But one of
the soldiers with a spear opened
His side, and immediately there
came out blood and water. And
he that saw it hath given testi-
mony, and his testimony is
true.

Offertory

Insurrexérunt in me viri
iníqui: absque misericórdia
quasiérunt me interficere: et
non pepercérent in fáciem

Wicked men rose up against
Me; they sought to slay Me
without mercy; and they did
not spare to spit in My face;

with lances they wounded Me, meam spũere: lãnceis suis
and all My bones are broken. vulneravérunt me, et concús-
sa sunt ómnia ossa mea.

Offertory Prayers, page 767.

Secret

MAY the sacrifice offered **O** BLÁTUM tibi, Dómine, sa-
Thee, O Lord, by the crificium, intercedente
passion of Thine only-begotten unigéniti Fílli tui passióne,
Son, interceding for us, ever vivíficet nos semper, et mú-
vivify and strengthen us. Who niat. Qui tecum.
with Thee.

Preface No. 4, page 803.

Communion. Ps. 21, 17, 18

They have dug My hands and Fodérunt manus meas, et
feet; they have numbered all pedes meos: dinumeravérunt
My bones. ómnia ossa mea.

Postcommunion

O LORD Jesus Christ, Son of **D** ÓMINE Jesu Christe, Fili
the living God, Who at Dei vivi, qui hora sexta
the sixth hour didst ascend the pro redemptióne mundi Cru-
scaffold of the cross for the cis patíbulum ascendisti, et
redemption of the world, and sánguinem tuum pretiósus in
didst shed Thy Precious Blood remissionem peccatorum nos-
trorum fudisti: te humiliter
we humbly beseech Thee that deprecamur; ut post obitum
after our death Thou grant us nostrum, paradisi januas nos
to enter the gates of paradise gaudenter introire concedas:
rejoicing. Who livest. Qui vivis.

Concluding Prayers, page 793.

Votive Mass of the Blessed Virgin, (White)

Mass as given after the Common of her feasts, page 1399.

Votive Masses for Various Occasions

Among other Votive Masses, which it is permitted (in places where by privilege the corresponding feast is kept) to celebrate in honor of the Mysteries of the Life and Passion of our Blessed Lord, are: Of the Most Holy Name of Jesus, page 169; Of the Most Precious Blood, page 1083; Of the Holy Family, Jesus, Mary and Joseph, page 178; also those of our Blessed Lady: Immaculate Conception of the Blessed Virgin, page 851; and the Seven Dolors of the Blessed Virgin, page 966.

In honor of other saints, votive Masses are said as on their feast days, the Paschal rite being followed in its season. For

the Introit Gaudeamus, some other from the Common of Saints is substituted.

The following pages contain all such votive Masses which in times of public need are, by order of the Pope or the Bishop, sung, often with much solemnity, to implore in the most efficacious way God's help. In such cases the Votive Mass chosen admits the chant of the Nicene Creed, as also (provided it be not one of a penitential character) of the Gloria, and all Commemorations or additional Prayers are omitted.

Mass for the Election of a Pope, (Red)

Celebrated in Times of Vacancy of the Holy See

The Beginning of Mass, page 756.

Introit. 1 Kings 2, 35

SUSCIPÍABO mihi sacerdotem fidelem, qui juxta cor meum et animam meam faciet: et ædificabo ei domum fidelem, et ambulabit coram Christo meo cunctis diebus. Ps. 131, 1. Meménto, Dómine, David: et omnis mansuetudinis ejus. V. Glória Patri.

I WILL raise Me up a faithful priest, who shall do according to My heart and My soul: and I will build him a faithful house: and he shall walk all day before My anointed. Ps. 131, 1. O Lord, remember David, and all his meekness. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

SÚPPLICI, Dómine, humilitate depóscimus: ut sacrosánetæ Románæ Ecclesiæ concédât Pontificem illum tua imménsa pietas; qui et pio in nos stúdio semper tibi plácitus, et tuo pópulo pro salúbri regimine sit assidue ad glóriam tui nóminis reverendus. Per Dóminum.

WE MOST humbly entreat Thee, O Lord, that Thy boundless goodness may grant as bishop to the most holy Roman Church one who shall ever be both pleasing to Thee, by his loving zeal in our regard, and, by his beneficent rule, deeply revered by Thy people to the glory of Thy name. Through our Lord.

Lesson. Heb. 4, 16; 5, 1-7

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

FRATRES: Adeámus cum fidúcia ad thronum

BRETHREN, let us go therefore with confidence to

the throne of grace: that we may obtain mercy, and find grace in seasonable aid. For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifice for sins: Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So Christ also did not glorify Himself, that He might be made a high priest: but He that said unto Him: Thou art My Son, this day have I begotten Thee. As He saith also in another place: Thou art a priest forever, according to the order of Melchisedech. Who in the days of His flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save Him from death, was heard for His reverence.

gratiæ: ut misericórdiam consequámur, et grátiam inve-niámus in auxilio opportúno. Omnis namque pón-tifex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccá-tis: qui condolére possit iis, qui ignórant, et errant, quóniam et ipse circúmdatus est infirmitáte, et propterea debet, quemádmódum pro pó-pulo ita étiam et pro seme-típso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut pón-tifex fieret: sed qui locú-tus est ad eum: Fílius meus es tu, ego hódie génui te. Quemádmódum et in álio loco dicit: Tu es sacérdos in ætér-num, secúndum ór-dinem Mel-chisedech. Qui in diébus car-nis suæ preces supplicatio-nésque ad eum, qui possit il-lum salvum fácere a morte, cum clamóre válido, et lácry-mis ófferens, exauditis est pro sua reveréntia.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Lev. 21, 10

The high priest, the priest great among his brethren, upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments: it behooved him in all things to be made

Pón-tifex sacérdos magnus inter fratres suos, super cujus caput fusum est unctiónis óleum, et cujus manus in sacerdotío consecratæ sunt, vestitúsque est sanctis véstibus: débuit per ómnia frátribus similári. *V. Heb. 2, 17.* Ut mis-éricors fieret, et fidélis pón-ti-

fex ad Deum: ut repropitiá- like to his brethren. *V. Heb. 2,*
ret delicta pópuli. 17. That he might become a
merciful and faithful high
priest with God: to make a reconciliation for the sins of the
people.

Lesser Alleluia

Allelúja, allelúja. *V. Lev. 21, 8.* Alleluia, alleluia. *V. Lev. 21,*
21. 8. Sacerdos sit sanctus, si- 8. Let the priest be holy, as I
tui exsúltent. *V. Propter Da-* also am holy, the Lord Who
minus, qui sanctifico vos. Al- sanctify you. Alleluia.
lelúja.

Tract. Ps. 131, 8, 10

Surge, Dómine, in réquiem Arise, O Lord, into Thy rest-
tuam: tu et arca sanctifica- ing-place, Thou and the ark
tiónis tuæ. *V. Sacerdótes tui* of Thy sanctification. *V. Let*
induántur justitiam, et sancti Thy priests be clothed with
tui exsúltent. *V. Propter D-* justice, and Thy saints rejoice.
vid servum tuum, non avértas *V. For Thy servant David's*
fáciem Christi tui. sake, turn not away the face
of Thy anointed.

Greater Alleluia

Allelúja, allelúja. *V. Lev. 21, 8.* Alleluia, alleluia. *V. Lev. 21,*
21. 8. Sacerdos sit sanctus, si- 8. Let the priest be holy, as I
cut et ego sanctus sum, Dó- also am holy, the Lord Who
minus, qui sanctifico vos. Al- sanctify you. Alleluia. *V. John*
lelúja. *V. Joan. 10, 14.* Ego 10, 14. I am the good shepherd:
sum pastor bonus: et cognós- and I know My sheep, and
co oves meas, et cognóscunt Mine know Me. Alleluia.
me meæ. Allelúja.

Munda Cor Meum, page 763.

Gospel, If you love me, from the Mass on Whitsun-Eve
(Vigil of Pentecost), page 595.

Offertory. 3, Esd. 5, 40

Non participéntur sancta, They shall not partake of
donec exsúrgat pónifex in holy things, until a high priest
ostensiónem et veritátem. (T. shall arise for evidence and
P. Allelúja.) truth. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

MAY the abundance of Thy loving-kindness grant unto us, O Lord, that, by the sacred gifts which we reverently offer Thee, we may have cause to rejoice that a pontiff pleasing to Thy majesty presides over the conduct of our Holy Mother Church. Through our Lord.

MUE nobis, Dómine, abundantia pietátis indúlgat: ut per sacra múnera, quæ tibi reverénter offérimus, gratum majestáti tuæ Pontificem sancta Matris Ecclésiæ regimini præesse gaudeámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ex. 29, 29, 30

The high priest who shall be appointed shall wear the holy vesture, and shall enter into the tabernacle of the testimony, to minister in the sanctuary. (P. T. Alleluia.)

Veste sancta utétur pón-ti-fex, qui fúerit constitútus, et ingrediétur tabernáculum testimoníi, ut ministret in sanctuário. (T. P. Allelúja.)

Postcommunion

SINCE we have been refreshed with the sacrament of Thy precious body and blood, O Lord, let the marvelous grace of Thy majesty make us joyful by granting us a supreme pontiff who may both instruct Thy people in virtue and fill the hearts of the faithful with the fragrance of spiritual odors. Who livest.

PRETIÓSI córporis et sanguinis tui nos, Dómine, sacraménto reféctos, mirífica tuæ majestátis grátia de illius summi Pontificis concessióne lætificet: qui et plebem tuam virtutibus instruat, et fidélium mentes spíritualium aromatum odore perfundat: Qui vivis.

Concluding Prayers, page 793.

**Mass on the Day of Election and Coronation
of the Pope and on the Anniversaries, (Red)**

On the days of the election and coronation of the Pope, and on the anniversary of those days, the Mass on the feast of the Chair of St. Peter at Rome (page 868) is said, but the oration "O God, the Shepherd and Ruler of all the faithful" (page 1444) is recited in place of the orations in this Mass, and the Credo is said.

Mass for the Consecration of a Bishop

The Mass of the day is said, but the following prayers are added to those of the Mass, under one conclusion and the Hanc igitur, as given below.

Prayer

ADÉSTO supplicatiónibus nostris, omnópotens Deus: ut, quod humilitátis nostræ geréndum est ministério, tuæ virtútis impleátur effectu. Per Dóminum.

GIVE ear, O God almighty, unto our prayers, and by Thy power, do Thou fulfil that which is to be done by our lowly ministry. Through our Lord.

The Consecrating Bishop and the Bishop who is being consecrated say the following, substituting me, Thy servant (me famulo tuo) in the place of this Thy servant (hoc famulo tuo).

Secret

SÚSCIPE, Dómine, múnera, quæ tibi offerimus pro hoc fámulo tuo: ut propítius in eo tua dona custódias. Per Dóminum.

RECEIVE, O Lord, the gifts which we offer to Thee in behalf of this Thy servant, that Thou mayest mercifully keep in him Thy gifts. Through our Lord.

Within the Action (The Hanc Igitur)

The Consecrating Bishop and the Bishop who is being consecrated say the following, making the necessary changes from the third to the first person, as indicated.

HANC igitur oblatiónem servitútis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus étiam pro hoc fámulo tuo, quem ad Episcopátus órđinem promovére dignátus es, quæsumus, Dómine, ut placátus accípias, et propítius in eo tua dona custódias: ut, quod divíno múnere consecútus est, divínis effectíbus exsequátur: diésque nostros in tua pace dispónas, atque ab ætérna damnatiónē nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

WE THEREFORE beseech Thee, O Lord, to be appeased, and to receive this offering which we Thy servants, and likewise Thy whole household, do make unto Thee. We make it also on behalf of this (me) Thy servant whom Thou hast vouchsafed to advance to the order of bishops. In Thy mercy keep in him (me) Thy gifts, so that by divine grace he (I) may accomplish what by divine grace he has (I have) received. Order our days in Thy peace, and command that we be rescued from eternal damnation and received into the fold of Thine elect. Through our Lord. Amen.

Postcommunion

WE PRAY Thee, O Lord, fulfil in us Thy mercy, and graciously make us such to be and so to persevere, that we may be able to please Thee in all things. Through our Lord.

PLENUM, quæsumus, Dómine, innobis remedium tuæ miserationis operáre: ac tales nos esse pèrfice propítius, et sic fovéri; ut tibi in ómnibus placére valeámus. Per Dóminum.

Mass on the Anniversary of the Election and Consecration of a Bishop, (White)

Mass Sacerdotes tul, page 1341, except:

Prayer

O God, the shepherd and ruler of all the faithful, look propitiously upon Thy servant N., whom Thou hast been pleased to appoint pastor over Thy Church of N., grant, we beseech Thee, that both by word and by example he may edify those over whom he is placed, and, together with the flock committed to his care, may attain unto life everlasting.

DEUS, ómnium fidélium pastor et rector, fámulum tuum N., quem pastórem Ecclésiæ N. præesse voluísti, propítius respice: da ei, quæsumus, verbo et exémplo, quibus præest, proficere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

Epistle. Heb. 5, 1-4

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews. Lécitio Epístolæ beáti Pauli Apóstoli ad Hebræos.

BRETHREN: Every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity. And therefore he ought, as for the

HRATRES: Omnis Pontifex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccátis: qui condolére possit iis, qui ignórant, et errant: quóniam et ipse circumdatus est infirmitáte: et própóterea debet, quemádmódum pro pópulo, ita étiam et pro

offerre pro peccá- people, so also for himself, to
quisquam sumit sibi offer for sins. Neither doth any
sed qui vocátur a man take the honor to him-
quam Aaron. self, but he that is called by
God, as Aaron was.

Gospel. Mark. 13, 33-37

uentia sancti Evan-
dum Marcum.

tempore: Dixit Je-
discipulis suis: Vi-
lâte, et oráte: nes-
quando tempus sit.
no, qui peregere pro-
liquit domum suam,
servis suis potestá-
sque óperis, et jan-
acépít ut vígilet.
ergo, (nescítis enim
lominus domus vén-
an média nocte, an
itu, an mane) ne
rit repénite, invéníat
iéntes. Quod autem
co, ómnibus dico:

✠ Continuation of the holy
Gospel according to St. Mark.

AT THAT time, Jesus said
to His disciples, Take
ye heed, watch and pray. For
ye know not when the time is.
Even as a man who going into
a far country, left his house;
and gave authority to his ser-
vants over every work, and
commanded the porter to
watch. Watch ye therefore
(for you know not when the
lord of the house cometh: at
even, or at midnight, or at the
cock-crowing, or in the morn-
ing), lest coming on a sudden,
he find you sleeping. And what
I say to you, I say to all: Watch.

Secret

quæsumus, Dó-
placáre munéri-
fámulum tuum N.,
stórem ecclésiæ N.
oluísti, assídua pro-
ubérna. Per Dómin-

LOOKING with favor upon
the gifts we offer, do
Thou, O Lord, we beseech Thee,
at all times guide and protect
N., Thy servant, whom Thou
hast appointed chief shepherd
of the Church of N. Through
our Lord.

Postcommunion

nos, quæsumus, Dó-
je, divini sacra-
rcéptio prótegat: et
tuum N., quem pas-
ecclésiæ N. præsse
una cum commisso
e, salvet semper, et
per Dóminum.

MAY our having received
this divine sacrament be
to us, we beseech Thee, O Lord,
a sure defense: and may it ever
impart health and strength to
Thy servant N., whom it has
pleased Thee to set up as chief
shepherd over the Church of
N., and may it in like manner

profit to the flock which Thou hast entrusted to his
rough our Lord.

For Conferring of Holy Orders

Ordinations are usually held on the Ember Saturday; these prayers are added to those of the Mass.

Prayer

HEAR, O Lord, we beseech Thee, the prayers of those who humbly pray together, guard and continually defend those who with devout hearts worship Thee, that we may not be hindered by any trouble, but may always freely serve Thee. Through our Lord.

EXÁUDI, quæsumus, mine, supplicum et devoto tibi pectoris lantes perpétua de custodi: ut, nullus per tiónibus impediti libertutem tuis semper ámus officiis. Per Dó-

Secret

WE PRAY Thee, O Lord, do become active in these mysteries, that we may offer these gifts to Thee with fitting devotion. Through our Lord.

MUIS, quæsumus, operare mystéria tibi múnera dignibus offerámus. Per D-

Postcommunion

IN THY goodness, lift up, O Lord, by Thine abiding help those whom Thou dost refresh by Thy sacraments: so that we may receive the fruit of Thy redemption both in these mysteries and in the conduct of our lives. Who livest.

QUOS tuis, Dóminus sacramentis, attolle benígnus auxilia tuæ redemptionis et mystériis capiamur. Qui vivis.

Marriage Service and Mass

The Ritual for the Celebration of Matrimony

The priest, vested in surplice and white stole (or Nuptial Mass is to follow, vested as for Mass, yet with maniple), in the hearing of the chosen witnesses, asks the man and the woman separately as follows, concerning their consent. First he asks the bridegroom, who should stand at the hand of the bride:

N., wilt thou take N., here present, for thy lawful wife according to the rite of our holy Mother the Church?

R. I will.

Then the priest asks the bride:

N., wilt thou take N., here present, for thy lawful husband according to the rite of our holy Mother the Church?

R. I will.

Having obtained their mutual consent, the priest bids the man and the woman join their right hands. Then they pledge themselves each to the other as follows, repeating the words after the priest.

The man first says:

I, N.N., take thee, N.N., for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

Then the woman says:

I, N.N., take thee, N.N., for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The priest then says:

Ego conjungo vos in matrimonium, in nomine Patris, et Filii, et Spiritus Sancti.

Amen.

I JOIN you together in marriage, in the name of the Father, and of the Son, and of the Holy Ghost.

Amen.

He then sprinkles them with holy water. This done, he blesses the ring, saying:

ADJUTORIUM nostrum in nomine Domini.

R. Qui fecit cælum et terram.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad Te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus

OUR help is in the name of the Lord.

R. Who hath made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

BENEDIC, et Domine, annulum hunc, quem nos in Tuo nomine benedicimus, et ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate Tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

R. Amen.

Then the priest sprinkles the ring with holy water in the form of a cross; and the bridegroom having received the ring from the hand of the priest places it on the third finger of the left hand of the bride, saying:

With this ring I thee wed and I plight unto thee my troth.

Then the priest says:

BLESS, et O Lord, this ring, which we bless et in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and in obedience to Thy will, and ever live in mutual love. Through Christ our Lord.

R. Amen.

IN the name of the Father
 ☩ and of the Son and of
 the Holy Ghost. Amen.

This done, the priest adds:

V. Confirm, O God, that
 which Thou hast wrought in
 us.

R. From Thy holy temple,
 which is in Jerusalem.

V. Lord, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

Our Father, etc.

V. And lead us not into
 temptation.

R. But deliver us from evil.

V. Save Thy servants.

R. Who hope in Thee, O my
 God.

V. Send them help, O Lord,
 from Thy holy place.

R. And defend them out of
 Sion.

V. Be unto them, Lord, a
 tower of strength.

R. From the face of the
 enemy.

V. O Lord, hear my prayer.

R. And let my cry come unto
 Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

Look down with favor, O
 Lord, we beseech Thee,
 upon these Thy servants, and
 graciously protect this Thine
 ordinance, whereby Thou hast
 provided for the propagation of
 mankind; that they who are
 joined together by Thy author-
 ity may be preserved by Thy
 help; through Christ our Lord.
 Amen.

IN nomine Patris, ☩ et
 Filii, et Spiritus Sancti.
 Amen.

V. Confirma hoc, Deus,
 quod operatus es in nobis.

R. A templo sancto Tuo
 quod est in Jerusalem.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

Pater noster (*secreto*).

V. Et ne nos inducas in
 tentationem.

R. Sed libera nos a malo.

V. Salvos fac servos Tuos.

R. Deus meus, sperantes in
 Te.

V. Mitte eis, Domine, aux-
 ilium de sancto.

R. Et de Sion tuere eos.

V. Esto eis, Domine, turris
 fortitudinis.

R. A facie inimici.

V. Domine, exaudi ora-
 tionem meam.

R. Et clamor meus ad Te
 veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus

RESPICE, quæsumus, Do-
 mine, super hos fa-
 mulos Tuos, et institutis Tuis,
 quibus propagationem hu-
 mani generis ordinasti, be-
 nignus assiste, ut qui Te auc-
 tore jungunter, Te auxiliante
 servantur. Per Christum Do-
 minum nostrum.

Amen.

Then, if the Nuptial Blessing is to be given, follows the

Mass for the Bridegroom and Bride

(From "The Roman Missal.")

Deus Israel

The Beginning of Mass, page 756.

Introit. Tob. 7, 15; 8, 17

DEUS, Israëli, conjúgat vos: et ipse sit vobiscum, qui misértus est duóbus únícis: et nunc, Dómine, fac eos plénius benedicere te. *Ps. 127, 1.* Beáti omnes qui timent Dóminum: qui ámbulant in viis ejus. *V. Glória Patri.*

MAY the God of Israel join you together; and may He be with you, Who was merciful to two only children: and now, O Lord, make them bless Thee more fully. *Ps. 127, 1.* Blessed are all they that fear the Lord; that walk in His ways. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

EXÁUDI nos, omnípotens et miséricors Deus: ut, quod nostro ministrátur officio, tua benedictióne pótius impleátur. Per Dóminum.

GRACIOUSLY hear us, almighty and merciful God, that what is accomplished by our ministry may be perfected by Thy blessing. Through our Lord.

Epistle. Eph. 5, 22-23

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

FRATRES: Mulieres. viris suis súbditæ sint, sicut Dómino: quóniam vir caput est mulieris: sicut Christus caput est Ecclesiæ: Ipse, salvátor córporis ejus: Sed sicut Ecclesiá subjécta est Christo, ita et mulieres viris suis in ómnibus. Viri, diligite uxóres vestras, sicut et Christus diléxit Ecclesiám, et seípsum trádedit pro ea, ut illam sanctificáret, mundans lavácro aquæ in verbo vitæ, ut exhibéret ipse sibi gloriósam Ecclesiám, non habéntem máculam, aut rugam, aut áliquid hujúsmodi, sed ut sit sancta

BRETHREN, let women be subject to their husbands as to the Lord; because the husband is the head of the wife, as Christ is the head of the Church: He is the Saviour of His Body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it; that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having

spot, or wrinkle, nor any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh. This is a great sacrament; but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

et immaculáta. Ita et viri debent diligere uxóres suas, ut cörpera sua. Qui suam uxórem diligit, seípsum diligit. Nemo enim unquam carnem suam ódio hábuit: sed nutrit, et fovet eam, sicut et Christus Ecclesiám: quia membra sumus cörperis ejus, de carne ejus, et de óssibus ejus. Propter hoc relinquet homo patrem et matrem suam, et adherébit uxóri suæ: et erunt duo in carne una. Sacramentum hoc magnum est, ego autem dico in Christo, et in Ecclesiá. Verúmtamen et vos singuli, unusquisque uxórem suam, sicut seípsum diligit: uxor autem timeat virum suum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 127, 3

Thy wife shall be as a fruitful vine on the sides of thy house. *V.* Thy children as olive-plants round about thy table.

Uxor tua sicut vitis abundans in latéribus domus tuæ. *V.* Filii tui sicut novellæ olivárum in circúitu mensæ tuæ.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 19, 3. May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

Allelúja, allelúja. *V.* Ps. 19, 3. Mittat vobis Dóminus auxiliū de sancto: et de Sion tueátur vos. Allelúja.

Tract. Ps. 127, 4-6

Behold, thus shall the man be blessed that feareth the Lord. *V.* May the Lord bless thee out of Sion; and mayest thou see the good things of

Ecce sic benedicétur omnis homo, qui timet Dóminum. *V.* benedicat tibi Dóminus ex Sion: et vídeas bona Jerúsalem ómnibus diébus vitæ tuæ.

V. Et videas filios filiorum Jerusalem all the days of thy life. *V.* And mayest thou see thy children's children: peace upon Israel.

Greater Alleluia

Allelúja, allelúja. *V.* Ps. 119, 3. Alleluia, alleluia. *V.* Ps. 119, 3. Mittat vobis Dóminus May the Lord send you help auxílium de Sancto: et de from the sanctuary and defend Sion tueátur vos. Allelúja. *V.* you out of Sion, alleluia. *V.* Ps. Ps. 133, 3. Benedicat vobis 133, 3. May the Lord out of Dóminus ex Sion: qui fecit Sion bless you; He that made cælum et terram. Allelúja. heaven and earth. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 3-6

✠ Sequéntia sancti Evan-
gelií secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Acces-
sérunt ad Jesum phari-
sæi tentántes eum, et di-
céntes: Si licet hómini dimít-
tere uxórem suam quacúm-
que ex causa? Qui respóndens,
ait eis: Non legístis, quia qui
fecit hóminem ab initio, másc-
culum et féminam fecit eos?
et dixit: Propter hoc dimít-
tet homo patrem, et matrem,
et adhærébit uxóri suæ, et
erunt duo in carne una. Ita-
que jam non sunt duo, sed
una caro. Quod ergo Deus
conjúnxit, homo non séparet.

AT THAT time, the pharisees
came to Jesus, tempting
Him and saying: Is it lawful
for a man to put away his wife
for every cause? Who answer-
ing, said to them, Have ye not
read, that He Who made man
from the beginning, made them
male and female? and He said,
For this cause shall a man
leave father and mother, and
shall cleave to his wife, and
they two shall be in one flesh.
Therefore now they are not two,
but one flesh. What therefore
God hath joined together, let
no man put asunder.

Offertory. Ps. 30, 15, 16

In te sperávi Dómine:
dixi: tu es Deus meus: in
mánibus tuis témpora mea.

In Thee, O Lord, have I put
my trust; I said, Thou art my
God; my times are in Thy
hands.

Offertory Prayers, page 767.

Secret

RECEIVE, we beseech Thee, O Lord, the offering which we make to Thee on behalf of the sacred bond of wedlock, and be Thou the disposer of the work of which Thou art the author. Through our Lord.

SÚSCIPE, quæsumus, Dómine, pro sacra con-núbii lege munus oblátum: et, cujus largitor es óperis, esto dispósitor. Per Dóminum.

After the Pater Noster the priest, before continuing the Mass, proceeds one step to the Epistle side of the altar, and turning toward the bridegroom and bride, who are kneeling at the altar steps, says over them the following prayers.

Prayer

MERCIFULLY hear our prayers, O Lord, and graciously protect Thine ordinance, whereby Thou hast provided for the propagation of mankind, that this union made by Thy authority may be preserved by Thy help. Through our Lord.

PROPITIÁRE, Dómine, supplicatióibus nostris, et institútis tuis, quibus propagatióem humáni géneris ordinásti, benígnus assiste: ut, quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum.

Prayer

O GOD, Who by Thy mighty power hast made all things out of nothing; Who, in the beginning having set up the world, didst bestow on man, whom Thou hadst created in Thine own likeness, the inseparable help of woman, fashioning her body from his very flesh, and thereby teaching us that it is never lawful to put asunder what it has pleased Thee to make of one substance; O God, Who hast consecrated wedlock by a surpassing mystery, since in the marriage-bond Thou didst foreshow the union of Christ with the Church; O God, by Whom woman is joined to man, and that alliance which Thou didst ordain from the beginning is

DEUS, qui potestáte virtútis tuæ de nihilo cuncta fecisti: qui dispósitis universitátis exórdiis, hómini ad imáginem Dei fecto, ideo inseparábile mulieris adiutorium condidisti, ut femíneo córpori de virili dares carne princípium, docens quod ex uno placuisset, institui, nunquam licére disjúngi: Deus, qui tam excellénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiæ sacraméntum præsignáres in fœdere nuptiárum: Deus, per quem múlter júngitur viro, et societas princípáliter ordináta, ea benedictióne donátur, quæ sola nec per originális peccáti pœnam, nec per dilúvii est abláta senténtiam:

réspice propítius super hanc fámulam tuam, quæ maritali jungenda consórtio, tua se expetit protectióne muniri: sit in ea jugum dilectiónis, et pacis: fidélis et casta nubat in Christo, imitatrixque sanctárum permáneat femínarum: sit amábilis viro suo, ut Rachel: sápiens, ut Rebécca: longæva et fidélis, ut Sara: nihil in ea ex áctibus suis ille auctor prævaricatiónis usúrpet: nexa fidei, mandatisque permáneat: uni thoro juncta, contáctus illícitos fúgiat: múniat infirmitátem suam róbre disciplínæ: sit verecúndia gravis, pudore venerábilis, doctrínis celéstibus erudíta: sit fecúnda in sóbole, sit probáta et innocens: et ad beatórum réquiem, atque ad celéstia regna pervéniant: et videant ambo filios filiórum suórum, usque in tértiam et quartam generatiónem, et ad optátam pervéniant senectútem. Per eúmdem Dóminum. Amen.

endowed with a blessing, which alone was not taken away, either in punishment of original sin or by the sentence of the flood, look down in mercy upon this Thy handmaid who, being about to enter upon wedded life, seeks to be strengthened by Thy protection; may the yoke she has to bear be one of love and peace; true and chaste may she marry in Christ, and be a follower of holy women; may she be pleasing to her husband like Rachel; prudent like Rebecca; long-lived and faithful like Sara; may the author of sin have no share in any of her actions; may she remain firmly attached to the faith and the commandments, and being joined to one man in wedlock, may she fly all unlawful addresses; may she fortify her weakness by strong discipline; may she be respected for her seriousness and venerated for her modesty; may she be well versed in heavenly lore; may she be fruitful in offspring. May

her life be pure and blameless; and may she attain to the rest of the blessed in the kingdom of heaven. May they both see their children's children even to the third and fourth generation and arrive at a happy old age; through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God world without end. Amen.

The priest then continues the Mass, saying the prayer Libera, as in the Canon, page 787, and the bridegroom and bride ought to receive Holy Communion at the time appointed therefore.

Preface for Weekdays, page 775.

Communion. Ps. 127, 4, 6

Ecce sic benedicétur omnis homo, qui timet Dóminum: et videas filios filiórum tuórum: pax super Israël.

Behold, thus shall every man be blessed that feareth the Lord: and mayest thou see thy children's children: peace be upon Israel.

Postcommunion

WE BESEECH Thee, almighty God, in Thy great goodness, to show favor to that order of things which Thou Thyself hast established, and to keep in abiding peace those whom Thou hast joined together in lawful union. Through our Lord.

QUESUMUS omnipotens Deus, instituta providentiæ tuæ pio favóre comitâre: ut, quos legítima societate connectis, longæva pace custódias. Per Dóminum.

Before blessing the people, the priest again turns to the bridegroom and bride, and blesses them in particular saying:

MAY the God of Abraham, the God of Isaac, and the God of Jacob, be with you, and may He fulfil His blessing in you: that you may see your children's children even to the third and fourth generation, and may afterwards have life everlasting, by the grace of Our Lord Jesus Christ, Who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.

DEUS Abraham, Deus Isaac, et Deus Jacob sit vobiscum: et ipse adimpleat benedictiónem suam in vobis: ut videátis filios filiórum vestrórum usque ad tértiam et quartam generatióem, et póstea vitam ætérnam habeátis sine fine: adjuvânte Dómino nostro Jesu Christo, qui cum Patre et Spíritu sancto vivit et regnat Deus, per ómnia sæcula sæculorum. R. Amen.

Lastly he sprinkles them with holy water, and admonishes both on the responsibilities of the married state.

Concluding Prayers, page 793.

Mass for the Propagation of the Faith (Purple)

Authorized in all diocesses in which the Society for the Propagation of the Faith has been established. The Prayer Secret and Postcommunion may be additionally recited in all Masses on the chief festival days of this society.

The Beginning of Mass, page 756.

Introit. Ps. 66, 2, 3

GOD be merciful unto us, and bless us: may He cause the light of His countenance to shine upon us, and be merciful to us. That we may know Thy way upon earth: Thy salvation in all nations. Ps. 66, 4. Let the

DEUS misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri, ut cognoscámus in terra viam tuam, in ómnibus géntibus salutáre tuum. Ps. 66, 4. Con-

fiſteántur tibi pópuli, Deus: people praise Thee, O God: let
 confiteántur tibi pópuli om- all the people give praise to
 nes. V. Glória Patri. Thee. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui omnes hómines
 vis salvos fieri, et ad
 agnitíonem veritátis venire;
 mitte, quæsumus, operários in
 messem tuam, et da eis cum
 omni fidúcia loqui verbum
 tuum; ut sermo tuus currat,
 et clarificétur, et omnes
 gentes cognóscant te solum
 Deum verum, et quem misisti
 Jesum Christum Filium tu-
 um Dóminum nostrum: Qui
 tecum vivit.

O God, Who willest that all
 men should be saved and
 come to the knowledge of the
 truth, send, we beseech Thee,
 laborers to Thy harvest, and
 give them to speak Thy word
 with all confidence, that Thy
 message may run and may be
 made plain, and that all peo-
 ples may know Thee, the only
 true God, and Him Whom
 Thou hast sent, Jesus Christ
 our Lord. Who with Thee.

For the Epistle, either of the two following may be said:

Lesson. Eccclus. 36, 1-19

Léctio libri Sapiéntiæ.

Lesson from the Book of
 Wisdom.

MISERERE nostri, Deus
 ómnium, et réspice nos,
 et osténde nobis lucem miser-
 atiónum tuárum: et immítte
 timórem tuum super gentes,
 quæ non exquisiérunt te, ut
 cognóscant, quia non est
 Deus nisi tu, et enárrent
 magnália tua. Alleva manum
 tuam super gentes aliénas, ut
 videant poténtiam tuam. Si-
 cut enim in conspéctu eórum
 sanctificátus es in nobis, sic
 in conspéctu nostro mag-
 nificáberis in eis, ut cognós-
 cant te, sicut et nos cognóvi-
 mus, quóniam non est Deus
 præter te, Dómine. Innova
 signa, et immúta mirabília:
 glorifica manum, et bráchi-
 um dexterum; éxcita furórem,
 et effúnde iram: tolle adver-
 sárium, et afflige inimicum.

HAVE mercy upon us, God of
 all, and behold us, and
 show us the light of Thy mer-
 cies: and send Thy fear upon
 the nations that have not
 sought after Thee: that they
 may know that there is no God
 beside Thee, and that they may
 show forth Thy wonders. Lift
 up Thy hand over the strange
 nations, that they may see Thy
 power. For as Thou hast been
 sanctified in us in their sight,
 so Thou shalt be magnified
 among them in our presence,
 that they may know Thee, as
 we also have known Thee, that
 there is no god beside Thee, O
 Lord. Renew Thy signs, and
 work new miracles. Glorify
 Thy hand, and Thy right arm.
 Raise up indignation, and pour
 out wrath. Take away the ad-

versary, and crush the enemy. Hasten the time, and remember the end, that they may declare Thy wonderful works. Give testimony to them that are Thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in Thy name. Reward them that patiently wait for Thee, that Thy prophets may be found faithful: and hear the prayers of Thy servants, according to the blessing of Aaron over Thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that Thou art God, the beholder of all ages.

Or there may be read:

Epistle. 1 Tim. 2, 1-7

Lesson from the Epistle of Paul the Apostle to Timothy.

I DESIRE first of all that supplications, prayers, intercessions, and thanksgivings be made for all men: for kings, and for all that are in high stations: that we may lead a quiet and a peaceable life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus: Who gave Himself a redemption for all, a testimony in due times, whereunto I am appointed a preacher and an apostle (I say the truth, I lie not), a teacher of the gentiles in faith and truth.

Léctio Epistolæ beati Pauli Apóstoli ad Timotheum.

OBSECO primum ómnium fieri obsecrationes, orationes, postulationes, gratiarum actiones, pro ómnibus homínibus: pro régibus et ómnibus qui in sublimitate sunt, ut quietam et tranquillam vitam agamus, in omni pietate, et castitate; hoc enim bonum est, et acceptum coram Salvatøre nostro Deo, qui omnes homines vult salvos fieri, et ad agnitionem veritatis venire. Unus enim Deus, unus et mediátor Dei et hominum, homo Christus Jesus: qui dedit redemptionem semetípsum pro ómnibus, testimonium temporibus suis: in quo pòsitus sum ego prædicátor et apóstolus (veritatem dico, non mentior) doctor gentium in fide et veritate.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 66, 6-8

Confiteántur tibi pópuli,
Deus: confiteántur tibi pópuli omnes: terra dedit fructum suum. *V.* Benedícat nos Deus, Deus noster, benedícat nos Deus: et métuant eum omnes fines terræ.

Let the people praise Thee,
O God, let all people give praise to Thee: the earth hath yielded her fruit. *V.* May God, our God, bless us, may God bless us: and all the ends of the earth fear Him.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 99, 1. Jubiláte Deo, omnis terra: servite Dómino in lætítia: introíte in conspéctu ejus in exsultatióne. Allelúja.

Alleluia, alleluia. *V.* Ps. 99, 1. O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into His presence with exceeding joy. Alleluia.

Tract. Ps. 95, 3, 5

Annuntiáte inter gentes glóriam Dómini, in ómnibus pópulis mirabilia ejus. *V.* Quóniam magnus Dóminus, et laudábilis nimis: terríbilis est super omnes deos. *V.* Quóniam omnes dii Géntium dæmónia: Dóminus autem cælos fecit.

Tell forth the glory of the Lord among the gentiles: His wonders among all peoples. *V.* For great is the Lord, and exceedingly to be praised: He is to be feared above all gods. *V.* For all the gods of the heathen are devils: but the Lord made the heavens.

Greater Alleluia

Allelúja. allelúja. Ps. 99, 1, 2. Jubiláte Deo, omnis terra: servite Dómino in lætítia: introíte in conspéctu ejus in exsultatióne. Allelúja. *V.* Scitóté quóniam Dóminus ipse est Deus: ipse fecit nos, et non ipsi nos. Allelúja.

Alleluia, alleluia. *V.* Ps. 99, 1, 2. O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into His presence with exceeding joy. Alleluia. *V.* Know ye, that the Lord He is God: He made us, and not we ourselves. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 35-38

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Circúibat Jesus omnes civitátes, et

AT THAT time: Jesus went about all the cities, and

towns, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, He had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then saith He to His disciples: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.

castélla, docens in synagógis eórum, et prædicans evangélium regni, et curans omnem languórem, et omnem infirmitátem. Videns autem turbas, misértus est eis: quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discíplis suis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam.

Offertory. Ps. 95, 7, 9

Bring unto the Lord, O ye kindred of the gentiles, bring unto the Lord glory and honor, bring unto the Lord glory unto His name: bring sacrifices and come into His court, adore ye the Lord in His holy court. (P. T. Alleluia.)

Afférte Dómino, pátriæ géntium, afférte Dómino glóriam, et honórem, afférte Dómino glóriam nómini ejus: tollite hóstias, et introíte in átria ejus, adoráte Dóminum in átrio sancto ejus. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

BEHOLD, O God, our protector, and look upon the face of Thy Christ, who gave Himself a redemption for all, and cause that, from the rising of the sun unto the going down thereof, Thy name be magnified among the gentiles, and that in every place a clean offering be sacrificed to Thy name. Through the same.

PROTÉCTOR noster aspice, Deus, et respice in faci-em Christi tui: qui dedit redemptionem semetípsum pro ómnibus, et fac, ut ab ortu solis usque ad occásum magnificétur nomen tuum in géntibus, ac in omni loco sacrificétur, et offerátur nómini tui oblátio munda. Per eúmdem Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 116, 1, 2

Praise the Lord all ye nations: praise Him all ye people: for His mercy is confirmed

Laudáte Dóminum, omnes gentes: laudáte eum, omnes pópuli: quóniam confirmáta

est super nos misericórdia upon us; and the truth of the ejus, et véritas Dómini manet Lord remaineth forever (P. T. in ætérnum. (T. P. Allelúja.) Alleluia.)

Postcommunion

REDEMPTIÓNIS nostræ múnere vegetáti, quæsumus, Dómine: ut hoc perpétuæ salútis auxilio fides semper vera proficiat. Per Dóminum. (T. P. Allelúja.)

STRENGTHENED by the gift of our redemption, we beseech Thee, O Lord, that by this aid of everlasting salvation our faith may ever increase. Through our Lord. (P. T. Alleluia.)

Concluding Prayers, page 793.

Mass Against the Heathen, (Purple)

Introit. Ps. 43, 23-26

EXSÚRGE, quare obdórmis Dómine? exsúrge, et ne repéllas in finem: quare fáciem tuam avértis, oblivísceris tribulatióem nostram? adhæsit in terra venter noster: exsúrge Dómine, adjúva nos, et libera nos. (T. P. Allelúja.) Ps. 113, 2. Deus áuribus nostris audívimus: patres nostri annuntiavérunt nobis. V. Glória Patri.

ARISE, why sleepest Thou, O Lord? arise, and cast us not off to the end: why turnest Thou Thy face away, and forgettest our trouble. Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. (P. T. Alleluia.) Ps. 113, 2. O God, we have heard with our ears; our fathers have declared to us. V. Glory.

Prayer

OMNÍPOTENS sempitérne Deus, in cujus manu sunt ómnium potestátes, et ómnium jura regnórum: respice in auxílium Christianórum; ut gentes paganórum, quæ in sua feritáte confidunt; dexterae tuæ poténtia conterántur. Per Dóminum.

ALmighty, everlasting God, in Whose hand are the power and the government of every realm; look upon and help the Christian people, that the heathen nations who trust in the fierceness of their own might, may be crushed by the power of Thine Arm. Through our Lord.

Epistle, In those days, from the Mass on Wednesday, second week in Lent, page 276.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 82, 19, 14

Let the gentiles know that God is Thy name: Thou alone art the Most High over all the earth. *V.* O my God, make them like a wheel, and as stubble before the face of the wind.

Alleluia, alleluia. *V.* Ps. 79, 3. Stir up Thy might, O Lord, and come to save us. Alleluia.

Sciant gentes, quóniam nomen tibi Deus: tu solus Altíssimus super omnem terram. *V.* Deus meus, pone illos ut rotam, et sicut stipulam ante faciém venti.

Allelúja, allelúja. *V.* Ps. 79, 3. Excita Dómine poténtiam tuam, et veni: ut salvos fácias nos. Allelúja.

Tract. Ps. 78, 9-11

Help us, O God our Saviour, and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake. *V.* Lest they should say among the gentiles, Where is their God? and let Him be made known among the nations before our eyes. *V.* Avenge the blood of Thy servants which hath been shed; let the sighing of the prisoners come in before Thee.

Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos: et propítius esto peccá-tis nostris, propter nomen tuum. *V.* Nequándo dicant gentes: Ubi est Deus eórum? et innotéscat in natió-nibus coram óculis nostris. *V.* Vín-dica sánguinem servórum tuórum, qui effúsus est: intret in conspéctu tuo gémitus compeditórum.

Greater Alleluia

Alleluia, alleluia. *V.* Ps. 79, 3. Stir up Thy might, O God, and come to save us. Alleluia. *V.* Ps. 79, 15, 16. Turn again, O God of Hosts, look down, and see, and visit Thy vineyard, and perfect that which Thy right hand hath planted. Alleluia.

Allelúja, allelúja. *V.* Ps. 79, 3. Excita, Dómine, poténtiam tuam, et veni; ut salvos fácias nos. Allelúja. *V.* Ps. 79, 15, 16. Deus virtútum, convértere, réspice de cælo, et vide, et ví-sita víneam istam: et pér-fice eam, quam plantávit dextera tua. Allelúja.

Gospel, Which of you shall have a friend, from Mass on the Rogation Days, page 580.

Offertory. Ps. 17, 28, 32

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud;

Pópulum húmílem salvum fácies: et óculos superbórum humiliábis: quóniam quis

Deus præter te Dómine? (T. P. for Who is God but Thee, O Allelúja.) Lord? (P. T. Alleluia.)

Secret

SACRIFICIUM, Dómine, **L**ook, O Lord, upon the quod immolámus, in- sacrifice which we offer-
ténde: ut propugnátóres tu- up; that Thou mayest deliver
os ab omni éruas paganórum Thy champions from the wick-
nequítia, et in tuæ protec- edness of the heathen, and
tiónis securitáte constitúas. place them safe under Thy
Per Dóminum. protection. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 18, 81, 84, 86

In salutári tuo ánima mea, My soul is in Thy salvation,
et in verbum tuum sperávi: and in Thy word have I hoped:
quando fácies de persequén- when wilt Thou execute judg-
tibus me júdicium? iníqui ment on them that persecute
persecúti sunt me, ádjuva me me? the wicked have persecuted
Dómine Deus meus. (T.P. me: help me, O Lord my God.
Allelúja.) (P. T. Alleluia.)

Postcommunion

PROTÉCTOR noster áspice, **L**ook upon us, O Lord, our
Deus: et propugnátóres protector, and defend
tuos a paganórum defénde Thy champions from perill of
periculis; ut, omni perturb- the heathen; that all disturb-
atióné submóta, líberis tibi- ance may be ended and they
méntibus desérvant. Per Dó- may freely serve Thee. Through
minum. our Lord.

Concluding Prayers, page 793.

Mass for the Healing of Schism (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 105, 47

SALVOS nos fac, Dómine **S**AVE us, O Lord our God,
Deus noster: et cón- and gáther us from
grega nos de natió nibus: ut among the nations, that we
confiteámur nómini sancto may give thanks to Thy holy
tuo: et gloriémur in laude name, and may glory in Thy
tua. (T. P. Allelúja, allelúja.) praise. (P. T. Alleluia, alle-

luia.) *Ps 105, 1.* Praise the Lord, for He is good: for His mercy is to everlasting. *V.* Glory. *Ps. 105, 1.* Confitemini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who settest straight what has gone astray, and gatherest together what is scattered, and keepest what Thou hast gathered together, we beseech Thee in Thy mercy to pour down on Christian people the grace of union with Thee, that putting aside disunion and attaching themselves to the true shepherd of Thy Church, they may be able to render Thee due service. Through our Lord.

DEUS, qui errata corrigit, et dispersa congregas, et congregata conservas: quæsumus, super pópulum christiánum tuæ uniónis grátiam cleménter infúnde; ut, divisiónē rejécta, vero pastóri Ecclésiæ tuæ se úniens, tibi digne váleat famulári. Per Dóminum.

Epistle. Ephes. 4, 1-7; 13-21

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians. *Lectio beáti Pauli Apóstoli ad Ephésios.*

BRETHREN: I beseech you that you walk worthy of the vocation in which you are called: with all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all. But to every one of us is given grace according to the measure of the giving of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ;

FRATRES: Obsecro vos, ut digne ambulétis vocatióne qua vocáti estis, cum omni humilitáte, et mansuetúdine, cum patiéntia, supportántes invicem in caritatē, solliciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spírítus, sicut vocáti estis in una spe vocatiónis vestræ. Unus Dóminus, una fides, unum baptisma. Unus Deus et Pater ómnium, qui est super omnes et per ómnia, et in ómnibus nobis. Unicuique autem nostrum data est grátia secúndum mensúram donatiónis Christi: donec occurrámus omnes in unitátem fidei, et agnitiónis Filii Dei, in virum perféctum, in men-

súram ætátis plenitúdinis Christi: ut jam non simus párvuli fluctuántes, et circumferámur omni vento doctrínæ in nequítia hóminum, in astútia ad circumventiónem erróris. Veritátem autem faciéntes in caritáte, crescámus in illo per ómnia, qui est caput Christus: ex quo totum corpus compáctum, et connéxum per omnem junctúram subministratiónis, secúndum operatiónem in mensúram uniuscujúsque membri, augméntum córporis facit in ædificatióem sui in caritáte. Hoc igitur dico, et testíficor in Dómino, ut jam non ambulétis, sicut et gentes ámbulant in vanitáte sensus sui, ténebris obscurátum habéntes intelléctum, alienáti a vita Dei per ignorántiam quæ est in illis, propter cæcitatém cordis ipsórum qui desperántes, semetípsos tradidérunt impudicitíæ, in operatiónem immunditiæ omnis, in avarítiam. Vos autem non ita didicístis Christum, si tamen illum audístis, et in ipso edócti estis, sicut est véritas in Christo Jesu Dómino nostro.

that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine by the wickedness of men by cunning craftiness by which they lie in wait to deceive. But doing the truth in charity, we may in all things grow up in Him Who is the head, even Christ; from Whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity. This then I say and testify in the Lord: that henceforward you walk not as also the gentiles walk in the vanity of their mind. Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness. But you have not so learned Christ: if so be that you have heard Him, and have been taught in Him, as the truth is in Jesus our Lord.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 121, 6, 7

Rogáte quæ ad pacem sunt Jerúsalem: et abundántia diligéntibus te. V. Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee. Let peace be in thy strength: and abundance in thy towers.

Lesser Alleluia

Alleluia, alleluia. *℣. Ps. 147, 12.* Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia. *Allelúja, allelúja. ℣. Ps. 147, 12.* Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja.

Tract. Ps. 75, 2-4

In Judea God is known: His name is great in Israel. *℣. And His place is in peace: and His abode in Sion. ℣. There hath He broken the powers of bows, the shield, the sword and the battle.* *Notus in Judæa Deus, in Israëli magnum nomen ejus. ℣. Et factus est in pace locus ejus, et habitatio ejus in Sion. ℣. Ibi confrégit potentias arcuum, scutum, gládium et bellum.*

Greater Alleluia

Alleluia, Alleluia. *℣. 147, 12.* Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia. *Allelúja, allelúja. ℣. Ps. 147, 12.* Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja. *℣. Ps. 147, 14.* Who hath placed peace in thy borders: and filleth thee with the fat of corn. Alleluia. *Allelúja, allelúja. ℣. Ps. 147, 14.* Qui pósuit fines tuos pacem: et ádipe fruménti sátiat te. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 17, 1-23

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

AT THAT time: Jesus lifting up His eyes to heaven, said: Holy Father, keep them in Thy name whom Thou hast given Me; that They may be one, as We also are. While I was with them, I kept them in Thy name. Those whom Thou gavest Me have I kept; and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to Thee; and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy word, and the

IN ILLO témpore: Sublevá-tis Jesus óculis in cælum dixit: Pater sancte, serva eos in nómine tuo, quos dedísti mihi: ut sint unum, sicut et nos. Cum essem cum eis, ego servábam eos in nómine tuo. Quos dedísti mihi custodívi; et nemo ex eis périit nisi filius perditiónis, ut Scriptúra impleátur. Nunc autem ad te vénio: et hæc loquor in mundo, ut hábeant gáudium meum implétum in semetipsis. Ego dedi eis sermónem tuum, et mundus eos ódio hábuit, quia non sunt de mundo,

sicut et ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serves eos a malo. De mundo non sunt, sicut et ego non sum de mundo. Sanctifica eos in veritate. Sermo tuus veritas est. Sicut tu me misisti in mundum, et ego misi eos in mundum. Et pro eis ego sanctifico meipsum, ut sint et ipsi sanctificati in veritate. Non pro eis autem rogo tantum, sed et pro eis, qui credituri sunt per verbum eorum in me: ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint: ut credat mundus, quia tu me misisti. Et ego claritatem, quam dedisti mihi, dedi eis: ut sint unum, sicut et nos unum sumus. Ego in eis, et tu in me: ut sint consummati in unum.

and Thou in Me; that they

world hath hated them, because they are not of the world; as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. As Thou hast sent Me into the world, I also sent them into the world. And for them do I sanctify Myself, that they also may be sanctified in truth, And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one, as We also are one: I in them, may be made perfect in one.

Offertory. Rom. 15, 5, 6

Det vobis Deus idipsum sapere in alterutrum: ut unanimes uno ore honorificetis Deum nostrum. (T. P. Alleluja.)

May God give you to be of one mind one toward another: that with one mind and one mouth you may glorify our God. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

QUONIAM hæc pro uniōne pópuli christiáni tibi, Dómine, oblata sanctifica: per quæ unitátis et pacis in Ecclesia tua nobis dona concedas. Per Dóminum.

ALLOW these gifts which we offer up to Thee, O Lord, for union among the Christian people; and by means of these grant us the grace of union and peace within Thy Church. Through our Lord.

Preface for Weekdays, page 775.

Communion. 1 Cor. 10, 17

We, being many, are one bread and one body; all who partake of one bread and of one cup. (*P. T. Alleluia.*)

Unus panis, et unum corpus multi sumus, omnes qui de uno pane et de uno cálice participámus. (*T. P. Allelúja.*)

Postcommunion

EVEN as this, Thy holy communion, which we have taken, foreshows the union of the faithful in Thee, O Lord, so, we beseech Thee, may it bring about reunion in Thy Church. Through our Lord.

HÆC tua, Dómine, sump-ta sacra commúio, sicut fidélium in te uniónem præsígnat; sic in tua Ecclé-sia unitátis, quæsumus, oper-étur efféctum. Per Dóminum.

Concluding Prayers, page 793.

Mass in Time of War (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 24, 6, 3, 22

REMEMBER, O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. (*P. T. Alleluia, alleluia.*) *Ps. 24, 1, 2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. *V. Glory.*

REMINISCERE miseratió-n-um tuárum Dómine, et misericórdiæ tuæ, quæ a sæ-culo sunt: ne umquam domi-néntur nobis inimíci no-stri: libera nos Deus Israël ex ómnibus angústis nostris. (*T. P. Allelúja, allelúja.*) *Ps. 24, 1, 2.* Ad te Dómine levávi ánimam meam: Deus meus, in te confido, non erubéscam. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost stamp out wars and vanquish the assailants of them that hope in Thee, help us when we cry to Thee, that the ferocity of our enemies may be brought low, and we may praise Thee

DEUS, qui cónteris bella, et impugnatóres in te sperántium poténtia tuæ defénsiónis expúgnas: auxiliáre fámulis tuis, implorántibus misericórdiam tuam; ut in-imicórum suórum feritáte

depréssa, incessábilí te gra- with unceasing thanksgiving.
tiárum actióne laudémus. Through our Lord.
Per Dóminum.

Lesson. Jer. 42, 1, 2, 7-12

Lectio Jeremiæ Prophætæ.

Lesson from Jeremias the Prophet.

IN DIEBUS illis: Accessérunt omnes principes bellatōrum: dixeruntque ad Jeremiam prophétam: Ora pro nobis ad Dóminum Deum tuum. Et factum est verbum Dómini ad Jeremiam. Vocavitque omnes principes bel- latōrum, et univérsum pópulum a mínimo usque ad magnum. Et dixit ad eos: Hæc dicit Dóminus Deus Israël, ad quem misístis me, ut prostérnerem preces vestras in conspectu ejus: Si quiescéntes mansérítis in terra hac, ædificábo vos, et non destrui- am: plantábo, et non evél- lam: jam enim placátus sum super malo, quod feci vobis. Nolíte timére a fácie regis Babylónis, quem vos pávidi formidátis: nolite metúere eum, dicit Dóminus: quia vo- biscum sum ego, ut salvos vos fáciam, et éruam de manu ejus. Et dabo vobis miseri- córdias, et miserébor vestri, et habitáre vos fáciam in terra vestra: dicit Dóminus omnípotens.

IN THOSE days all the cap- tains of the warriors came near: and they said to Jeremias the prophet: pray thou for us to the Lord thy God. And the word of the Lord came to Jere- mias. And he called all the captains of the fighting men that were with him, and all the people from the least to the greatest. And he said to them: Thus saith the Lord, the God of Israel, to whom you sent me, to present your supplications before Him: If you will be quiet and remain in this land. I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you. Fear not because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord: for I am with you, to save you, and to deliver you from his hand. And I will show mercies to you, and will take pity on you, and will cause you to dwell in your own land, saith the Lord almighty.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are re- placed by the Greater Alleluia.

Gradual. Ps. 76, 15, 16

Tu es Deus, qui facis mira- bília, solus: notam fecísti in géntibus virtútem tuam. V. Liberásti in bráchio tuo póp-

Thou art the God that alone dost wonders: Thou hast made Thy power known among the nations. V. With Thy arm

Thou hast redeemed Thy people, the children of Israel and Joseph.
 uum tuum, filios Israēl et Joseph.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 58, 2.* Deliver me from my enemies, O my God, and defend me from them that rise up against me. Alleluia.
 Allelúja, allelúja. *V. Ps. 58, 2.* Eripe me de inimicis meis, Deus meus: et ab insurgéntibus in me libera me. Allelúja.

Tract. Ps. 102, 10

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. *V. Ps. 78, 8, 9.* O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. *V.* Help us, O God our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.
 Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retribuas nobis. *V. Ps. 78, 8, 9.* Dómine, ne memínérís iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *V.* Adjuva nos Deus salutáris noster: et propter glóriam nóminis tui Dómine libera nos: et propítius esto peccátis nostris propter nomen tuum.

Greater Alleluia

Alleluia, alleluia. *V. Ps. 58, 2.* Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia. *V. Ps. 58, 17.* But I will sing Thy strength: and will extol Thy mercy in the morning. Alleluia.
 Allelúja, allelúja. *V. Ps. 58, 2.* Eripe me de inimicis meis, Deus meus: et ab insurgéntibus in me libera me. Allelúja. *V. Ps. 58, 17.* Ego autem cantábo fortitúdinem tuam: et exsultábo mane misericórdiam tuam. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 3-8

✠ Continuation of the holy Gospel according to St. Matthew. ✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time: The disciples came to Jesus privately, saying, Tell us, when
IN ILLO témpore: Accessérunt ad Jesum discipuli secréto, dicéntes: Dic no-

bis, quando hæc erunt? et quod signum advéntus tui, et consummationis sæculi? Et respondens Jesus, dixit eis: Vidéte ne quis vos seducat. Multi enim vénient in nómme meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditóri enim estis prælia, et opiniónes præliórum. Vidéte ne turbémini. Opórtet enim hæc fieri, sed nondum est finis. Consúrget enim gens in gentem et regnum in regnum, et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia initia sunt dolórum.

shall these things be? and what shall be the sign of Thy coming, and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you: For many will come in My name saying, I am Christ: and they will seduce many. And you shall hear of wars, and rumors of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places: Now all these are the beginning of sorrows.

Offertory. Ps. 17, 28, 32

Pópulum húmílem salvum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine? (T. P. Allelúja.)

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud; for Who is God but Thee, O Lord? (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

SACRIFICÍUM, Dómine, quod immolámus, inténde placátus: ut ab omni nos éruat bellórum nequítia, et in tuæ protectiόνis securitáte constítuat. Per Dóminum.

BE APPEASED, O Lord, by the sacrifice which we offer, that it may deliver us from all the evil of war and set us in the security of Thy protection. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 30, 3

Inclína aurem tuam, ac celerá, ut erípias nos. (T. P. Allelúja.)

Bow down Thy ear, make haste to deliver us. (P. T. Alleluia.)

Postcommunion

DEUS regnórum ómnium, regúmque dominátor, qui nos et percutiéndo sanas,

God, Who hast dominion over all kingdoms and all kings, Who dost heal us by

smiting and preserve us by pardoning, stretch forth Thy mercy toward us, that we may employ for the uses of correction the tranquility and peace secured by Thy power. Through our Lord.

et ignoscendo conservas: prætende nobis misericordiam tuam: ut tranquillitate pacis, tua potestate servata, ad remedia correctionis utamur. Per Dñm.

Concluding Prayers, page 793.

Mass to Beg for Peace (Purple)

The Beginning of Mass, page 756.

Introit. Ecclus. 36, 118

GIVE peace, O Lord, to them that patiently wait for Thee, that Thy prophets may be found faithful: hear the prayers of Thy servant, and of Thy people Israel. (P. T. Alleluia, alleluia.) Ps. 121, 1. I rejoiced at the things that were said to me: We shall go into the house of the Lord. V. Glory.

DA PACEM, Dñm, sustinentibus te, ut Prophetæ tui fideles inveniuntur: exaudi preces servi tui, et plebis tuæ Israël (T. P. Allelúja, allelúja.) Ps. 121, 1. Lætatus sum in his quæ dicta sunt mihi: in domum Dñmini ibimus. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, from Whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts being devoted to the keeping of Thy commandments, and the fear of enemies removed, our times, by Thy protection, may be peaceful. Through our Lord.

DEUS, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per Dñm.

Lesson. 2 Mach. 1, 1-5

Lesson from the Book of Machabees. Lectio libri Machabæorum.

TO THE brethren, the Jews that are throughout Egypt, the brethren, the Jews that are

FRATRIBUS qui sunt per Ægyptum, Judæis, salutem dicunt fratres qui sunt in

Jerosólymis, Judæi, et qui in regione Judææ, et pacem bonam. Beneficiat vobis Deus, et meminerit testamenti sui quod locutus est ad Abraham, et Isaac, et Jacob servorum suorum fidelium: et det vobis cor omnibus, ut colatis eum, et faciatis ejus voluntatem corde magno, et animo volenti. Adapériat cor vestrum in lege sua, et in præceptis suis, et faciat pacem. Exaudi orationes vestras, et reconcilietur vobis, nec vos deserat in tempore malo, Dominus Deus noster.

in Jerusalem, and in the land of Judea, send health, and good peace. May God be gracious to you, and remember His covenant that He made with Abraham, and Isaac, and Jacob, His faithful servants: And give you all a heart to worship Him and to do His will with a great heart, and a willing mind. May He open your heart in His law, and in His commandments, and send you peace. May He hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 121, 6, 7

Rogate quæ ad pacem sunt Jerúsalem: et abundantia diligentibus te. *V.* Fiat pax in virtute tua: et abundantia in turribus tuis.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee. *V.* Let peace be in Thy strength: and abundance in thy towers.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 147, 12. Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja.

Alleluia, alleluia. *V.* Ps. 147, 12. Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia.

Tract. Ps. 75, 2-4

Notus in Judæa Deus, in Israël magnum nomen ejus. *V.* Et factus est in pace locus ejus, et habitatio ejus in Sion. *V.* Ibi confrégit poténtias arcuum, scutum, gládium et bellum.

In Judea God is known, His name is great in Israel. *V.* And His place is in peace, and His abode in Sion. *V.* There hath He broken the power of bows, the shield, the sword, and the battle.

Greater Alleluia

Allelúja, allelúja. *V.* Ps. 147, 12. Lauda, Jerúsalem,

Alleluia, alleluia. *V.* Ps. 147, 12. Praise the Lord, O Jerusa-

lem: praise thy God, O Sion. Alleluia. *V.* Who hath placed peace in thy borders: and filleth thee with the fat of corn. Alleluia.

Dóminum: lauda Deum tuum, Sion. Allelúja. *V.* Qui pósuit fines tuos pacem: et ádipe fruménti sátiat te. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 20, 19-23

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

AT THAT time: when it was late, that same day, the first of the week, and the doors were shut; where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them; and said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

IN ILLO témpore: Cum sero esset die illo, una sabbatórum, et fores essent clausæ, ubi erant discípuli congregáti propter metum Judæórum, venit Jesus, et stetit in médio, et dixit eis: Pax vobis. Et cum hoc dixisset, osténdit eis manus et latus. Gavísi sunt ergo discípuli, viso Dómino. Dixit ergo eis iterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflavit, et dixit eis: Accípite Spíritum sanctum: quorum remiséritis peccáta, remittúntur eis: et quorum retinuérítis, reténta sunt.

Offertory. Ps. 134, 3, 6

Praise ye the Lord, for He is good, sing ye to His name, for it is sweet: whatsoever He pleased, He hath done in heaven and upon earth (*P. T. Alleluia.*)

Laudáte Dóminum, quia benígnus est: psállite nómini ejus, quóniam suávis est: ómnia quæcúmque vóluit, fecit in cælo et in terra. (*T. P. Allelúja.*)

Offertory Prayers, page 767.

Secret

O god, Who sufferest not the nations that believe in Thee to be shaken by any fear,

DEUS, qui credéntes in pópulos nullis sinis concuti terróribus: dignáre

preces et hóstias dicátæ tibi
plebis suscipere; ut pax a
tua pietáte concéssa, chris-
tianórum fines ab omni hoste
fáciat esse secúros. Per Dó-
minum.

deign, we beseech Thee, to re-
ceive the prayers and sacri-
fices of the people consecrated
to Thee, that peace, the gift of
Thy loving-kindness, may ren-
der Christian countries safe
from every enemy. Through
our Lord.

Preface for Weekdays, page 775.

Communion. John 14, 27

Pacem relínquo vobis: pa-
cem meam do vobis, dicit Dó-
minus. (T. P. Allelúja.)

My peace I leave you: My
peace I give to you, saith the
Lord. (P. T. Alleluia.)

Postcommunion

DEUS auctor pacis et
amátor, quem nosse,
vivere, cui servire, regnáre
est: prótege ab ómnibus im-
pugnaciónibus súplices tu-
os: ut qui in defensióne tua
confidimus, nullius hostilitá-
tis arma timeámus. Per Dó-
minum.

O god, the author and lover
of peace, Whom to know
is to live, and to serve is to
reign, protect Thy suppliants
from all assaults, that we who
trust in Thy defence, may fear
no armed hostility. Through
our Lord.

Concluding Prayers, page 793.

Mass in Time of Pestilence (Purple)

The Beginning of Mass, page 756.

Introit. 2 Kings 24, 16

RECORDÁRE, Dómine, tes-
taménti tui, et dic An-
gelo percutiénti: Cesset jam
manus tua, et non desolétur
terra, et ne perdas omnes áni-
mam vivéntem (T. P. Alle-
lúja, allelúja.) V. Ps. 79, 2.
Qui regis Israël inténde: qui
dedúcis, velut ovem, Joseph.
V. Glória Patri.

BE MINDFUL, O Lord, of Thy
covenant, and say to the
destroying angel. Now hold thy
hand, and let not the land be
made desolate, and destroy not
every living soul. (P. T. Alle-
luia, alleluia.) Ps. 79, 2. Give
ear, O Thou that rulest Israel:
Thou that leadest Joseph like
a sheep. V. Glory.

Kyrie, page 761: Gloria, page 762.

Prayer

O GOD, Who desirest not the death of sinners, but their repentance, look mercifully upon Thy people when they turn unto Thee, that, while they show devotion to Thee, Thou mayst turn away from them the scourges of Thine anger. Through our Lord.

DEUS, qui non mortem, sed pœnitentiam desideras peccatorum: pópulum tuum ad te revertentem propitius respice: ut, dum tibi devótus exsistit, iracúndiæ tuæ flagélla ab eo cleménter amóveas. Per Dóminum.

Lesson. 2 Kings 24, 15-16, 25

Lesson from the Book of Kings. Lécitio libri Regum.

IN THOSE days: The Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men. And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough: now hold thy hand. And the angel of the Lord was by the thrashing-floor of Areuna the Jebusite. And David said to the Lord, when he saw the angel striking the people: It is I, I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let Thy hand, I beseech Thee, be turned against me, and against my father's house. And Gad came to David that day, and said: Go up, and build an altar to the Lord in the thrashing-floor of Areuna the Jebusite. And David went up according to the word of Gad which the Lord had com-

IN DIEBUS illis; Immisit Dóminus pestiléntiam in Israël, de mane usque ad tempus constitútum, et mórtui sunt ex pópulo, a Dan usque ad Bersabée, septuaginta míllia virórum. Cumque extendisset manum suam Angelus Dómini super Jerúsalem, ut dispéderet eam, misértus est Dóminus super afflictiónē, et ait Angelo percutiénti pópulum: Súfficit: nunc cónfine manum tuam. Erat autem Angelus Dómini juxta áream Areúna Jebusæi. Dixitque David ad Dóminum, cum vidisset Angelum cadéntem pópulum: Ego sum qui peccávi, ego iníque egi: isti, qui oves sunt, quid fecérunt? vertátur, óbsecro, manus tua contra me, et contra domum patris mei. Venit autem Gad Prophéta ad David in die illa, et dixit ei: Ascénde, et constitúe altáre Dómino in área Areúna Jebusæi. Et ascéndit David juxta sermónem Gad, quem præcéperat ei Dóminus: et ædificávit altáre Dó-

mino, et obtulit holocausta et pacifica: et propitiatus est Dóminus terræ, et cohibita est plaga ab Israël.

manded him: And he built there an altar to the Lord, and offered holocausts and peace-offerings: and the Lord became merciful to the land, and the plague was stayed from Israel.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 106, 20, 21

Misit Dóminus, verbum suum, et sanávit eos: et eripuit eos de morte eórum. *V.* Confiteántur Dómino misericórdiæ ejus, et mirabilia ejus filiis hóminum.

The Lord sent His word, and healed them: and delivered them from their death. *V.* Let the mercies of the Lord give glory to Him; and His wonderful works to the children of men.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 68, 2. Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam. Allelúja.

Alleluia, alleluia. *V.* Ps. 68, 2. Save me, O God, for the waters are come in even unto my soul. Alleluia.

Tract. Ps. 102

Dómine non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retribuas nobis. *V.* Ps. 78, 8, 9. Dómine ne memínaris iniquitátum nostrárum antiquárum, cito anticipent nos misericórdiæ tuæ; quia páuperes facti sumus nimis. *V.* Adjuva nos Deus salutáris noster: et propter glóriam nóminis tui Dómine libera nos: et propítius esto peccátis nostris, propter nomen tuum.

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. *V.* Ps. 78, 8, 9. O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. Help us, O God our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

Greater Alleluia

Allelúja, allelúja. *V.* Ps. 68, 2. Salvum me fac, Deus, quó-

Alleluia, alleluia. *V.* Ps. 68, 2. Save me, O God, for the waters

are come in even unto my soul. Alleluia. *V. Zach. 8, 7, 8.* I will save my people Israel in the evil day: and I will be their God in truth and in justice. Alleluia. *niam intravérunt aquæ usque ad ánimam meam. Allelúja. V. Zach. 8, 7, 8. Salvábo pópulum meum Israël in die malo, et ero eis in Deum, in veritate et iustitia. Allelúja.*

Munda Cor Meum, page 763.

Gospel, Jesus rising up, from the Mass on Thursday of the third week in Lent, page 312.

Offertory. Num. 16, 48

The high priest stood between the dead and the living, having a golden censer in his hand: and offering the sacrifice of incense, he appeased the wrath of God, and the affliction from the Lord ceased, (P. T. Alleluia.) *Stetit pónטיפex inter mórtuos et vivos, habens thuribulum áureum in manu sua: et ófferens incénsi sacrificium, placávit iram Dei, et cessávit quassátio a Dómino. (T. P. Allelúja.)*

Offertory Prayers, page 767.

Secret

MAY the offering of the present sacrifice, O Lord, we beseech Thee, assist us, that it may both absolve us from all our sins, and save us from the onslaught of complete destruction. Through our Lord. *SUBVÉNIAT nobis, quæsumus, Dómine, sacrificii præsentis oblátio: quæ nos et ab erróribus univérstis poténter absólvat, et a totíus erípiat perditiónis incúrsu. Per Dóminum.*

Preface for Weekdays, page 775.

Communion. Luke 6, 17-19

A multitude of sick, and they that were troubled with unclean spirits, came to Him: for virtue went out from Him, and healed all. (P. T. Alleluia.) *Multitúdo languéntium, et qui vexabántur a spirítibus immúndis, veniébant ad eum: quia virtus de illo exibat, et sanábat omnes. (T. P. Allelúja.)*

Postcommunion

HARKEN unto us, O God, our Saviour, and make Thy people free from the terrors of Thy wrath and secure in the gift of Thy mercy. Through our Lord. *EXÁUDI nos, Deus, salutaris noster: et pópulum tuum ab iracúndiæ tuæ terróribus liberum, et misericórdiæ tuæ fac largitatē secúrum. Per Dóminum.*

Concluding Prayers, page 793.

Mass to Obtain the Grace of the Holy Ghost (Red)

Mass of the Holy Ghost, page 1429, with special prayers as below:

Prayer

DEUS, cui omne cor patet, **O** GOD, to Whom every heart et omnis volúntas ló- is open, and every will quitur, et quem nullum latet speaketh, and from Whom no secrétum: purifica per in- secret is hidden, purify by the fusiónem Sancti Spíritus cog- infusion of the Holy Spirit the itatiónes cordis nostri; ut te thoughts of our hearts, that perfécte diligere, et digne we may be worthy to love Thee laudáre mereámur. Per Dó- perfectly and praise Thee mínium . . . in unitáte ejús- worthily. Through...in the dem. unity of the same.

Secret

HÆC oblátio, quæsumus, **M**AY this oblation, we be- Dómine, cordis nostri seech Thee, O Lord, máculas emúndet: ut Sancti cleanse the stains of our hearts, Spíritus digna efficiátur ha- that they may be made worthy bitátio. Per Dóminum . . . in habitations of the Holy Spirit. unitáte ejúsdem. Through...in the unity of the same.

Postcommunion

QUONCEDE, quæsumus, om- **G**RANT US, we beseech Thee, nípotens Deus, Sanc- O almighty God, to de- tum nos Spíritum votis pro- serve the Holy Spirit by con- meréri sédulis: quátenus ejus- stant prayer, whereby His grace grátia, et ab ómnibus liberé- may deliver us from all tempta- mur tentatióibus, et pecca- tions, and we may be worthy tórum nostrórum indulgén- to obtain the forgiveness of our tiam percípere mereámur. Per sins. Through...in the unity Dóminum . . . in unitáte ejús- of the same. dem.

Mass for the Remission of Sins (Purple)

The Beginning of Mass, page 756.

Introit. Wis. 11, 24, 25, 27

MISERÉRIS ómnium Dó- **T**HOU hast mercy upon all, mine, et nihil odísti **O** LORD, and hatest none of eórum quæ fecísti, dissímula- the things which Thou hast lans peccáta hóminum prop- made; winking at the sins of

men for the sake of repentance, and sparing them: for Thou art the Lord our God. Ps. 56, 2. Have mercy on me, O God, have mercy on me; for my soul trusteth in Thee. *V.* Glory.

ter pœnitentiam, et parcens illis; quia tu es Dóminus Deus noster. Ps. 56, 2. Miserere mei, Deus, miserere mei, quoniam in te confidit ánima mea. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

HEAR, O Lord, we beseech Thee, the prayers of Thy suppliants and punish not the sins of those who confess unto Thee; but in Thy bounty grant us both forgiveness and peace. Through our Lord.

EXÁUDI, quæsumus, Dómine, súpplicum preces, et confiténtium tibi parce peccátis: ut páriter nobis indulgéntiam tríbuas benígnus, et pacem. Per Dóminum.

Epistle. Romans 7, 22-25

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Lectio Epistolæ beáti Pauli Apóstoli ad Romános.

BRETHREN: I am delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? The grace of God, by Jesus Christ our Lord.

FRATRES: Condeléctor legi Dei secúndum interiór-em hóminem: vídeo autem állam legem in membris meis, repugnántem legi mentis meæ, et captivántem me in lege peccáti, quæ est in membris meas. Infélix ego homo, quis me liberábit de córpore mortis hujus? Grátia Dei per Jesum Christum. Dóminum nostrum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 78, 9, 10

Forgive us our sins, O Lord, lest they should say among the gentiles, Where is their God? *V.* Ps. 78, 9. Help us, O God our Saviour; and for the glory of Thy name, O Lord, deliver us.

Propítius esto, Dómine, peccátis nostris, nequándo dicant gentes: Ubi est Deus eórum? *V.* Ps. 78, 9. Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 7, 12.* Deus iudex justus, fortis et pátiens: numquid irascétur per singulos dies? Allelúja.

Alleluia, alleluia. *V. Ps. 7, 12.* God is a just judge, strong and patient: is He angry every day? Alleluia.

Tract. Ps. 129, 1-4

De profúndis clamávi ad te Dómine: Dómine exáudi vocem meam. *V.* Piant aures tuæ intendéntes, in oratió-nem servi tui. *V.* Si iniquitátes observáveris Dómine: Dómine quis sustinébit. *V.* Quia apud te propitiátio est: et propter legem tuam sustí-nui te Dómine.

From the depths I have cried to Thee, O Lord; Lord, hear my voice. *V.* Let Thine ears be attentive to the prayer of Thy servant. *V.* If Thou shalt observe iniquities, O Lord, Lord, Who shall endure it? *V.* For with Thee is propitiation, and by reason of Thy law I have waited for Thee, O Lord.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 7, 12.* Deus iudex justus, fortis et pátiens: numquid irascétur per singulos dies? Allelúja. *V. Ps. 50, 10.* Auditui meo dabis gáudium et lætítiam: et exsultábunt ossa humiliáta. Allelúja.

Alleluia, alleluia. *V. Ps. 7, 12.* God is a just judge, strong and patient: is He angry every day? Alleluia. *V. Ps. 50, 10.* To my hearing Thou shalt give joy and gladness: and the bones that have been humbled shall rejoice. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 11, 22-25

✠ Sequéntia sancti Evan-gélii secúndum Lucam.

IN ILLO témpore: Dixit Je-sus discíplis suis: Péttite, et dábitur vobis: quærite, et invenléitis: pulsáte, et aperiétur vobis. Omnis enim, qui petit, áccipit: et qui quærit, ínvenit: et pulsánti aperiétur. Quis autem ex vobis patrem petit panem? numquid lápi-dem dábit illi? Aut piscem: numquid pro pisce serpéntem dábit illi? Aut si petierit ovum: numquid pórriget illi

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time: Jesus said to His discíples: Ask and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For every one that ask-eth receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish, give him a ser-

pent? Or if he shall ask an egg, will he reach him a scorpion? If you then, being evil know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?

scorpiónem? Si ergo vos cum sitis mali, nostis bona data dare fillis vestris: quanto magis Pater vester de cælo dabit spiritum bonum petentibus se?

Offertory. Ps. 101, 2

O Lord, hear my prayer: and let my cry come to Thee.

Dómine, exáudi oratióem meam: et clamor meus ad te perveniat.

Offertory Prayers, page 767.

Secret

WE OFFER up to Thee, O Lord, a sacrifice of atonement and praise; that Thou mayest both mercifully pardon our sins and guide our wavering hearts. Through our Lord.

HÓSTIAS tibi, Dómine, platiónis et laudis offerimus; ut et delicta nostra miserátus absólvas, et nutántia corda tu dirigas. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 11, 9, 10

Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Pétite, et accipiétis: quærite, et inveniétis: pulsáte, et aperiétur vobis. Omnis enim, qui petit, áccipit: et qui quærit, invenit, et pulsánti aperiétur.

Postcommunion

GRANT, eternal Saviour, that we who by means of this gift receive forgiveness of sins, may henceforth avoid sin. Through our Lord.

PRÆSTA nobis, ætérne Salvátor: ut, percipiéntes hoc múnere véniam peccatórum, deinceps peccáta vitemus. Per Dóminum.

Concluding Prayers, page 793.

Mass for Pilgrims and for Travelers (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 25, 11-12

REDIME me Dómine, et miserere mei pes enim meus stetit in via recta; in ecclésiis benedicam Dóminum. (*T. P. Alleluja, alleluja.*) *Ps. 11, 1.* Júdica me Dómine, quóniam ego in innocentia mea ingressus sum; et in Dómino sperans, non infirmabor. *V. Glória Patri.*

REDEEM me, O Lord, and have mercy on me: for my foot hath stood in the direct way: in the churches I will bless the Lord. (*P. T. Alleluia, alleluia.*) *Ps. 11, 1.* Judge me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

ADÉSTO, Dómine, supplicatiónibus nostris: et viam famulórum tuórum in salutis tuæ prosperitate dispóné; ut inter omnes viæ et vitæ hujus varietates, tuo semper protegántur auxilio. Per Dóminum.

LEND Thine ear to our supplications, O Lord, and dispose the way of Thy servants in the prosperous way of Thy salvation, that, among all the vicissitudes of this life's pilgrimage, they may ever be protected by Thine assistance. Through our Lord.

Lesson. Gen. 28, 10-22

Lectio libri Génesis.

Lesson from the Book of Genesis.

IN DIÉBUS illis: Egressus Jacob de Bersabée, pergebat Haran. Cumque venisset ad quemdam locum, et vellet in eo requiescere post solis occúbitum, tulit de lapidibus qui jacebant, et supponens capiti suo, dormivit in eódem loco. Viditque in somnis Dóminum dicentem sibi: Ego sum Dóminus Deus Abraham patris tui, et Deus Isaac: terram, in qua dormis, tibi

IN THOSE days: Jacob being departed from Bersabee, went on to Haran. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place. And he saw in his sleep the Lord, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac: The land, wherein thou sleep-

est, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and thy seed all the tribes of the earth shall be blessed. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said. And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it. And he made a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on; and I shall return prosperously to my father's house: the Lord shall be my God: and this stone, which I have set up for a title, shall be called the house of God: and of all things that Thou shalt give to me, I will offer tithes to Thee.

dabo et sémini tuo. Eritque semen tuum quasi pulvis terræ: dilataberis ad Occidentem, et Orientem, et Septentrionem, et Meridiem; et benedicentur in te, et in semine tuo cunctæ tribus terræ. Et ero custos tuus quocumque perréxeris, et reducám te in terram hanc: nec dimittam, nisi complévero univérſa quæ dixi. Surgens ergo Jacob mane, tulit lápidem, quem supposúerat cápiti suo, et eréxit in titulum, fundens óleum désuper. Vovit étiam votum, dicens: Si fúerit Deus mecum, et custodíerit me in via, per quam ego ámbulo, et déderit mihi panem ad vescéndum, et vestiméntum ad induéndum, reversúsque fúero próspere ad domum patris mei: erit mihi Dóminus in Deum, et lapis iste, quem eréxi in titulum, vocábitur domus Dei: cunctorúmque, quæ déderis mihi, décimas ófferam tibi.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 22, 4

If I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me, O Lord. *V.* Thy rod, and Thy staff, they have comforted me.

Si ámbulem in médio umbræ mortis, non timébo mala: quóniam tu mecum es, Dómine. V. Virga tua et báculo tuus: ipsa me consoláta sunt.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 118, 133.* Direct my steps according to thy word, O Lord. *V. Ps. 118, 133.* Gressus meos dirige se-

cúndum elóquium tuum: ut to Thy word, and let no iniquity
non dominétur mei omnis in- have dominion over me. Alle-
justítia. Allelúja. luia.

Tract. Ps. 90, 11, 13

Angélis suis Deus mandávit God hath given His angels
de te: ut custódiánt te in óm- charge over thee, to keep thee
nibus viis tuis. *V.* In mánibus in all thy ways. *V.* In their
portábunt te: ne umquam of- hands they shall bear thee up:
féndas ad lápidem, pedem tu- lest thou dash thy foot against
um. *V.* Super áspidem et a stone. *V.* Thou shalt walk
basiliscum ambulábis: et con- upon the asp and the basilisk,
culcábis leónem et draconem. and thou shalt trample under
foot the lion and the dragon.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 118,* Alleluia, alleluia. *V. Ps. 118,*
133. Gressus meos dirige se- 133. Direct my steps according
cúndum elóquium tuum: ut to Thy word, and let no iniquity
non dominétur mei omnis in- have dominion over me. Alle-
justítia. Allelúja. *V. Ps. 121, 1.* luia. *V. Ps. 121, 1.* I rejoiced
Lætátus sum in his quæ dicta at the things that were said to
sunt mihi: In domum Dómini me: We shall go into the house
ibimus. Allelúja. of the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 7-14

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Dixit Je-
sus discípulis suis: Eúntes
prædicáte, dicéntes: Quia ap-
propinquávit regnum celó-
rum. Infirmos curáte, mór-
tuos suscitáte, leprósos mun-
dáte, dæmones ejícite: gratis
accepístis, gratis date. Nolíte
possidére aurum, neque ar-
géntum, neque pecúniám in
zonis vestris: non peram in
via, neque duas tunicas, neque
calceaménta, neque virgam:
dignus enim est operárius
cibo suo. In quacúmque au-
tem civitátem aut castéllum

AT THAT time: Jesus said
to His disciples: Going,
preach, saying, the kingdom of
heaven is at hand. Heal the
sick, raise the dead, cleanse the
lepers, cast out devils: freely
have you received, freely give.
Do not possess gold, nor silver,
nor money in your purses: nor
scrip for your journey, nor two
coats, nor shoes, nor a staff;
for the workman is worthy of
his meat. And into whatsoever
city or town you shall enter, in-
quire who in it is worthy, and
there abide till you go thence.

And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

intravéritis, interrogáte, quis in ea dignus sit: et ibi manéte donec exeátis. Intránte autem in domum, salutáte eam, dicénte: Pax huic dómui. Et si quidem fúerit domus illa digna, véniet pax vestra super eam: si autem non fúerit digna, pax vestra revertétur ad vos. Et quicúmque non receperit vos, neque audierit sermónes vestros; exeúnte

foras de domo, vel civitáte, excúte pulverem de pédibus vestris.

Offertory. Ps. 16, 5-7

Perfect Thou my goings in Thy paths, that my footsteps be not moved: O incline Thy ear unto me, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord. (P. T. Alleluia.)

Pérfice gressus meos in sémitis tuis, ut non moveántur vestígia mea: inclína aurem tuam mihi, et exáudi verba mea: mífica misericórdias tuas, qui salvos facis speránte in te, Dómine. (T. P. Alleluja.)

Offertory Prayers, page 767.

Secret

MERCIFULLY listen to our prayers, O Lord, and graciously accept these oblations which we offer Thee for Thy servants, that Thou mayst direct their path with Thy grace going before and vouchsafe to accompany it with Thy grace following, and that we may rejoice for their behavior and their salvation according to the safeguards of Thy mercy. Through our Lord.

PROPITIÁRE, Dómine, supplicatióibus nostris: et has oblatiões, quas tibi offerimus pro fámulis tuis, benígnus assúme: ut viam illórum et præcedéte grátia tua dírigas, et subsequéte comitári dignéris; ut de actu atque incolumitáte eórum, secúndum misericórdiæ tuæ præsidia gaudeámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 118

Thou hast commanded Thy commandments to be kept Tu mandásti, mandáta tua custodíri nimis: utinam diri-

gántur viæ meæ, ad custodi-
éndas justificatiónes tuas.

most diligently: O that my
ways may be directed to keep
Thy justifications.

Postcommunion

MUA, Dómine, sacraménta,
quæ sumpsimus, fámulos
tuos in te sperántes custódi-
ant: et contra omnes advér-
sos tueántur incúrsus. Per
Dóminum.

MAY Thy sacraments, O
Lord, which we have re-
ceived, keep Thy servants, who
hope in Thee, and guard
them against all adversaries.
Through our Lord.

Concluding Prayers, page 793.

Mass for the Sick

*For a sick person near death, special Prayer, Secret and Post-
communion, as found at the end of this Mass are said.*

The Beginning of Mass, page 756.

Introit. Ps. 54, 2, 3

EXÁUDI Deus oratiónem
meam, et ne despéxeris
deprecatiónem meam: in-
ténde in me, et exáudi me.
(T. P. Allelúja, allelúja.) Ps.
54, 3, 4. Contristátus sum in
exercitatióne mea: et con-
turbátus sum a voce inimíci,
et a tribulatióne peccatóris.
V. Glória Patri.

HEAR, O God, my prayer,
and despise not my sup-
plication: be attentive to me,
and hear me. (P. T. Alleluia,
alleluia.) Ps. 54, 3, 4. I am
grieved in my exercise; and am
troubled at the voice of the
enemy, and at the tribulation
of the sinner. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne
Deus, salus æténa cre-
déntium: exáudi nos pro fá-
mulis tuis infirmis, pro qui-
bus misericórdiæ tuæ implo-
rámus auxílium; ut, réddita
sibi sanitáte, gratiárum tibi
in Ecclésia tua réferant ac-
tiónes. Per Dóminum.

O ALMIGHTY and everlasting
God, the eternal salvation
of them that believe, hear our
prayers for Thy sick servants
for whom we implore Thy mer-
cy, that with restored health
they may render thanks to
Thee in Thy Church. Through
our Lord.

Epistle. James 5, 13-16

Lesson from the Epistle of blessed James the Apostle.

DEARLY beloved: Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. Confess therefore your sins one to another: and pray one for another, that you may be saved.

Lectio Epistolæ beati Jacobi Apóstoli.

QUARRISSIMI: Tristatur aliquis vestrum? Oret. Æquo ánimo est? Psallat. Infirmitur quis in vobis? Inducat presbyteros Ecclesiæ, et orent super eum, ungentes eum oleo in nómine Dómini: et oratio fidei salvabit infirmum, et alleviabit eum Dóminus: et si in peccátis sit, remittentur ei. Confitemini ergo alterutrum peccata vestra, et oráte pro invicem, ut salvemini.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 6, 3, 4

Have mercy on me, O Lord, for I am weak, heal me, O Lord. *V.* All my bones are troubled, and my soul is troubled exceedingly.

Miserére mihi, Dómine, quóniam infirmus sum: sana me, Dómine. *V.* Conturbáta sunt ómnia ossa mea, et ánima mea turbáta est valde.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 101, 2. O Lord, hear my prayer: and let my cry come to Thee. Alleluia.

Allelúja, allelúja. *V.* Ps. 101, 2. Dómine, exáudi orationem meam: et clamor meus ad te perveniat. Allelúja.

Tract. Ps. 30, 10, 11

Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul and my belly. *V.* For my life is wasted with grief, and my years in sighs. *V.* My strength is weakened through poverty: and my bones are disturbed.

Miserére mei, Dómine, quóniam tribulor: conturbátus est in ira óculus meus, ánima mea, et venter meus. *V.* Quóniam defécit in dolore vita mea, et anni mei in gemítibus. *V.* Infirmáta est in paupertáte virtus mea: et ossa mea conturbáta sunt.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 101, 101, 2. Dómine, exáudi orationem meam, et clamor meus ad te perveniat. Allelúja. V. Ps. 27, 7. In Deo sperávit cor meum, et adjútus sum: et reflóruit caro mea, et ex voluntate mea confitébor ei. Allelúja.*

Alleluia, alleluia. *V. Ps. 101, 2. O Lord, hear my prayer: and let my cry come to Thee. Alleluia. V. Ps. 27, 7. In God hath my heart confided, and I have been helped: and my flesh hath flourished again, and with my will I will give praise to Him. Alleluia.*

Munda Cor Meum, page 763.

Gospel, When Jesus had entered, from the Mass on Thursday after Ash Wednesday, page 224.

Offertory. Ps. 54, 2, 3

Exáudi, Deus, orationem meam, et ne despéxeris deprecationem meam: inténde in me, et exáudi me. (T. P. Allelúja.)

Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

Deus, cujus nútibus vitæ nostræ momenta decurrunt: súscipe preces et hóstias famulórum tuórum, pro quibus ægrotántibus misericórdiam tuam implorámus; ut, de quorum perículo metúimus, de eórum salúte lætémur. Per Dóminum.

How at Whose will the moments of our life run on, receive, O God, the prayers and sacrifices of Thy servants; for whom we beseech Thy mercy in their sickness, that, as we have feared for their peril, we may rejoice for their safety. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 30, 17, 18

Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine non confúndar, quóniam invocávi te. (T. P. Alleluja.)

Make Thy face to shine upon Thy servant, and save me in Thy mercy: Let me not be confounded, O Lord, for I have called upon Thee. (P. T. Alleluia.)

Postcommunion

Deus, infirmitátis humanæ singuláre præsidium: auxilií tui super infirmos, O gon, the sole defense of human infirmity, show forth Thy power upon Thy sick

servants that, being assisted by the help of Thy mercy, they may be found worthy to be brought back in health to Thy holy Church. Through our Lord.

mos fámulos tuos osténde virtútem; ut ope misericórdiæ tuæ adjuti, Ecclesiæ tuæ sanctæ incólumes repræsentári mereántur. Per Dóminum.

Concluding Prayers, page 793.

For a sick person near death, the same Mass with the following prayers:

Prayer

ALMIGHTY and merciful God, Who hast given to mankind both the remedies of salvation and the rewards of everlasting life, mercifully look upon Thy servant who is suffering from bodily infirmity and cherish the soul Thou hast created, that in the hour of its going forth it may deserve to be presented without stain of sin to Thee, its Creator, by the hands of the holy angels. Through our Lord.

OMNÍPOTENS et miséricors Deus, qui humano generi et salutis remédia, et vitæ æternæ múnera contulisti: respice propítius fámulum tuum infirmitate corporis laborantem, et ánimam réfove, quam creásti; ut in hora éxitus illius, absque peccáti mácula tibi Creatóri suo per manus sanctórum Angélorum repræsentári mereátur. Per Dóminum.

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifice which we offer Thee for Thy servant, who is now at the end of his life, and grant that through it all his sins may be purged away, so that he, who in this life is bruised by the stripes of Thy ordering, may in the life to come obtain everlasting repose. Through our Lord.

SÚSCIPE, quæsumus Dómine, hóstiam, quam tibi offérimus pro fámulo tuo in extrémó vitæ constitúto: et concéde, ut per eam univérsa illius purgéntur delícta; ut, qui tuæ dispositiónis flagéllis in hac vita attéritur, in futúra réquiem consequátur æternam. Per Dóminum.

Postcommunion

WE BESEECH Thy clemency, O almighty God, that by the virtue of this sacrament Thou vouchsafe to confirm Thy

QUÆSUMUS cleméntiam tuam, omnipotens Deus, ut per hujus virtútem sacraménti fámulum tuum grátia

tua confirmare digneris: ut in hora mortis ejus non prevaleat contra eum adversarius; sed cum Angelis tuis transitum habere mereatur ad vitam. Per Dominum.

servant with Thy grace, that in the hour of his death the adversary may not prevail against him, but that he may be found worthy to have angels with him in his passage to life. Through our Lord.

Mass to Beg a Happy Death (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 12, 4

ILLUMINA oculos meos, ne unquam obdormiam in morte; nequando dicat inimicus meus: Preválui adversus eum. Ps. 12, 1. Usquequo Domine, oblivisceris me in finem? usquequo avertis faciem tuam a me? *V. Glória Patri.*

ENLIGHTEN my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him. Ps. 12, 1. How long, O Lord, wilt Thou forget me unto the end? How long dost Thou turn away Thy face from me? *V. Glory.*

Kyrie, page 761.

Prayer

OMNIPOTENS et misericors Deus, qui humano generi et salutis remedia et vitæ æternæ mûnera contulisti: respice propitius nos famulos tuos, et animas réfove, quas creasti; ut in hora exitus eorum, absque peccati macula tibi Creatóri suo per manus sanctorum Angelorum representari mereantur. Per Dominum.

ALmighty and merciful God, Who hast given to mankind both the remedies of salvation and the rewards of eternal life, look mercifully upon us Thy servants, and cherish the souls Thou hast created, that in the hour of their going forth they may be found worthy to be presented without stain of sin to Thee, their Creator, by the hands of the holy angels. Through our Lord.

Epistle. Rom. 14, 7-12

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Nemo nostrum sibi vivit; et nemo sibi moritur. Sive enim vivimus,

BRETHREN, none of us liveth to himself; and no man dieth to himself. For

whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live or whether we die, we are the Lord's. For to this end Christ died and rose again; that He might be Lord both of the dead and of the living. But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ. For it is written: As I live, saith the Lord, every knee shall bow to Me: and every tongue shall confess to God. Therefore every one of us shall render account to God for himself.

Dómino vivimus: sive mórimur, Dómino mórimur. Sive ergo vivimus, sive mórimur, Dómini sumus. In hoc enim Christus mórtuus est, et resurrexit: ut et mortuórum et vivórum dominétur. Tu autem quid júdicas fratrem tuum? aut tu quare spernis fratrem tuum? Omnes enim stá-bimus ante tribúnal Christi. Scriptum est enim: Vivo ego, dicit Dóminus, quóniam mihi flectétur omne genu; et omnis lingua confitébitur Deo. Itaque unusquisque nostrum pro se ratiómem reddet Deo.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 22, 4

Though I should walk in the midst of the shadow of death, I will fear no evils: for Thou art with me, O Lord. *V.* Thy rod and Thy staff they have comforted me.

Si ámbulem in médio umbræ mortis, non timébo mala: quóniam tu mecum es, Dómine. *V.* Virga tua, et báculus tuus, ipsa me consoláta sunt.

Lesser Alleluia

Alleluia, alleluia. *Ps. 30, 2, 3.* In Thee, O Lord, I have hoped, let me never be confounded: deliver me in Thy justice and save me: bow down Thy ear to me: make haste to deliver me. Alleluia.

Allelúja, allelúja. *V. Ps. 30, 2, 3.* In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua libera me et éripe me: inclína ad me aurem tuam: accélera ut erípias me. Allelúja.

Tract. Ps. 24, 17-18; 1-4

Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. *V.* To Thee, O Lord, have I lifted up my soul: in

De necessitatibus meis éripe me, Dómine. Vida humilitátem meam, et labórem meum: et dímítte ómnia pec-cáta mea. *V.* Ad te, Dómine,

levávi ánimam meam: Deus Thee, O my God, I put my
meus, in te confido, non eru- trust, let me not be ashamed:
bescam: neque irrideant me neither let my enemies laugh
inimíci mei. *V.* Etenim uni- at me. *V.* For none of them
vérsi, qui te exspéctant, non that wait on Thee shall be con-
confundéntur: confundántur founded: let all them be con-
omnes faciéntes vana. founded that do vain things.

Greater Alleluia

Allelúja, allelúja. *V.* Ps. 113, Alleluia, alleluia. *V.* Ps. 113,
1. In éxitu Israél de Ægypto, 1. When Israel went out of
domus Jacob de pópulo bár- Egypt, the house of Jacob from
baro. Allelúja. *V.* Ps. 107, 2. a barbarous people. *V.* Ps. 107,
Parátum cor meum, Deus, 2. My heart is ready, O God, my
parátum cor meum: cantábo heart is ready: I will sing, I
et psallam tibi, glória mea. will give praise with my glory.
Allelúja. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 21, 34-36

✠ Sequéntia sancti Evan-
gélíi secúndum Lucam.

IN ILLO témpore: Dixit Je-
sus discípulis suis: Attén-
dite vobis, ne forte gravéntur
corda vestra in crápula, et
ebrietáte, et curis hujus vitæ,
et supervéníat in vos repen-
tína dies illa: tamquam lá-
queus enim supervéniet in
omnes, qui sedent super fá-
ciem omnis terræ. Vigiláte
ítaque, omni témpore orántes,
ut digni habeámini fúgere ista
ómnia, quæ futúra sunt et
stare ante Fílium hóminis.

✠ Continuation of the holy
Gospel according to St. Luke.

AT THAT time, Jesus said to
His disciples, Take heed
to yourselves, lest perhaps your
hearts be overcharged with
surfeiting and drunkenness and
the cares of this life; and that
day come upon you suddenly.
For as a snare shall it come
upon all that sit upon the face
of the whole earth. Watch ye,
therefore, praying at all times,
that you may be accounted
worthy to escape all these
things that are to come, and
to stand before the Son of God.

Offertory. Ps. 30, 15, 16

In te sperávi, Dómine; dixi,
tu es Deus meus, in mánibus
tuis témpora mea. (*T. P.* Al-
lelúja.

In Thee, O Lord, have I
hoped: I said, Thou art my
God, my times are in Thy
hands. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

RECEIVE, we beseech Thee, O Lord, the sacred victim we offer Thee, in preparation for our last moments, and grant that through it all our sins may be purged away, that we, who in this life are bruised by the stripes appointed by Thee, may in the life to come obtain everlasting rest. Through our Lord.

SÚSCIPE quæsumus, Dómine, hóstiám, quam tibi offerimus pro extrémó vitæ nostræ, et concéde: ut per eam univérsa nostra purgentur delicta; ut, qui tuæ dispositiónis flagéllis in hac vita attérimur, in futúra réquiem consequámur ætérnum. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 70, 16, 17, 18

O Lord, I will be mindful of Thy justice alone: Thou hast taught me, O God, from my youth, and unto old age and gray hairs, O God, forsake me not. (P. T. Alleluia.)

Dómine memorábor justítiæ tuæ solius: Deus docuísti me a juventúte mea; et usque in senéctam et sénium, Deus ne derelínquas me. (T. P. Allelúja.)

Postcommunion

WE BESEECH Thy mercy, O almighty God, that by the power of this sacrament Thou vouchsafe to strengthen us, Thy servants, in Thy grace, that in the hour of our death the adversary may not prevail against us, but that, in our passing to life everlasting, we may be worthy to have angels with us. Through our Lord.

QUÆSUMUS cleméntiam tuam, omnipotens Deus, ut per hujus virtútem sacraménti nos fámulos tuos grátia tua confirmáre dignéris: ut in hora mortis nostræ non præváleat contra nos adversárius, sed cum Angelis tuis tránsitum habére mereámur ad vitam. Per Dóminum.

Concluding Prayers, page 793.

Mass for Any Need (Purple)

Introit, I am the Salvation, as on the 19th Sunday after Pentecost, page 720.

The Beginning of Mass, page 756.

Prayer

MERCIFULLY show unto us Thy pity, O Lord, that Thou mayst at once rid us of

INEFFÁBILEM misericórdiam tuam, Dómine, nobis cleménter osténde: ut simul nos

et a peccátis ómnibus éxuas, all our sins and deliver us from
et a penis, quas pro his meré- the pains which we deserve for
mur, eríplas. Per Dóminum. them. Through our Lord.

Kyrie, page 761.

Lesson. Jer. 14, 7-9

Léctio Jeremiæ Prophétæ.

Lesson from Jeremias the Prophet.

Si INIQUITATES nostræ re- **I**f OUR iniquities have testi-
spónderint nobis: Dómi- fied against us, O Lord, do
ne, fac propter nomen tuum, Thou it for Thy name's sake,
quóniam multæ sunt aversió- for our rebellions are many: we
nes nostræ: tibi peccávimus. have sinned against Thee. O
Exspectátio Israël, salvátor expectation of Israel, the Sa-
ejus in témpore tribulatiónis. viour thereof in time of trou-
Tu autem in nobis es, Dómi- ble. But Thou, O Lord, art
ne, et nomen tuum invocá- among us, and Thy name is
tum est super nos, ne derelin- called upon us, forsake us not,
quas nos, Dómine Deus noster. O Lord our God.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 43, 8, 9

Liberásti nos, Dómine, ex Thou hast saved us, O Lord,
affligéntibus nos: et eos, qui from them that afflict us and
nos odérunt, confudisti. *V.* In hast put them to shame that
Deo laudábimur tota die, et hate us. *V.* In God shall we
in nómine tuo confitébimur glory all the day long, and in
in sæcula. Thy name we will give praise
for ever.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 78, Alleluia, alleluia. *V.* Ps. 78,
9, 10. Propítius esto, Dómine, 9, 10. Be merciful, O Lord, to
peccátis nostris: nequándo our sins: lest the gentiles
dicant gentes: Ubi est Deus should say, Where is their
eórum? Allelúja. God? Alleluia.

Greater Alleluia

Allelúja, allelúja. *V.* Ps. 78, Alleluia, alleluia. *V.* Ps. 78, 9,
9, 10. Propítius esto, Dómine, 10. Be merciful, O Lord, to our
peccátis nostris: ne quando sins: lest the gentiles should
dicant gentes: Ubi est Deus say, Where is their God? Alle-
eórum? Allelúja. *V.* Ps. 30, 8. luia. *V.* Ps. 30, 8. I will be glad
Exsultábo et lætabor in mis- and rejoice in Thy mercy; for

Thou hast regarded my humility: Thou hast saved my soul out of distress. Alleluia.

ericórdia tua: quóniam respexisti humilitátem meam: salvásti de necessitatibus ánimam meam. Allelúja.

Munda Cor Mèum, page 763.

Tract. Ps. 24, 17, 18

Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. *V.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me. *V.* For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

De necessitatibus meis éripe me Dómine: vide humilitátem meam, et labórem meum, et dímítte ómnia peccáta mea. *V.* Ad te Dómine levávi ánimam meam: Deus meus in te confido, non erubéscam: neque irrídeant me inimíci mei. *V.* Etenim univérsi qui te expéctant, non confundéntur: confundántur omnes faciéntes vana.

Gospel. Mark 11, 22-26

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time, Jesus said to His disciples: Have the faith of God. Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, Who is in heaven, may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.

✠ Sequéntia sancti Evangelíi secúndum Marcum.

IN ILLO témpore: Dixit Jesus discipulis suis: Habéte fidem Dei. Amen dico vobis, quia quicúmque dixerit huic monti: Tóllere, et mittere in mare, et non hæsítaverit in corde suo, sed crederit quia quodcúmque dixerit, fiat, fiet ei. Proptérea dico vobis: Ómnia quaecúmque orántes pétitis, créдите quia accipiétis, et evenient vobis. Et cum stábitis ad orándum, dímíttite, si quid habétis adversus áliquem: ut et Pater vester, qui in cælis est, dimíttat vobis peccáta vestra. Quod si vos non dimiseritis: nec Pater vester, qui in cælis est, dimíttet vobis peccáta vestra.

Offertory. Ps. 137, 7

Si ambulávero in médio tribulatiónis, vivificábis me Dómine: et super iram inimicórum meórum exténdes manum tuam; et salvum me fáciet dextera tu. (T. P. Alleluia.)

If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord: and Thou wilt stretch forth Thy hand against the wrath of my enemies; and Thy right hand shall save me. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

PURIFICET nos, Dómine quæsumus, múnere præséntis oblátio: et dignos sacra participatióne perficiat. Per Dóminum.

MAY the offering of the gift here before Thee, we beseech Thee, O Lord, purify us and make us fully worthy of its sacred participation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 118, 49, 50

Meménto verbi tui servo tuo Dómine, in quo mihi spem dedisti: hæc me consoláta est in humilitáte mea. (T. P. Alleluja.)

Be Thou mindful of Thy word to Thy servant, O Lord, in which Thou hast given me hope: this hath comforted me in my humiliation. (P. T. Alleluia.)

Postcommunion

PRÆSTA, quæsumus Dómine: ut, terrénis affectibus expiáti, ad supérni plenitudinem sacramenti, cuius libavimus sancta, tendamus. Per Dóminum.

GRANT, we beseech Thee, O Lord, that, being purified of earthly affections, we may proceed to the fulness of the supernal sacrament of whose holiness we have partaken. Through our Lord.

Concluding Prayers, page 793.

Mass of Thanksgiving

The Mass of the Most Holy Trinity, page 1414, or of the Holy Ghost, page 1429, or of Our Lady, page 1399, or of any canonized Saint, is said, adding the following prayers to those of the Mass, under the same conclusion:

Prayer

DEUS, cuius misericórdiæ non est númerus, et b-

O GOD, of Whose mercies there is no number, and

of Whose goodness the treasure is infinite; we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency, that as Thou grantest the petitions of them that ask Thee, thou wilt never forsake them, but wilt prepare for the reward to come. Through our Lord.

nitātis infinitus est thesaurus: piissimæ majestati tuæ pro collātis donis grātiās āgimus, tuam semper clemētiā exorāntes: ut, qui petēntibus postulāta concēdis, eōsdem non dēserens, ad prēmia futūra dispōnas. Per Dōminum.

Secret

RECEIVE, O Lord, the savor of this sacrifice together with our thanksgivings, and vouchsafe henceforth to guard from all adversity those whose prayers Thou hast been pleased to hear; and grant that they may be strengthened in Thy service and love. Through our Lord.

ODŌREM, Dōmine, sacrificiū hujus cum gratiārum actiōnibus sūscipe, et pręsta: ut quos exaudīre, et incōlūmes servāre dignātus es, ab omni in pōsterum adversitāte custōdias; et in tuo servitio, et amorē concreścant. Per Dōminum.

Postcommunion

O GOD, Who sufferest no one that hopeth in Thee to be overmuch stricken, but lendest a kindly ear to their prayers; we thank Thee for having heard our prayers and granted our desires, and devoutly entreat Thee that what we have received may make us worthy to be delivered from all evil. Through our Lord.

DEUS qui nēmīnem in te sperāntem, nīmium affligi permittis, sed pium pręcibus pręstas auditum: pro postulatiōnibus nostris, vōtisque sūscēptis grātiās āgimus, te piissime deprecāntes; ut per hęc quę sūmpsīmus, a cunctis ēripe mereāmur advērsis. Per Dōminum.

Occasional Prayers

The following prayers are those from which a celebrating priest occasionally selects the third prayer left to his choice on days that are not of double rite. Frequently, a bishop may order that for some public need one or more of them be added in all Masses celebrated in his diocese. Unless he prescribes otherwise, such prayer, appointed by the ordinary, is omitted on those feasts only which are doubles of the first or second class, and on other exceptionally privileged days. In fine, in ferial Masses, a priest is allowed to add other Collects, but so that the whole number of prayers recited in any Mass never exceeds seven.

For the Prayers most commonly used, among which are those for God's Holy Church, for the Pope, for the Intercession of the Saints and for the Living and the Dead see pages 820-829.

To Implore the Intercession of the Saints

Prayer

QUONCEDE, quæsumus, omnipotens Deus: ut intercessio sanctæ Dei Genitricis Mariæ, sanctorumque omnium Apostolorum, Martyrum, Confessorum, atque Virginum, et omnium electorum tuorum, nos ubique lætificet; ut dum eorum mérita recólimus, patrocínia sentiámus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that the intercession of holy Mary, Mother of God, and of all the holy apostles, martyrs, confessors, and virgins, and of all Thine elect, may everywhere gladden us, that, while we commemorate their merits, we may experience their protection. Through our Lord.

Secret

OBLÁTIS, Dómine, placáre munéribus: et, intercedente beáta María semper Virgine, cum omnibus Sanctis tuis, a cunctis nos défende periculis. Per Dóminum.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of blessed Mary, ever a virgin, with all Thy saints, defend us from all dangers. Through our Lord.

Postcommunion

SUMPSIMUS, Dómine, beáta Mariæ semper Virginis, et omnium Sanctorum tuorum memóriam recoléntes, sacraménta cælestia: præsta, quæsumus; ut, quod temporaliter gérimus, ætérnis gaudiis consequámur. Per Dóminum.

VENERATING the memory of blessed Mary, ever a virgin, and of all Thy saints, O Lord, we have received the heavenly sacraments; grant, we beseech Thee, that what we celebrate in this life we may obtain in the joys of heaven. Through our Lord.

For Any Need

Prayer

DEUS, refugium nostrum, et virtus: adésto piis Ecclesiæ tuæ précibus, auctor ipse pietátis, et præsta; ut,

O god, our refuge and our strength, the very author of piety, harken to the pious prayers of Thy Church, that

what we seek in faith we may efficaciously obtain. Through our Lord. *quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.*

Secret

GRANT, we beseech Thee, O merciful God, that this offering of salvation may both rid us of our own guilt forever and protect us from all our adversaries. Through our Lord. *DA, MISERICORS Deus: ut hæc salutáris oblátio et a própriis nos reátibus inde sinénter expédíat, et ab ómnibus tueátur advérsis. Per Dóminum.*

Postcommunion

WE HAVE received, O Lord, the gifts of the sacred mystery, beseeching that what Thou hast taught us to do in commemoration of Thee may profit for the aid of our infirmity. Who livest. *SÚMPSIMUS, Dómine, sacri dona mystérii, humíliter deprecántes: ut quæ in tui commemoratiónem nos fá-cere præcepísti, in nostræ proficiant infirmitátis auxili-um. Qui vivis.*

In Time of Any Trouble or Sore Distress

Prayer

DESPISE not Thy people, O almighty God, when they cry out in their affliction, but graciously succor them in their tribulation, for the glory of Thy name. Through our Lord. *DE DESPÍCIAS, omnipotens Deus, pópulum tuum in afflictióné clamántem: sed propter glóriam nóminis tui, tribulátis succúrre placátus. Per Dóminum.*

Secret

GRACIOUSLY receive, O Lord, the sacrifices with which Thou hast willed that Thou shouldst be appeased, and that health should be restored to us by the might of Thy loving-kindness. Through our Lord. *SÚSCÍPE, Dómine, propítius hóstias: quibus et te placári voluísti, et nóbis salútem poténti pietáte restitui. Per Dóminum.*

Postcommunion

MERCIFULLY look down upon our tribulation, we beseech Thee, O Lord, and turn *TRIBULATIÓNEM nostram, quæsumus, Dómine, propítius réspice: et iram tuæ in-*

dignatiónis, quam juste me- aside the wrath of Thine in-
rémur, averte. Per Dóminum. dignation, which we justly de-
serve. Through our Lord.

To Beg for Rain

Prayer

DEUS, in quo vivimus, **O** GOD, in Whom we live,
movémur, et sumus: and move, and have our
plúviam nobis tríbue congru- being, grant us rain, in due
entem; ut, præséntibus sub- abundance, that, being suffi-
sidiis sufficiénter adjúti, sem- ciently helped with temporal,
pitérna fiduciálius appetá- we may the more confidently
mus. Per Dóminum. seek after eternal gifts.
Through our Lord.

Secret

OBLÁTIS, quæsumus, Dó- **B**E APPEASED, O Lord, we
mine, placáre munéri- beseech Thee, by the
bus: et opportúnum nobis trí- gifts we offer, and give the
bue plúviæ sufficiéntis auxili- timely aid of sufficient rain.
um. Per Dóminum. Through our Lord.

Postcommunion

DA NOBIS, quæsumus, Dó- **G**IVE us, we pray Thee, O
mine, plúviam salutá- Lord, wholesome rain,
rem: et áridam terræ faciém and graciously bathe the
fluéntis cæléstibus dignánter parched face of earth with hea-
infúnde. Per Dóminum. venly floods. Through our Lord.

To Beg for Fine Weather

Prayer

AD TE NOS, Dómine, cla- **G**RACIOUSLY hear us, O
mántes exáudi: et aé- Lord, when we call upon
ris serenitátem nobis tríbue Thee, and grant unto our sup-
supplicántibus; ut, qui juste plications a calm atmosphere,
pro peccátis nostris affligimur, that we, who are justly afflicted
misericórdia tua præveniénté, for our sins, may, by Thy pro-
cleméntiam sentiámus. Per tecting mercy, experience par-
Dóminum. don. Through our Lord.

Secret

PRÆVENIAT NOS, quæsumus, **M**AY Thy grace, we beseech
Dómine, grátia tua Thee, O Lord, ever go
semper, et subsequátur: et has before us and follow us, and

graciously receive these oblations, which we bring to be consecrated to Thy name for our sins, that they may, by the intercession of Thy saints, profit us all unto salvation. Through our Lord.

oblaciones, quas pro peccatis nostris nómini tuo consecrandas deférimus benígnus assúme; et, per intercessiónem Sanctórum tuórum, cunctis nobis proficiant ad salútem. Per Dóminum.

Postcommunion

WE PRAY Thy clemency, O almighty God, that Thou check the inundation of rain and vouchsafe to bestow upon us the gladness of Thy countenance. Through our Lord.

QUÆSUMUS, omnipotens Deus, cleméntiam tuam: ut inundántiam coercas ímbrium, et hilaritátem vultus tui nobis impertiri dignéris. Per Dóminum.

For the Forgiveness of Sins

Prayer

O GOD, Who rejectest no one, but in Thy loving mercy art appeased by penance, howsoever a man may have sinned, look mercifully upon the prayers of our lowliness and enlighten our hearts, that we may be enabled to fulfil Thy precepts. Through our Lord.

DEUS, qui nullum réspuis, sed quantúmvis peccántibus, per peniténtiam plamiseratíone placáris: respice propítius ad preces humilitátis nostræ, et illúmina corda nostra; ut tua valeámus implére præcépta. Per Dóminum.

Secret

MAY the present sacrifice, which we offer Thee, O Lord, for our transgressions, be an acceptable gift unto Thee, and let it profit both the living and the dead for salvation. Through our Lord.

PRÆSENS sacrificium, Dómine, quod tibi pro delictis nostris offerimus, sit tibi munus accéptum: et tam vivéntibus, quam defúntis proficiat ad salútem. Per Dóminum.

Postcommunion

HARKEN to the prayers of Thy household, O almighty God, and grant that

EΧΑΥΔΙ preces familiæ tuæ, omnipotens Deus: et præsta; ut sancta hæc, quæ a

te sumpsimus, incorrupta in these holy things, which we
nobis, te donante, serventur. have received from Thee, may,
Per Dóminum. by Thy bounty, be preserved
incorrupt in us. Through our
Lord.

For Our Friends and for Those Dear to Us

Prayer

DEUS, qui caritátis dona, per grátiam Sancti Spíritus tuórum fidélium córdibus infudísti: da fámulis et famulábuis tuis, pro quibus tuam deprecámur cleméntiam, salútem méntis et córporis; ut te tota virtúte diligant, et quæ tibi plácita sunt, tota dilectióne perficiant. Per Dóminum . . . in unitáte ejúsdem.

O GOD, Who by the grace of the Holy Spirit hast poured the gifts of charity into the hearts of Thy faithful, grant unto Thy servants and handmaids, for whom we implore Thy clemency, health of soul and body, that they may love Thee with all their might and with their whole love may execute what things are pleasing to Thee. Through . . . in the unity of the same.

Secret

MISERERE, quæsumus, Dómine, fámulis et famulábuis tuis, pro quibus hoc sacrificium laudis tuæ offérimus majestáti: ut per hæc sancta, supérnæ benedictiónis grátiam obtíneant, et glóriam æternæ beatitúdinis acquirant. Per Dóminum.

HAVE mercy, we beseech Thee, O Lord, upon Thy servants and handmaids, for whom we offer to Thy majesty this sacrifice of praise, that through these holy things they may obtain the grace of supernal benediction and acquire the glory of everlasting beatitude. Through our Lord.

Postcommunion

DIVINA libántes mystéria, quæsumus, Dómine: ut hæc salutária sacraménta illis proficiant ad prosperitátem et pacem; pro quorum quarúmque dilectióne hæc tuæ obtúlimus majestáti. Per Dóminum

PARTAKING of the divine mysteries, O Lord, we beseech Thee that this saving sacrament may benefit, unto prosperity and peace, those for whose love we have offered it to Thy majesty. Through our Lord.

For Our Enemies*Prayer*

O GOD of peace, lover and guardian of charity, give to all our enemies true charity and peace, grant them the remission of all their sins, and mightily deliver us from their machinations. Through our Lord.

DEUS, pacis, caritatisque amátor et custos: da omnibus inimicis nostris pacem, caritatémque veram; et cunctórum eis remissionem tribue peccatórum, nosque ab eórum insidiis poténter éripe. Per Dóminum.

Secret

BE APPEASED, we beseech Thee, O Lord, with the gifts we offer, mercifully deliver us from our enemies, and grant them pardon of their sins. Through our Lord.

OBLÁTIS, quæsumus, Dómine, placáre munéribus: et nos ab inimicis nostris cleménter éripe, eisque indulgéntiam tribue delictórum. Per Dóminum.

Postcommunion

MAY this communion, O Lord, deliver us from our sins and defend us from the snares of our enemies. Through our Lord.

HÆC nos commúnio, Dómine, éruat a delictis: et ab inimicórum deféndat insidiis. Per Dóminum.

Masses and Burial Services for the Dead

The Common or Daily Mass for the Dead

Any Mass, whether festal, ferial, or votive, may be offered up for the soul or souls of the faithful departed. But they may not be celebrated in black vestments, with the rite proper to Masses for the Dead: 1. On Sunday. 2. On feasts of a double rite (except by special indult). 3. During the octaves of Christmas, Epiphany, Easter, Ascension, Pentecost and Corpus Christi. 4. During Lent, except, on the first day of each week which is not of a double rite. 5. On Rogation Monday. 6. On ember-days. 7. On all vigils. 8. When the Most Blessed Sacrament is publicly exposed. 9. On a feria on which the Mass of the Sunday is anticipated or postponed. In this Common or Daily Mass for the Dead (*Missa Quotidiana*), the number of prayers, with their corresponding Secrets and Postcommunions, may not be less than three; the first, that answering to the particular intention for which the Mass is offered up (for instance, for one or for several persons deceased, for a priest, for all buried in a graveyard, etc.), the second, either for all deceased brethren, relatives and benefactors, or another at choice, and the last, that for all the faithful departed. These will be found in pages following. The Sequence *Dies iræ, dies illa*, in such Masses may be recited or omitted at the choice of the celebrant. It is of counsel, that, should the day on which it is desired to have a Mass said for the repose of the soul of a deceased person, happen to be one on which Masses for the dead are not permitted, the Mass of the occurring feast or feria be offered up for the intention, rather than that the benefit accruing to the suffering soul be delayed by waiting until a day supervene on which a Mass in black vestments may be said.

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

R EQUIEM æternam dona eis, Dómine; et lux perpétua luceat eis. Ps. 64, 2, 3. Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi oratiónem meam; ad te omnis caro véniet. Réquiem.	E TERNAL rest give to them, O Lord; and let perpetual light shine upon them. Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.
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Kyrie, Page 761.

For bishops or priests deceased¹

Prayer

D EUS, qui inter apostólicos Sacerdótes, fámulo	O GOD, Who, in the apostolic priesthood, didst
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¹For other Prayers, Secrets and Postcommunions suited to special occasions, see pages 1510 to 1517.

cause Thy servants to be honored with pontifical (or sacerdotal) dignity, grant, we beseech Thee, that they may be joined in fellowship with Thine apostles for evermore. Through our Lord.

los tuos pontificáli (seu sacerdotali) fecisti dignitate vigere: præsta quæsumus; ut eorum quoque perpétuo aggregetur consórtio. Per Dóminum.

For deceased brethren, friends, and benefactors

Prayer

O GOD, the bestower of pardon and lover of man's salvation, we beseech Thy clemency, through the intercession of blessed Mary, ever a virgin, and all Thy saints, that the brethren, kindred, and benefactors of our congregation who have passed out of this world may together enjoy everlasting happiness.

DEUS vénia largitor, et humanæ salutis amátor, quæsumus clementiam tuam; ut nostræ congregationis fratres, propinquos, et benefactóres, qui ex hoc sæculo transiérunt beáta Maria semper Virgine intercedente cum ómnibus Sanctis tuis, ad perpétuæ beatitudinis consórtium pervenire concédas.

For the souls of all the faithful departed

Prayer

O GOD, the creator and redeemer of all the faithful, grant to the souls of Thy servants and handmaids the remission of all their sins, that by devout prayers they may obtain the pardon which they ever desired. Who livest, etc.

FIDÉLIUM Deus, ómnium conditor et redemptor: animábus famulorum famularúmque tuárum remissionem cunctórum tribue peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatióibus consequántur. Qui vivis.

Lesson. Apoc. 14, 13

Lesson from the Book of the Apocalypse of Blessed John the Apostle.

Léctio libri Apocalýpsis beáti Joánnis Apóstoli.

IN THOSE days I heard a voice from heaven, saying to me, Write, blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them.

IN DIEBUS illis: Audívi vocem de celo, dicéntem mihi: Scribe: Beáti mórtui, qui in Dómino moriúntur. Amodo jam dicit Spiritus, ut requiáscant a labóribus suis: ópera enim illórum sequúntur illos.

Gradual. 4 Esdr. 2, 34, 35

Réquiem ætérnam dona eis, Eternal rest give to them, O
 Dómine; et lux perpétua lú- Lord; and let perpetual light
 ceat eis. *℣. Ps. 111, 7.* In mem- shine upon them. *℣. Ps. 111, 7.*
 ória ætérna erit justus; ab The just shall be in everlasting
 auditíone mala non timébit. remembrance; he shall not fear
 the evil hearing.

Tract

Absólve Dómine ánimas Absolve, O Lord, the souls of
 ómnium fidélium defunctór- all the faithful departed from
 um ab omni vínculo delictór- every bond of sin. *℣.* And by
 um: *℣.* Et grátia tua illis suc- the help of Thy grace let them
 currénte, mereántur evádere be found worthy to escape the
 judícium ultiónis: *℣.* Et lucis sentence of vengeance. *℣.* And
 ætérnæ beatitúdine pérfrui. to enjoy the full beatitude of
 the light eternal.

Sequence

DIES iræ, dies illa,
 Solvet sæclum in fav-
 illa,
 Teste David cum Sibylla.
 Quantus tremor est futúrus,
 Quando judex est ventúrus,
 Cuncta stricte discussúrus!
 Tuba mirum spargens sonum
 Per sepúlchra regiónum,
 Coget omnes ante thronum.
 Mors stupébit et natúra,
 Cum resúrget creatúra,
 Judicánti responsúra.
 Liber scriptus proferétur,
 In quo totum continétur,
 Unde mundus judicétur.

DREADED day, that day of
 ire,
 When the world shall melt in
 fire,
 Told by Sibyl and David's lyre.
 Fright mens hearts shall rudely
 shift,
 As the Judge through gleaming
 rift
 Comes each soul to closely sift.
 Then, the trumpet's shrill re-
 frain,
 Piercing tombs by hill and
 plain,
 Souls to judgment shall ar-
 raign.
 Death and nature stand aghast,
 As the bodies rising fast,
 Hie to hear the sentence passed.
 Then, before Him shall be
 placed,
 That whereon the verdict's
 based,
 Book wherein each deed is
 traced.

When the Judge His seat shall gain, All that's hidden shall be plain, Nothing shall unjudged remain.	Judex ergo cum sedébit, Quidquid latet, apparébit: Nil inúltum remanébit.
Wretched man, what can I plead? Whom to ask to intercede, When the just much mercy need?	Quid sum miser tunc dictúr- us? Quem patrónum rogatúr- us? Cum vix justus sit secúr- us.
Thou, O awe-inspiring Lord, Saving e'en when unimplored, Save me, mercy's fount adored.	Rex treméndæ majestátis, Qui salvándos salvás gratis, Salva me fons pietátis.
Ah! Sweet Jesus, mindful be, That Thou cam'st on earth for me: Cast me not this day from Thee.	Recordáre, Jesu pie, Quod sum causa tuæ viæ, Ne me perdas illa die.
Seeking me Thy strength was spent Ransoming Thy limbs were rent: Is this toil to no intent?	Quærens me, sedísti lassus; Redemísti crucem passus: Tantus labor non sit cassus.
Thou, awarding pains condign, Mercy's ear to me incline, Ere the reckoning Thou assign.	Juste judex ultiónis, Donum fac remissionis, Ante diem ratiónis.
I, felon-like, my lot bewail, Suffused cheeks my shame un- veil: God! O let my prayer prevail.	Ingemísco tamquam reus: Culpa rubet vultus meus: Supplicánti parce Deus.
Mary's soul Thou madest white, Didst to heaven the thief in- vite; Hope in me these now excite.	Qui Mariám absolvísti, Et latrónem exaudísti, Mihí quoque spem dedísti.
Prayers of mine in vain ascend: Thou art good and wilt fore- fend, In quenchless fire my life to end.	Preces meæ non sunt dignæ; Sed tu bonus fac benigne, Ne perénni cremer igne.

Inter oves locum præsta,	When the cursed by shame op- prest,
Et ab hædis me sequéstra,	Enter flames at Thy behest,
Státuens in parte dextra.	Call me then to join the blest.
Confutátis maledictis,	Place amid Thy sheep accord,
Flammis ácribus addictis,	Keep me from the tainted horde,
Voca me cum benedictis.	Set me in Thy sight, O Lord.
Oro supplex et acclinis,	Prostrate, suppliant, now no more,
Cor contrítum quasi cinis:	Unrepenting, as of yore,
Gere curam mei finis.	Save me dying, I implore.
Lacrymósa dies illa,	Mournful day that day of sighs,
Qua resúrget ex favilla	When from dust shall man arise,
Judicándus homo reus.	Stained with guilt his doom to know,
Huic ergo parce Deus:	Mercy, Lord, on him bestow.
Pie Jesu Dómine,	Jesus, kind! Thy souls release,
Dona eis réquiem. Amen.	Lead them thence to realms of peace. Amen.

Munda Cor Meum, page 763.

Gospel. John 6, 51-55

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Dixit Je-
sus turbis Judæórum:
Ego sum panis vivus, qui de
cælo descéndi. Si quis man-
ducáverit ex hoc pane, vivet
in ætérnum: et panis, quem
ego dabo, caro mea est pro
mundi vita. Litigábant ergo
Judæi ad invicem, dicéntes:
Quómodo potest hic nobis
carnem suam dare ad man-
ducándum? Dixit ergo eis
Jesus: Amen, amen dico vo-
bis: Nisi manducavéritis
carnem Fílli hóminis, et bi-
béritis ejus sánguinem, non
habébitis vitam in vobis. Qui
manducat meam carnem, et

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time Jesus said to
the multitudes of the
Jews: I am the living bread,
which came down from heaven.
If any man eat of this bread he
shall live for ever: and the
bread that I will give is My
flesh for the life of the world.
The Jews therefore strove
among themselves, saying, How
can this man give us His flesh
to eat? Then Jesus said to
them, Amen, amen, I say unto
you, Except you eat the flesh
of the Son of man, and drink
His blood, you shall not have
life in you. He that eateth My
flesh, and drinketh My blood,

hath everlasting life: and I will raise him up in the last day. bibit meum ságuinem, habet vitam ætérnam: et ego resuscitábo eum in novíssimo die.

Offertory

O Lord Jesus Christ, the King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, that they fall not into the darkness; but let Michael, the holy standard-bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. *V.* We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed. Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absorbéat eas tártarus, ne cadant in obscúrum: sed signifer sanctus Michæl repræsentet eas in lucem sanctam: Quam olim Abrahæ promissisti, et sémmini ejus. *V.* Hóstias et preces tibi, Dómine, laudis offerimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transire ad vitam: Quam olim Abrahæ promissisti, et sémmini ejus.

For deceased bishops or priests

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifices which we offer for the souls of Thy servants, bishops (or priests); that Thou mayst command those whom on earth Thou didst invest with the episcopal (or sacerdotal) dignity to be joined to the fellowship of Thy saints in the heavenly kingdom. Through our Lord. SÚSCIBE Dómine quæsumus pro animábus famulorum tuorum Pontificum (seu Sacerdotum), quas offerimus hóstias: ut quibus in hoc sæculo pontificále, seu sacerdotále donásti, méritum, in celésti regno Sanctorum tuorum júbeas jungi consortio. Per Dóminum.

For deceased brethren, friends, and benefactors

Secret

O GOD, Whose mercy is boundless, mercifully receive the prayers of our lowliness, and grant, through these Deus, cujus misericórdiæ non est número, súscipe propítius preces humilitatis nostræ: et animábus

fratrum, propinquorum, et sacraments of our salvation, to benefactorum nostrorum, the souls of our brethren, kindred, and benefactors, to whom quibus tui nominis dedisti Thou didst grant the confessionem, per hæc sacramenta salutis nostræ, cunctorum remissionem tribue sion of all sins. peccatorum.

For the souls of all the faithful departed

Secret

HÓSTIAS, quæsumus, Dómine, quas tibi pro animabus famulorum famularumque tuarum offerimus, propitiátus inténde: ut quibus fidei christianæ méritum contulisti, dones et præmium. Per Dóminum.

MERCIFULLY look down, we beseech Thee, O Lord, upon the sacrifice which we offer Thee for the souls of Thy servants and handmaids, that, to those on whom Thou didst confer the gift of Christian faith, Thou mayst also grant its reward. Through our Lord.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux æterna luceat eis, May eternal light shine upon Dómine: Cum sanctis tuis in them, O Lord, with Thy saints ætérnum, quia pius es. *V.* forever, because Thou art Réquiem æternam dona eis, kind. *V.* Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints, etc.

For deceased bishops or priests

Postcommunion

PROSIT, quæsumus, Dómine, animabus famulorum tuorum Pontificum (seu Sacerdotum, misericordiæ tuæ implorata cleméntia: ut ejus, in quo speravérunt et crediderunt, ætérnum cápiant, te miserante, consórtium. Per Dóminum.

MAY Thy clemency, which we implore, O Lord, benefit the souls of Thy servants, bishops (or priests), that by Thy mercy they may attain to everlasting fellowship with Him in Whom they hoped and believed. Through our Lord.

For deceased brethren, friends, and benefactors

Postcommunion

PRÆSTA, quæsumus, omnipotens et miséricors Deus: ut animæ fratrum, pro-

GRANT, we beseech Thee, O almighty and merciful God, that the souls of our

brethren, kindred, and benefactors, for whom we have offered this sacrifice of praise to Thy majesty, being purified of all sins by the virtue of this sacrament, may, by Thy mercy, receive the beatitude of perpetual light. Through our Lord.

pinquorum, et benefactorum nostrorum, pro quibus hoc sacrificium laudis tuæ obtulimus majestati; per hujus virtutem sacramenti a peccatis omnibus expiata, lucis perpétuæ, te miserante, recipiant beatitudinem. Per Dóminum.

For the souls of all the faithful departed

Postcommunion

MAY the prayer of Thy supplicants profit the souls of Thy servants and handmaids, we beseech Thee, O Lord, that Thou mayst free them from all sins and make them sharers in Thy redemption. Who livest.

ANIMÁBUS, quæsumus, Dómine, famulorum famularumque tuarum oratio proficiat supplicantium: ut eas et a peccatis omnibus exuas, et tuæ redemptionis facias esse participes. Qui vivis.

Concluding Prayers, page 793.

Absolution over the Catafalque

After Mass the celebrant lays aside his chasuble and maniple and puts on the black cope. Attended by the deacon he goes to the entrance of the sanctuary, where he stands somewhat toward the Epistle side, facing the catafalque. The subdeacon, attended by the acolytes, stands on the opposite side of the catafalque, bearing the processional cross.

The clergy standing around the catafalque, the choir now chants the following responsory:

R. DELIVER me, O Lord, **R.** LIBERA me, Domine, de
from eternal death illa morte atérna, in die
on that dreadful day when the illa treménda: Quando cæli
heavens and the earth shall be movéndi sunt et terra: Dum
moved, and Thou shalt come to vénéris judicáre sæculum per
judge the world by fire. *V.* I am ignem. *V.* Tremens factus sum
seized with fear and trembling ego, et timeo, dum discussio
when I reflect upon the judgment vénérit, atque ventúra ira. *R.*
and wrath to come. *R.* Quando cæli movéndi sunt et
When the heavens and the terra. *V.* Dies illa, dies iræ,
earth shall be moved. *V.* That calamitátis et misériæ; dies
day, a day of wrath, of wasting magna et amára valde. *R.*
and of misery, a dreadful Dum vénéris judicáre sæculum
and exceeding bitter day. *R.* per ignem. *V.* Réquiem
When Thou shalt come to judge ætérnam dona eis Dómine, et
the world by fire. *V.* Eternal lux perpétua lúceat eis. *R.*
rest grant unto them, O Lord; Libera me Dómine de morte
and let perpetual light shine ætérna in die illa treménda:

Quando cæli movendi sunt et terra: Dum véneris judicâre sæculum per ignem.

upon them. *R.* Deliver me, O Lord, from everlasting death on that dreadful day when the heavens and the earth shall be moved, and Thou shalt come to judge the world by fire.

Kyrie eléison. Christe eléison. Kyrie eléison.

Lord, have mercy. Christ have mercy. Lord have mercy.

The priest, having put incense into the thurible, intones the first words of the Lord's Prayer, Pater noster, saying the rest quietly. All others likewise pray in silence whilst the priest, accompanied by his deacon, twice passes round the bier, sprinkling it with holy water and incensing it. He resumes:

V. Et ne nos indúcas in tentatiónem.

V. And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

V. A porta inferi.

V. From the gate of hell.

R. Erue, Dómine, ánimam ejus (ánimas eorum).

R. Rescue his soul (their souls), O Lord.

V. Requíescat (Requiescant) in pace.

V. May he (they) rest in peace.

R. Amen.

R. Amen.

V. Dómine exáudi oratiónem meam.

V. Lord, hear my prayer.

R. Et clamor meus ad te véniat.

R. And let my cry come unto Thee.

V. Dóminus vobiscum.

V. The Lord be with you.

R. Et cum spíritu tuo.

R. And with thy spirit.

Let us Pray

ABSOLVE, quæsumus Dómine, ánimam fámuli tui *N.*, ab omni vínculo delictórum: ut in resurrectiόνis glória inter Sanctos et Eléctos tuos resuscitátus respíret. Per Christum Dóminum nostrum. *R.* Amen.

ABSOLVE, we beseech Thee, O Lord, the soul of Thy servant, *N.*, from every bond of sin, that, in the glory of the resurrection, he may rise to a new and better life with Thy saints and elect. Through Christ our Lord. *R.* Amen.

In place of the above he may repeat the prayer which he has said as the Collect in the Mass.

V. Réquiem ætérnam dona ei, Dómine.

V. Eternal rest grant unto him, O Lord.

R. Et lux perpétua lúceat ei.

R. And let perpetual light shine upon him.

Then again:

V. Requíescat in pace.
R. Amen.

V. May he rest in peace.
R. Amen.

Various Prayers for the Dead

For a deceased Pope

Prayer

GOD, Who, in Thine ineffable providence, didst will that Thy servant *N.* should be numbered among the high priests, grant, we beseech Thee, that he, who on earth held the place of Thine only-begotten Son, may be joined forevermore to the fellowship of Thy holy pontiffs. Through the same.

DEUS, qui inter summos Sacerdotes famulum tuum *N.* ineffabili tua dispositione connumerari voluisti: presta quæsumus; ut qui uni-géniti Filii tui vices in terris gerébat, sanctorum tuorum Pontificum consortio perpetuo aggregetur. Per eundem Dominum.

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifice which we offer for the soul of Thy servant, *N.*, supreme pontiff, that Thou mayst command him, whom on earth Thou didst invest with the pontifical dignity, to be joined to the fellowship of Thy saints in the kingdom of heaven. Through our Lord.

SÚSCIPE, Dómine, quæsumus, pro anima famuli tui *N.* summi Pontificis, quas offerimus hóstias: ut cui in hoc sæculo pontificale donasti méritum, in celésti regno Sanctorum tuorum júbeas jungi consórtio. Per Dóminum.

Postcommunion

MAY Thy clemency, which we implore, O Lord, benefit the soul of Thy servant, *N.*, supreme pontiff, that he may by Thy mercy attain to everlasting fellowship with Him in Whom he hoped and believed. Through our Lord.

PROSIT, quæsumus, Domine, animæ famuli tui *N.* summi Pontificis misericordiæ tuæ implorata cleméntia: ut ejus, in quo sperávit et crédidit, ætérnum capiat, te miserante, consórtium. Per Dóminum.

For a deceased cardinal the Prayer, Secret, and Postcommunion are those appointed, as follows, for a bishop, priest, or deacon, with mention inserted in these of his rank as a Prince of the Church.

For a deceased bishop

Prayer

O GOD, Who in the apostolic priesthood didst cause Thy servant, *N.*, to be honored

DEUS, qui inter apostólicos Sacerdotes famulum tuum *N.* pontificáli fe-

cisti dignitate vigere: præsta with the pontifical dignity, quæsumus; ut eorum quoque grant, we beseech Thee, that he perpétuo aggregetur con- may be joined forevermore to the fellowship of Thine apos- sòrtio. Per Dóminum. tles. Through our Lord.

Secret

SÚSCİPE, Dómine, quæsu-
mus, pro ánima fámuli tui *N.* Pontificis, quas offéri-
mus hóstias: ut cui in hoc
sæculo pontificále donásti
méritum, in cælésti regno
Sanctórum tuórum júbeas
jungi consòrtio. Per Dómin-
um.

RECİVE, we beseech Thee,
O Lord, the sacrifice
which we offer for the soul of
Thy servant, *N.*, that Thou
mayst command him whom on
earth Thou didst invest with
the episcopal dignity to be
joined to the fellowship of Thy
saints in the kingdom of
heaven. Through our Lord.

Postcommunion

PROSTİT, quæsumus, Domi-
ne, ánima fámuli tui *N.*
Pontificis misericórdiæ tuæ
imploráta cleméntia: ut ejus,
in quo sperávit et crédidit,
atérnum cápiat, te miseránte,
consòrtium. Per Dóminum.

MAY Thy clemency, which
we implore, O Lord,
benefit the soul of Thy servant,
the pontiff, *N.*, that, by Thy
mercy, he may attain to ever-
lasting fellowship with Him in
Whom he hoped and believed.
Through our Lord.

*Or the Following**Prayer*

DA NOBİS, Dómine, ut áni-
mam fámuli tui *N.*
Episcopi, quam de hujus sæ-
culi eduxisti laboriósó certá-
mine, Sanctórum tuórum
tribuas esse consòrtem. Per
Dóminum.

GRANT US, O Lord, that Thou
give to be a companion
of Thy saints the soul of Thy
servant *N.*, bishop, whom Thou
hast taken out of the toilsome
struggle of this world. Through
our Lord.

Secret

ANNUE nobis, quæsumus,
Dómine, ut ánima
fámuli tui *N.* Episcopi hæc
prosit oblátio: quam immo-
lándo, totíus mundi tribuísti
relaxári delícta. Per Dó-
minum.

GRANT US, we beseech Thee,
O Lord, that this obla-
tion may benefit the soul of
Thy servant *N.* bishop, as by
its offering Thou hast granted
the sins of the whole world to
be forgiven. Through our
Lord.

Postcommunion

PURGED by this sacrifice, we beseech Thee, O almighty God, may the soul of Thy servant *N.*, bishop, be worthy to be pardoned and enter into everlasting rest. Through our Lord.

His sacrificiis quæsumus omnipotens Deus, purgata anima famuli tui *N.* Episcopi ad indulgentiam et refrigerium sempiternum pervenire mereatur. Per Dóminum.

*For a priest deceased**Prayer*

O GOD, Who didst will that Thy servant *N.*, should flourish with the sacerdotal dignity in the apostolic priesthood, grant, we beseech Thee, that he may be joined forevermore to the fellowship of Thine apostles. Through our Lord.

DEUS, qui inter apostolicos sacerdotes famulum tuum *N.* sacerdotáli fecisti dignitate vigere: præsta quæsumus: ut eorum quoque perpétuo aggregetur consortio. Per Dóminum.

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifices which we offer for the soul of Thy servant, *N.*, Thy priest, that Thou mayst command him, whom on earth Thou didst invest with nity, to fellowship of Thine apostles. Through our Lord.

SÚSCIBE, Dómine, quæsumus, pro ánima famuli tui *N.* Sacerdotís, quas offerimus hóstias: ut cui in hoc sæculo sacerdotále donásti méritum, in celésti regno tuórum júbeas

Postcommunion

WAY Thy clemency, which we implore, O Lord, benefit the soul of Thy servant, *N.*, Thy priest, that he may attain to everlasting fellowship with Him in Whom he hoped and believed. Through our Lord.

PROSIT, quæsumus, Dómine, ánime famuli tui *N.* Sacerdotís, misericórdiæ tuæ implorata cleméntia: ut ejus, in quo sperávit et crédidit, ætérnum cápiat, te miserante consórtium. Per Dóminum.

*Or the Following**Prayer*

GRANT, we beseech Thee, O Lord, that the soul of Thy

PRÆSTA, quæsumus, Dómine, ut ánima famuli

tui *N.* Sacerdótis, quem in hoc sæculo commorántem, sacris munéribus decorásti, in cœlésti sede gloriósa semper exsúltet. Per Dóminum.

servant, *N.*, Thy priest, whom, while he dwelt-on earth, Thou didst adorn with sacred gifts, may ever rejoice in the glory of heaven. Through our Lord.

Secret

SÚSCİPE, Dómine, quæsumus, pro ánimá fámuli tui *N.* Sacerdótis, quas offéri-mus hóstias: ut cui sacerdo-tále donásti méritum, dones et præmium. Per Dóminum.

RECEIVE, we beseech Thee, O Lord, the sacrifice we offer for the soul of Thy servant, *N.*, Thy priest, that as Thou didst grant him the dignity of the priesthood Thou wilt also grant him its reward. Through our Lord.

Postcommunion

PRÆSTA, quæsumus, omnipotens Deus, ut ánimam fámuli tui *N.* Sacerdótis in congregatióne justórum, æternæ beatitúdinis júbeas esse consórtem. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, by Thy command, the soul of Thy servant, *N.*, Thy priest, may be a sharer of everlasting beatitude in the company of the just. Through our Lord.

For a man, other than a priest, deceased

Prayer

INCLÍNA, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur: ut ánimam fámuli tui *N.*, quam de hoc sæculo migráre jussisti, in pacis ac lucis regiône constituas, et Sanctorum tuorum júbeas esse consórtem. Per Dóminum.

INCLINE Thine ear, O Lord, to our prayers, with which we supplicate Thy mercy that Thou set the soul of Thy servant, *N.*, which Thou hast commanded to pass from this world, in a region of peace and light, and order that it be of the fellowship of the saints. Through our Lord.

Secret

ANNUE nobis, quæsumus, Dómine, ut ánimá fámuli tui *N.*, hæc prosit oblátio: quam immolándo, totius mundi tribuísti relaxári delicta. Per Dóminum.

AONSENT, we beseech Thee, O Lord, that the soul of Thy servant, *N.*, may be benefited by this oblation, by the offering of which Thou hast granted the sins of the whole world to be forgiven. Through our Lord.

Postcommunion

ABSOLVE, we beseech Thee, **A**BSÓLVE quæsumus Dó-
 O Lord, the soul of Thy mine ánimam fámuli
 servant, *N.*, from every bond tui *N.*, ab omni vínculo delic-
 of sin, that, in the glory of the tórum: ut in resurrectionis
 resurrection, he may rise to a glória inter sanctos et eléctos
 new and better life with Thy tuos resuscitátus respíret. Per
 saints and elect. Through our Dóminum.
 Lord.

*For a woman deceased**Prayer*

WE BESEECH, Thee, O Lord, **Q**UÆSUMUS Dómine, pro
 that of Thy loving-kind- tua pietáte miserére
 ness Thou have mercy on the ánimæ fámulæ tuæ *N.*: et a
 soul of Thy handmaid, *N.*, free contágiis mortalitátis exú-
 her from the defilements of tam, in æternæ salvatiónis
 this mortal life and number her partem restitue. Per Dómin-
 forevermore among the saved. um.
 Through our Lord.

Secret

BY THESE sacrifices, without **H**IS sacrificiis quæsumus
 which no one hath ever Dómine ánima fámuliæ
 been free of offense, may the tuæ *N.*, a peccátis ómnibus
 soul of Thy handmaid, *N.*, be exuátur, sine quibus a culpa
 rid of all sins, we beseech Thee, nemo liber éxstitit: ut per
 O Lord; that by these offices hæc piæ placatiónis officia,
 of pious propitiation it may ob- perpétuam misericórdiam
 tain everlasting mercy. consequátur. Per Dóminum.
 Through our Lord.

Postcommunion

MAY the soul of Thy hand- **I**NVÉNIAT quæsumus Dó-
 maid, *N.*, we beseech mine ánima fámulæ tuæ
 Thee, O Lord, partake of eter- *N.*, lucis æternæ consórtium:
 nal light, as it hath obtained cujus perpétuæ misericórdiæ
 the sacrament of Thine ever- consecúta est sacraméntum.
 lasting mercy. Through our Per Dóminum.
 Lord.

*For the father and mother of the celebrating priest**Prayer*

O GOD, Who hast com- **D**EUS, qui nos patrem et
 manded us to honor our matrem honoráre præ-
 father and mother, in Thy cepísti: miserére cleménter

animabus patris et matris
meæ, eorúmque peccáta dim-
itte: meque eos in æternæ
claritátis gáudio fac vidére.
Per Dóminum.

clemency have mercy upon the
souls of my father and mother,
and pardon their sins; and
make me to see them in the joy
of the eternal brightness.
Through our Lord.

Secret

SÚSCIPE sacrificium Dó-
mine, quod tibi pro ani-
mabus patris et matris meæ
óffero: eisque gáudium sem-
piternum in regiône vivórum
concède; meque cum illis fe-
licitáti Sanctorum conjúge.
Per Dóminum.

RECEIVE, O Lord, the sacri-
fice which I offer Thee
for the souls of my father and
mother, and grant them ever-
lasting joy in the land of the
living; and make me to share
with them in the happiness of
the saints. Through our Lord.

Postcommunion

QUÆSTIS participatio
sacraménti quæsumus
Dómine animabus patris et
matris meæ réquiem et lucem
obtíneat perpétuam: meque
cum illis grátia tua corónet
æterna. Per Dóminum.

MAY the partaking of the
heavenly sacrament, we
beseech Thee, O Lord, obtain
rest and light everlasting for
the souls of my father and
mother; and may Thy eternal
grace crown me with them.
Through our Lord.

Should the Mass be offered up by a priest for his father only, or for his mother only, the above prayers are worded in the singular number. When the Holy Sacrifice is offered up for the fathers and mothers of others besides the celebrant, in place of "my father and mother" is said "our parents."

For deceased brethren, friends, and benefactors

The Prayer, O God, the bestower of pardon, page 1502, Secret, and Postcommunion are said with the opportune variations.

For all who are buried in a cemetery or graveyard

Prayer

DEUS, cujus miseratione
ánimæ fidélium requi-
escunt: fámulis et famulábus
tuis, et ómnibus hic et
ubique in Christo quiescénti-
bus, da propítius véniam pec-
catórum; ut a cunctis reáti-
bus absolúti, tecum sine fine
læténtur. Per eúmdem Dó-
minum.

O GOD, by Whose mercy the
souls of the faithful find
rest, mercifully grant pardon
of sins to Thy servants and
handmaids, and to all who,
here and elsewhere, repose in
Christ, that, being loosed from
all guilt, they may rejoice with
thee for evermore. Through the
same.

Secret

GRACIOUSLY receive, O Lord, the sacrifice offered for the souls of Thy servants and handmaids, and of all Catholics who sleep in Christ whether in this place or elsewhere, that, being delivered from the bonds of grim death by this most excellent sacrifice, they may be found worthy of life everlasting. Through the same.

PRO animábus famulórum famularúmque tuárum, et ómnium Catholicórum hic et ubique in Christo dormiéntium, hóstiam Dómine súscipe benígnus oblátam: ut hoc sacrificio singuláři, vínculis horréndæ mortis exúti, vitam mereántur atérnam. Per eúmdem Dóminum.

Postcommunion

O God, the light of faithful souls, give ear to our supplications, and grant to Thy servants and handmaids, whose bodies, here and elsewhere, repose in Christ, an abode of refreshment, the blessedness of rest, and the brightness of light. Through the same.

DEUS, fidélium lumen animárum, adésto supplicatióibus nostris: et da fámulis et famulábus tuis, quorum córpora hic et ubique in Christo requiéscunt, refrigerií sedem, quiétis beatitúdinem, et lúminis claritátem. Per eúmdem Dóminum.

*For more than one person deceased**Prayer*

O God, Whose property is ever to pity and to spare, have mercy on the souls of Thy servants and handmaids, and forgive them all their sins, that, being loosed from the bonds of mortality, they may be found worthy to enter into life. Through our Lord.

DEUS, cui próprium est miseréri semper et párcere: propitiáre animábus famulórum famularúmque tuárum, et ómnia eórum peccáta dimitte; ut mortalitátis vínculis absolútæ, transire mereántur ad vitam. Per Dóminum.

Secret

CONSENT, we beseech Thee, O Lord, that this oblation benefit the souls of Thy servants and handmaids, as Thou hast granted that by the offering of it the sins of all the world should be forgiven. Through our Lord.

ANNUE nobis quæsumus Dómine, ut animábus famulórum famularúmque tuárum hæc prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delicta. Per Dóminum.

Postcommunion

DEUS, cui soli cōpetit
medicinam præstare
post mortem: præsta quæsu-
mus, ut animæ famulorum
famularumque tuarum ter-
renis exitu contagiis, in tuæ
redemptionis parte numer-
entur. Qui vivis.

O GOD, Who alone art com-
petent to administer heal-
ing remedies after death, grant,
we beseech Thee, that the souls
of Thy servants and hand-
maids, rid of earthly contagion,
may be numbered among those
whom Thou hast redeemed.
Who livest.

*Or the Following**Prayer*

ANIMABUS quæsumus
Dōmine famulorum
famularumque tuarum, mis-
ericordiam concede perpétu-
am: ut eis proficiat in ætern-
um, quod in te speraverunt
et crediderunt. Per Dōmin-
um.

GRANT, we beseech Thee, O
Lord, everlasting mercy
to the souls of Thy servants
and handmaids, that the faith
and hope which they placed in
Thee may avail them for eter-
nity. Through our Lord.

Secret

His Dōmine quæsumus
placatus inténde mun-
eribus: et quod ad laudem tui
nōminis supplicantes offéri-
mus, ad indulgentiam proficiat
defunctorum. Per Dō-
minum.

Look with favor upon these
gifts, we beseech Thee,
O Lord, and may that which we
offer with supplication to the
praise of Thy name profit for
the pardon of the departed.
Through our Lord.

Postcommunion

SÚPLICES Dōmine pro
animabus famulorum
famularumque tuarum preces
effundimus, obsecrantes: ut
quidquid conversatiōe con-
traxerunt humana, et clem-
enter indulgeas, et eas in tu-
orum latantium redemptor-
um sede constituas. Per Dō-
minum nostrum.

WE POUR forth, O Lord, our
prayers and supplica-
tions for the souls of Thy ser-
vants and handmaids, beseech-
ing that Thou mercifully for-
give whatever faults they have
committed in their earthly ca-
reers, and set them in the bliss-
ful abode of Thy redeemed.
Through our Lord.

Mass and Absolution on the Day of the Death or on the Day of the Burial of One of the Faithful

If the deceased is a baptized child not yet come to the age of reason, the Votive Mass of the Angels, page 1417, may be said on days permitted by the rubrics.

The Priest vested in black cope (and his ministers if it be a Solemn Mass) meets the body at the entrance of the Church, inside, and says:

COME to his (her) assistance, ye saints of God! Meet him (her) ye angels of the Lord. Receive his (her) soul and present it to the Most High.

V. May Christ who called thee, receive thee; and may the angels lead thee into the bosom of Abraham.

R. Receive his (her) soul, offering it in the sight of the Most High.

V. Eternal rest grant to him (her), O Lord, and let perpetual light shine upon him (her).

R. Offering it in the sight of the Most High.

During a funeral Mass the body of the dead person, surrounded by lights, lies in front of the altar. It is placed so that if it be a priest the head will be toward the altar and the corpse, robed (if practicable) in sacerdotal vestments as at Mass, will face the people. The body of one not a priest should face the altar. The Office of the Dead (wherever usual) is then chanted, otherwise as soon as the priest has changed from the cope to the chasuble, the Mass begins immediately.

The Mass

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Kyrie, page 761.

SUBVENITE Sancti Dei occûrite, ângeli Dômini, suscipiêntes ânimam ejus, offerêntes eam in conspêctu altissimi.

V. Suscîpiat te Christus, qui vocâvit te: et in sinum Abrahæ angeli dedûcant te.

R. Suscipiêntes ânimam ejus offerêntes eam in conspêctu altissimi.

V. Réquiem ætérnam dona ei, Dômine: et lux perpétua lûceat ei.

R. Offerêntes eam in conspêctu altissimi.

RÉQUIEM ætérnam dona eis, Dômine: et lux perpétua lûceat eis. Ps. 64, 2, 3. Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exâudi oratiónem meam; ad te omnis caro véniet. Réquiem.

Prayer

DEUS, cui proprium est misereri semper et parcere, te supplices exoramus pro ánima famuli tui N. quam hódie de hoc sæculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non pœnas inférni sustíneat, sed gáudia æténa possídeat. Per Dóminum nostrum.

O god, Whose property is ever to have mercy and to spare, we humbly supplicate Thee for the soul of Thy servant, N., which Thou hast this day called out of this world, Thou deliver it not to the hands of the enemy, nor forget it forever, but command it to be received by the holy angels and taken to Paradise, its home, so that, since it hath hoped and believed in Thee, it may not bear the pains of hell, but possess everlasting joys. Through our Lord.

Epistle. 1 Thess. 4, 13-18

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicenses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Nólumus vos ignorare de dormiéntibus, ut non contristémmini sicut et céteri, qui spem non habent. Si enim crédimus quod Jesus mórtuus est, et resurréxit: ita et Deus eos, qui dormiérunt per Jesum, addúcet cum eo. Hoc enim vobis dicimus in verbo Dómini, quia nos, qui vívimus, qui resídui sumus in advéntum Dómini, non præveniémus eos, qui dormiérunt. Quóniam ipse Dóminus in jussu, et in voce Archángeli, et in tuba Dei descéndet de cælo: et mórtui, qui in Christo sunt, resúrgent primi. Deínde nos, qui vívimus, qui relénquimur, simul rapiémur cum illis in núbibus óbviam Christo in áëra, et sic semper cum Dómino érimus. Itaque

BRETHREN, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from heaven, with commandments, and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the

clouds to meet Christ, into the consolámini invicem in verbis
 air, and so shall we be always istis.
 with the Lord. Wherefore
 comfort ye one another with these words.

Gradual. 4 Esdr. 2, 34, 35

Eternal rest give to them, O	Réquiem ætérnam dona eis,
Lord; and let perpetual light	Dómine; et lux perpétua lú-
shine upon them. <i>V. Ps. 111, 7.</i>	ceat eis. <i>V. Ps. 111, 7.</i>
The just shall be in everlasting	memória ætérna erit justus;
remembrance; he shall not fear	ab auditióne mala non timé-
the evil hearing.	bit.

Tract

O Lord, absolve the souls of	Absólve Dómine ánimas
all the faithful departed from	ómnium fidélium defunctór-
every bond of sin. <i>V.</i> And by the	um ab omni vínculo delictór-
help of Thy grace may they	um: <i>V.</i> Et grátia tua illis
be worthy to escape the sen-	succurrénte, mereántur evá-
tence of vengeance. <i>V.</i> And to	dere iudícium ultiónis: <i>V.</i> Et
enjoy all the beatitude of the	lucis ætérnæ beatitúdine
light eternal.	pérfrui.

Sequence (Dies Iræ), as in the Common or Daily Mass for the Dead, page 1503.

Munda Cor Meum, page 763.

Gospel. John 11, 21-27

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Martha said to Jesus, Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in Me although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die forever. Believest thou this? She saith to Him,

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Dixit Martha ad Jesum: Dómine, si fuísses hic, frater meus non fuísset mórtuus: set et nunc scio quacúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectione in novíssimo die. Dixit ei Jesus: Ego sum resurréctio, et vita: qui crédit in me, étiam si mórtuus fúerit, vivet: et omnis, qui vivit, et crédit in me, non moriétur in ætérnum. Credis hoc? Ait illi: Utique Dómine, ego crédidí, quia tu es Christus

Filius Dei vivi, qui in hunc mundum venisti.

Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.

Offertory

Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscurum; sed signifer sanctus Míchæl repræséntet eas in lucem sanctam: Quam olim Abrahæ promissisti, et sémmini ejus. *V.* Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transire ad vitam: Quam olim Abrahæ promissisti, et sémmini ejus.

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and the deep pit; deliver them from the lion's mouth, that hell engulf them not, nor they fall into darkness, but that Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. *V.* We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate; grant them, O Lord, to pass from death to the life which Thou once didst promise to Abraham and his seed.

Offertory Prayers, page 767.

Secret

PROPITIARE quæsumus Dómine ánimæ fámulí tui N. pro qua hóstiám laudis tibi immolámus, majestátem tuam suppliciter deprecánte: ut per hæc piæ placatiónis officia, pervenire mereátur ad réquiem sempitérnam. Per Dóminum.

BE MERCIFUL, we beseech Thee, O Lord, to the soul of Thy servant, N., for which we offer to Thee the sacrifice of praise, supplicating Thy majesty that, through these offices of pious propitiation it may be worthy to enter unto everlasting rest. Through our Lord.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux æténa lúceat eis, Dómine: Cum sanctis tuis in ætérnum, quia pius es. *V.* Réquiem ætéram dona eis, Dó-

May light eternal shine upon them, O Lord: With Thy saints forever, for Thou art kind. *V.* Grant them everlasting rest, O

Lord, and let perpetual light mine; et lux perpétua luceat shine upon them: With Thy eis: Cum sanctis. saints.

Postcommunion

GRANT, we beseech Thee, O almighty God, that the soul of Thy servant, N., which hath to-day departed this life, being purged by this sacrifice and rid of sins, may obtain alike pardon and everlasting rest. Through our Lord.

PRÆSTA quæsumus omnipotens Deus: ut ánima fámuli tui N. quæ hódie de hoc sæculo migrávit, his sacrificiis purgáta, et a peccátis expedita, indulgéntiam páriter et réquiem cápiat sempitérnam. Per Dóminum.

Absolution of the Corpse

After the Last Gospel, the celebrant lays aside his chasuble and maniple, and vested in a black cope comes, attended by his deacon, to the feet of the corpse, at the head of which the subdeacon holds uplifted the processional cross, having on both sides an acolyte bearing a lighted candle. The clergy group themselves around the bier. Then the celebrant reads in a loud voice the following supplication.

ENTER not into judgment with Thy servant, O Lord, for in Thy sight shall no man be justified, unless remission of all sins be accorded him (her) by Thee. We beseech Thee, therefore, that Thy judicial sentence weigh not heavily upon him (her) who is commended to Thee by the true supplication of the Christian faith, but, with the help of Thy grace, may he (she) be worthy to escape the sentence of vengeance, seeing that, while he (she) lived, he (she) was sealed with the seal of the Holy Trinity. Who livest and reignest world without end. *R.* Amen.

NON intres in iudicium cum servo tuo Dómine, quia nullus apud te justificabitur homo, nisi per te ómnium peccatórum ei tribuátur remissio. Non ergo eum, quæsumus, tua judiciális senténtia premat, quem tibi vera supplicatio fidelis christiánæ comméndat: sed grátia tua illi succurrénte, mereátur evádere iudicium ultiónis, qui dum viveret, insignitus est signáculo sanctæ Trinitátis: Qui vivis et regnas in sæcula sæculórum. *R.* Amen.

The choir now chants the following responsory (The Libera me).

R. Deliver me, O Lord, from eternal death on that dreadful day, when the heavens and the earth shall be moved, and Thou shalt come to judge the world

R. Libera me Dómine de morte æterna, in die illa treménda quando cæli movéndi sunt et terra: Dum véneris iudicáre sæculum per ignem.

V. Tremens factus sum ego, by fire. *V.* I am seized with
 et timeo, dum discussio vén- fear and trembling, when I re-
 erit, atque ventúra ira. *R.* flect upon the judgment and
 Quando cæli movéndi sunt et the wrath to come. *R.* When
 terra. *V.* Dies illa, dies iræ, the heavens, and the earth
 calamitátis et misériæ; dies shall be moved. *V.* That day, a
 magna et amára valde. *R.* day of wrath, of wasting and
 Dum véneris judicáre sæcu- of misery, a dreadful and ex-
 lum per ignem. *V.* Réquiem ceeding bitter day. *R.* When
 ætérnam dona eis Dómine, et Thou shalt come, to judge the
 lux perpétua lúceat eis. *R.* world by fire. *V.* Eternal rest
 Líbera me Dómine de morte grant unto him (her), O Lord,
 ætérna in die illa treménda: and let perpetual light shine
 Quando cæli movéndi sunt et upon him (her). *R.* Deliver me
 terra: Dum véneris judicáre O Lord, from eternal death on
 sæculum per ignem. the dreadful day, when the
 heavens and the earth shall

be moved, and Thou shalt come to judge the world by fire.

Kyrie eléison. Christe eléi- Lord, have mercy. Christ,
 son. Kyrie eléison. Pater Nos- have mercy, Lord, have mercy.
 ter (*secreto*.) Our Father (*inaudibly*.)

Meanwhile the priest sprinkles and incenses the corpse thrice on each side, and then says:

V. Et ne nos indúcas in *V.* And lead us not into
 tentationem. temptation.

R. Sed líbera nos a malo.

R. But deliver us from evil.

V. A porta inferi.

V. From the gate of hell.

R. Erue, Dómine, ánimam ejus.

R. Deliver his (her) soul, O Lord.

V. Requíescat in pace.

V. May he (she) rest in peace.

R. Amen.

R. Amen.

V. Dómine exáudi ora-
 tionem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te
 véniat.

R. And let my cry come unto
 Thee.

V. Dóminus vobíscum.

V. The Lord be with you.

R. Et cum spíritu tuo.

R. And with thy spirit.

If the body is not present, then the Second Prayer in place of the following one is said.

Let us Pray

DEUS, cui próprium est
 miseréri semper et
 párcere, te súpplices exorá-
 mus pro ánima fámuli tui N.
 (fámulæ tuæ N.), quam hódie
 de hoc sæculo migráre jus-

O GOD, Whose property is al-
 ways to have mercy and
 to spare, we humbly beseech
 Thee for the soul of Thy ser-
 vant, N., which Thou hast this
 day commanded to depart out

of this world: that Thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy angels, and conducted into Paradise, its true country; that, as in Thee it hath hoped and believed, it may not suffer the pains of hell but may take possession of eternal joys. Through Christ our Lord. *R.* Amen.

DELIVER, O Lord, we beseech Thee, the soul of Thy servant (handmaid), *N.*, from every bond of his (her) sins that in the glory of the resurrection he (she) may live anew, being raised up in the fellowship of Thy Saints and elect. Through Christ our Lord. *R.* Amen.

V. Eternal rest grant to him (her), O Lord.

R. And let perpetual light shine upon him (her).

V. May he (she) rest in peace.

R. Amen.

V. May his (her) soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

sisti, & ut non tradas eam in manus inimici, neque obliviscaris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non pœnas inférni sustíneat, sed gáudia aetérna possídeat. Per Christum Dóminum nostrum. *R.* Amen.

ABsólve quæsumus, Dómine, ánimam fámuli tui *N.* (fámulæ tuæ *N.*) ab omni vínculo delictórum: ut in resurrectionis glória, inter Sanctos et eléctos tuos resuscitátus (resuscitáta) respíret. Per Christum Dóminum nostrum. *R.* Amen.

V. Réquiem aetérnam dona ei, Dómine.

R. Et lux perpétua lúceat ei.

V. Requíescat in pace.

R. Amen.

V. Anima ejus, et ánimæ ómnium fidélium defunctórum per misericórdiam Dei requíescent in pace.

R. Amen.

After this the body is borne to the grave, and either at the grave or in the church the following is said or sung:

MAY the angels lead thee into Paradise; at thy coming may the martyrs receive thee, and bring thee into the holy city, Jerusalem. May the choir of angels receive thee, and with Lazarus, once a beggar, mayest thou have eternal rest.

IN PARADÍSUM dedúcant te Angeli; in tuo advéntu súscipiant te Mártýres, et perdúcant te in civitátem sanctam Jerúsalem. Chorus Angelórum te súscipiat, et cum Lázaro quondam páuper aetérnam hábeas réquiem.

On reaching the grave, if it be not blessed, the priest blesses it, as follows:

Let us Pray

DEUS, cujus miseratione animæ fideliū requiescunt, hunc tūmulum benedicere dignare, eique Angelum tuum sanctum deputa custodem, et quorum quarūque cōpōra hic sepeliūtur, animas eōrum ab omnibus absolve vinculis delictōrum, ut in te semper cum Sanctis tuis sine fine lætētur. Per Christum Dōminum nostrum. *R.* Amen.

O God, through Whose tender mercy the souls of the faithful departed are at rest, vouchsafe to bless & this grave, and assign thereto Thy holy angel as its keeper; and absolve from all the bonds of sin the souls of those whose bodies are here buried, that with Thy saints they may ever rejoice in Thee to all eternity. Through Christ our Lord.

R. Amen.

The priest then sprinkles with holy water and incenses the corpse and grave.

Whether the priest goes to the cemetery or not the Office continues as follows:

Ant. Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet; et omnis qui vivit et credit in me, non morietur in ætēnum.

Ant. I am the resurrection and the life: he that believeth in Me, although he be dead, shall live and he that liveth and believeth in Me shall not die forever.

The Benedictus, or Song of Zachary. Luke 1, 68-79

BENEDICTUS Dōminus, Deus Israël, quia visitavit, et fecit redemptionem plebis suæ:

Et erexit cornu salutis nobis: in domo David, pūeri sui.

Sicut locutus est per os sanctōrum, qui a sæculo sunt, prophetārum ejus:

Salutem ex inimicis nostris, et de manu omnium quodērunt nos:

Ad faciēdam misericordiam cum patribus nostris: memorāri testamēti sui sancti.

Juspurandum, quod juravit ad Abraham, patrem nostrum, datūrum se nobis:

Ut sine timōre, de manu inimicōrum nostrōrum liberāti, serviāmus illi:

BLESSED be the Lord God of Israel: for He hath visited and wrought the redemption of His people.

And hath raised up an horn of salvation to us, in the house of David His servant:

As He spoke by the mouth of His holy prophets, who are from the beginning:

Salvation from our enemies, and from the hand of all that hate us:

To perform mercy to our fathers: and to remember His holy testament.

The oath which He swore to Abraham our father: that He would grant to us:

That being delivered from the hand of our enemies, we may serve Him without fear,

In holiness and justice before Him, all our days.

And thou, child, shalt be called the prophet of the Most High: for thou shalt go before the Face of the Lord, to prepare His ways:

To give knowledge of salvation to His People: unto the remission of their sins:

Through the bowels of the mercy of our God: in which the Orient from on high hath visited us:

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Eternal rest grant unto him (her), O Lord.

And let perpetual light shine upon him (her).

Ant. I am the resurrection and the life: he that believeth in Me, although he be dead, shall live: and every one who liveth, and believeth in Me, shall never die.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (*inaudibly*).

In the meantime, the priest sprinkles the corpse.

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gate of hell.

R. Deliver his (her) soul, O Lord.

V. May he (she) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

In sanctit  te, et iustitia coram ipso,   mnibus diebus nostris.

Et tu, puer Proph  ta Altissimi vocaberis: pr  bis enim ante faciem Domini parare vias ejus:

Ad dandum scientiam salutis plebi ejus: in remissionem peccatorum eorum:

Per viscera misericordiae Dei nostri: in quibus visitavit nos, oriens ex alto:

Illuminare his, qui in tenebris, et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

Requiem aeternam dona ei, Domine.

Et lux perpetua luceat ei.

Ant. Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivit; et omnis qui vivit et credit in me non morietur in aeternum.

Kyrie el  son. Christe el  son. Kyrie el  son. Pater noster (*secreto*).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Let us Pray

EAC, quæsumus, Dómine, hanc cum servo tuo defuncto (fámula tua defúnta) misericórdiam ut factórum suórum in pœnis non recipiat vicem, qui (quæ) tuam in votis tenuit voluntátem: ut, sicut hic eum (eam) vera fides junxit fidélium turmis; ita illic eum (eam) tua miserátio sóciét angélicis choris. Per Christum.

R. Amen.

V. Réquiem ætérmam dona ei, Dómine.

R. Et lux perpétua lúceat ei.

V. Requíescat in pace.

R. Amen.

V. Anima ejus, et ánimæ ómnium fidélium defunctórum, per misericórdiam Dei requíescent in pace.

R. Amen.

GRANT, O Lord, we beseech Thee, this mercy unto Thy servant deceased, that, having in desire kept Thy will, he (she) may not suffer in requital of his (her) deeds; and as a true Faith joined him (her) unto the company of Thy faithful here below, so may Thy tender mercy give him (her), place above, among the angel choirs. Through Christ our Lord.

R. Amen.

V. Eternal rest grant unto him (her), O Lord.

R. And let perpetual light shine upon him, (her).

V. May he (she) rest in peace.

R. Amen.

V. May his (her) soul, and the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Returning to the Church or Sacristy, the priest recites with his attendants the following psalm for the souls in Purgatory.

Ant. Si iniquitates.

Ant. If thou wilt mark iniquities.

Psalms 129

DE PROFÚNDIS clamávi ad te, Dómine: Dómine, exáudi vocem meam.

Fiant aures tuæ intendentes, in vocem deprecationis meæ.

Si iniquitátes observáveris, Dómine: Dómine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Dómine.

Sustínuit ánima mea in

OUT of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His

word; my soul hath hoped in the Lord.

From the morning-watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with Him plentiful redemption.

And he shall redeem Israel from all his iniquities.

V. Eternal rest grant unto them, O Lord.

R. And let perpetual light shine upon them.

Ant. If Thou wilt mark iniquities, O Lord: Lord, who shall stand it?

verbo ejus: sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem, speret Israël in Dómino.

Quia apud Dóminum misericórdia: et copiósa apud eum redemptio.

Et ipse redimet Israël, ex ómnibus iniquitatibus ejus.

V. Réquiem æternam dona eis, Dómine:

R. Et lux perpétua lúceat eis.

Ant. Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?

Mass for Third, Seventh and Thirtieth Day after Death

On the third, seventh or thirtieth day after the death, one solemn Mass may be sung, even if a double feast occur, provided it be not of the first or second class, a Sunday or holy-day of obligation, or an otherwise exceptionally privileged day.

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Kyrie, page 761.

RÉQUIEM æternam dona eis, Dómine: et lux perpétua lúceat eis. *Ps. 64, 2, 3.* Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerúsalem: exáudi oratiónem meam, ad te omnis caro véniet. Réquiem.

Prayer

WE BESEECH Thee, O Lord, that Thou vouchsafe to grant to the soul of Thy servant, *N.*, the third (or seventh, or thirtieth) day of whose burial we commemorate, companionship with Thy saints and elect, and pour upon it the perennial dew of Thy mercy. Through our Lord.

QUÆSUMUS, Dómine, ut ánimæ fámuli tui (fámulæ tuæ) *N.* cujus depositiónis diem tértium (vel séptimum, vel trigésimum) commemorámus, Sanctórum atque electórum tuórum largíri dignéris consórtium: et rorem misericórdiæ tuæ perénem infúndas. Per Dóminum.

Epistle. 1 Thess. 4, 12-17

Lectio Epistolæ beāti Pauli
Apóstoli ad Thessalonicénses.

Lesson from the Epistle of
Blessed Paul the Apostle to the
Thessalonians.

FRATRES: Nólumus vos ignórare de dormiéntibus, ut non contristémmini, sicut et céteri, qui spem non habent. Si enim crédimus quod Jesus mórtuus est, et resurréxit: ita et Deus eos, qui dormiérunt per Jesum, addúcet cum eo. Hoc enim vobis dícimus in verbo Dómini, quia nos, qui vivimus, qui resídui sumus in advéntum Dómini non præveniémus eos, qui dormiérunt. Quóniam ipse Dóminus in jussu, et in voce Archángeli, et in tuba Dei descéndet de celo: et mórtui, qui in Christo sunt, resúrgent primi. Deínde nos, qui vivimus, qui relínquimur, simul rapiémur cum illis in núbibus óbviám Christo in áëra, et sic semper cum Dómino érimus. Itaque consolámini invicem in verbis istis.

BRETHREN, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from heaven, with commandment, and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore, these words.

comfort ye one another with

Gradual. 4 Esdr. 2, 34, 35

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 111, 7. V.* In memória ætérna erit justus: ab auditíone mala non timébit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V. Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract

Absólve, Dómine, ánimas ómnium fidélium defunctorum ab omni vínculo delictórum. *V.* Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis. *V.* Et lucis ætérnæ beatitúdine pérfrui.

O Lord, absolve the souls of all the faithful departed from every bond of sin. *V.* And by the help of Thy grace may they be worthy to escape the sentence of vengeance. *V.* And to enjoy all the beatitude of the light eternal.

Sequence (Dies iræ), as in the Common or Daily Mass for the Dead, page 1503.

Munda Cor Meum, page 763.

Gospel. John 11, 21-27

✠ Continuation of the holy Gospel according to St. John.

✠ Sequētia sancti Evangelii secundum Joānnem.

AT THAT time, Martha said to Jesus, Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in Me although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die forever. Believest thou this? She saith to Him, Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.

IN ILLO tēpore: Dixit Martha ad Jesum: Dómine, si fuisses hic, frater meus non fuisset mórtuus: sed et nunc scio, quia quæcúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectione in novíssimo die. Dixit ei Jesus: Ego sum resurréctio, et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis qui vivit, et credit in me, non moriétur in atérnum. Credis hoc? Ait illi: Utique, Dómine, ego crédidi, quia tu es Christus Fílius Dei vivi, qui in hunc mundum venísti.

Offertory

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, nor they fall into darkness, but that Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. *V.* We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate; grant them, O Lord, to

Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscurum: sed signifer sanctus Michæl repræsentet eas in lucem sanctam: Quam olim Abrahæ promísti, et sémini ejus. *V.* Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam. Quam olim

Abrahæ promisiſti, et ſémini ejus. pass from death to the life which Thou once didst promise to Abraham and his seed.

Offertory Prayers, page 767.

Secret

MÚNERA, quæsumus Dómine, quæ tibi pro ánima fámuli tui (fámulæ tuæ) N. offérimus, placátus inténde: ut remédiis purgáta cæléstibus, in tua pietáte requiescat. Per Dóminum.

Look with favor, we beseech Thee, O Lord, upon the offerings we make for the soul of Thy servant, N., that, being purged by the heavenly remedies, it may repose in Thy love. Through our Lord.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux æténa luceat eis, Dómine: Cum Sanctis tuis in ætérnum: quia pius es. V. Réquiem ætérnam dona eis, Dómine: et lux perpétua luceat eis. Cum Sanctis tuis.

May light eternal shine upon them, O Lord. With Thy saints forever, for Thou art kind. V. Grant them everlasting rest, O Lord, and let perpetual light shine upon them. With Thy saints.

Postcommunion

SÚSCIPE, Dómine, preces nostras pro ánima fámuli tui (fámulæ tuæ) N. ut, si quæ ei máculæ de terrénis contágitis adhæsérunt, remissionis tuæ misericórdia deleántur. Per Dóminum.

RECEIVE, O Lord, our prayers for the soul of Thy servant, N., that whatever blemishes may have adhered to it from its contact with earth may be wiped away, by the mercy of Thy pardon. Through our Lord.

Concluding Prayers, page 793.

On the Anniversary Day of the Death of One or More of the Faithful

On the anniversary day of the death or burial one solemn Mass may be sung, even if a double feast occur, provided it be not of the first or second class, a Sunday or holy-day of obligation, or an otherwise exceptionally privileged day. Should the anniversary be of one person only, the words of the prayers are put into the singular number.

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

RÉQUIEM ætérnam dona eis, Dómine; et lux perpétua luceat eis. Ps. 46, 2.

ETÉRNAL rest give to them, O Lord and let perpetual light shine upon them.

Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.

3. Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerúsalem; exáudi orationem meam; ad te omnis caro véniet. Réquiem.

Kyrie, page 761.

Prayer

O God, the Lord of mercies, grant to the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, an abode of refreshment, the beatitude of rest, and the brightness of light. Through our Lord.

DEUS, indulgentiárum Dómine: da animábus famulórum famularúmque tuárum, quorum anniversárium depositionis diem commemorámus, refrigerii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

Lesson. 2 Mach. 12, 43-46

Lesson from the Book of the Machabees. Lécitio libri Machabæorum.

IN THOSE days, the most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

IN DIÉBUS illis: Vir fortissimus Judas, facta collatione, duódecim millia drachmas argénti misit Jerosólymam; offérri pro peccátis mortuórum sacrificium, bene et religiósè de resurrectione cógitans (nisi enim eos, qui ceciderant, resurrectúros speráret, supérfluum viderétur, et vanum oráre pro mórtuis): et quia considerábat quod hi, qui cum pietáte dormitiónem accéperant, óptimam haberent repósitam grátiam. Sancta ergo, et salúbris est cogitatio pro defúntis exoráre, ut a peccátis solvántur.

Gradual. 4 Esdr. 2, 34, 35

Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V. Ps. 111, 7.* The just shall be in everlasting

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 111, 7. V.* In memória ætérna erit justus:

ab auditióne mala non timé- remembrance; he shall not fear
bit. the evil hearing.

Tract

Absólve, Dómine, ánimas Absolve, O Lord, the souls of
ómnium fidélium defunctór- all the faithful departed from
um ab omni vínculo delictór- every bond of sin. *V.* And by
um. *V.* Et grátia tua illis suc- the help of Thy grace let them
currénte, mereántur evádere be found worthy to escape the
judiciu[m] ultiónis. *V.* Et lucis sentence of vengeance. *V.* And
ætérnæ beatitúdine pérfrui. to enjoy the full beatitude of
the light eternal.

Sequence, Dies iræ, as in the Common or Daily Mass of the Dead, page 1503.

Munda Cor Meum, page 763.

Gospel. John 6, 37-40

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

✠ Continuation of the holy
Gospel according to St. John.

IN ILLO témpore: Dixit Je-
sus turbis Judæórum:
Omne, quod dat mihi Pater,
ad me véniet: et eum, qui ven-
nit ad me, non ejiciam foras:
quia descéendi de cælo, non ut
fáciam volúntátem meam,
sed volúntátem ejus, qui misit
me. Hæc est autém volúntas
ejus, qui misit me, Patris: ut
omne, quod dedit mihi, non
perdam ex eo, sed resúscitem
illud in novíssimo die. Hæc
est autém volúntas Patris
mei, qui misit me: ut omnis,
qui videt Fílium, et credit in
eum, hábeat vitam ætérnam,
et ego resuscitábo eum in no-
víssimo die.

AT THAT time, Jesus said to
the multitudes of the
Jews, All that the Father giveth
Me shall come to Me: and him
that cometh to Me I will not
cast out: because I came down
from heaven, not to do My own
will, but the will of Him Who
sent Me. Now this is the will of
the Father Who sent Me, that
of all that He hath given Me,
I should lose nothing, but
should raise it up again in the
last day; and this is the will
of My Father that sent Me,
that every one who seeth the
Son, and believeth in Him, may
have life everlasting; and I will
raise him up in the last day.

Offertory

Dómine Jesu Christe, Rex
glóriæ, libera ánimas ómnium
fidélium defunctórum de
pénis, inférni, et de profúndo
lacu: libera eas de ore leónis,
ne absorbéat eas tártarus, ne
cadant in obscúrum; sed sig-
nifer sanctus Michaél repræ-

O Lord Jesus Christ, the
King of glory, deliver the souls
of all the faithful departed
from the pains of hell and from
the deep pit; deliver them from
the lion's mouth, that hell en-
gulf them not, that they fall
not into the darkness; but let

Michael, the holy standard-bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. *V.* We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed.

Offertory Prayers, page 767.

Secret

BE PROPITIATED, O Lord, by our supplications for the souls of Thy servants and handmaids, whose anniversary is kept to-day, for whom we offer Thee the sacrifice of praise, that Thou vouchsafe to join them to the company of Thy saints. Through our Lord.

PROPITIARE Dómine supplicationibus nostris, pro animabus famulorum famularumque tuarum, quorum hódie ánnua dies ágitur, pro quibus tibi offerimus sacrificium laudis: ut eas Sanctorum tuorum consórtio sociare digneris. Per Dóminum.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

May eternal light shine upon them, O Lord. With Thy saints forever, because Thou art kind. *V.* Grant them everlasting rest, O Lord, and let perpetual light shine upon them. With Thy saints, etc.

Lux æterna luceat eis, Dómine: Cum Sanctis tuis in ætérnum: quia pius es. *V.* Réquiem ætérnam dona eis, Dómine: et lux perpétua luceat eis. Cum Sanctis tuis.

Postcommunion

GRANT, we beseech Thee, O Lord, that the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, may be purged by this sacrifice and obtain alike forgiveness and everlasting rest. Through our Lord.

PRÆSTA, quæsumus, Dómine: ut animæ famulorum famularumque tuarum, quorum anniversarium depositionis diem commemoramus; his purgátæ sacrificiis, indulgéntiam sempiternam. Per Dóminum.

Concluding Prayers, page 793.

The Forty Hours' Adoration

This prayer of the Forty Hours was established forever by Pope Clement VIII, for the whole course of the year, in regular continuous succession, from one church to another, commencing on the first Sunday in Advent with the chapel in the apostolical palace, as appears from the constitution *Graves et diuturnæ*, Nov. 25, 1592. This Pope was moved to establish this devotion by the public troubles of holy Church, in order that, day and night, the faithful might appease their Lord by prayer before the Blessed Sacrament in solemn exposition, imploring there His divine mercy.

As regards the introduction of the *Forty Hours*, into the United States we read in the "Manual of the Forty Hours' Adoration" the following note:

"This devotion was first introduced into the Diocese of Philadelphia in 1853 by the saintly Bishop Neumann; next, in 1858, into the archdiocese of Baltimore; and finally at the Plenary Council of Baltimore in 1866 formally approved (confirmed by Papal indults) for all the dioceses of the United States. The Most Rev. P. F. Kenrick, Archbishop of Baltimore, feeling that not all the rules of the Clementine Instruction could be strictly observed, had petitioned Pius IX to grant some modifications. A rescript, dated December 10, 1857, and extended to all the dioceses of the United States, January 24, 1868, allowed the following concessions:

(a) That the Exposition need not be continued during the night. (b) That the procession may be omitted at the prudent discretion of the pastor. (c) That the faithful should be able to gain all the indulgences granted by the Constitution *Graves et diuturnæ* of Clement VIII.

Indulgences

Once on each of the three days a Plenary Indulgence may be gained by visiting the church during Exposition, and reciting five Our Fathers and Hail Marys, Glory be to the Father, adding one Our Father and Hail Mary and Glory be to the Father for the Holy Father's Intention; a further requisite is the reception of the Sacraments of Penance and Holy Communion.

For every visit during the Exposition a Partial Indulgence of fifteen years may be gained, by all who are truly sorry for their sins. These latter Indulgences may be applied to the souls in Purgatory, A. A. S., page 381, 1933. (Confession and Communion within eight days before the Forty Hours fulfills this condition. It is not necessary that Confession and Communion take place in the church where the Forty Hours is being celebrated.)

The Masses and Ceremonies

First Day

Mass of Exposition is the Votive Mass of the Blessed Sacrament as said on Corpus Christi, page 635.

If the Forty Hours begins on one of the days mentioned below, the Mass of the day is said and only the Prayer, Secret and Postcommunion are from the Votive Mass of the Blessed

Sacrament is said on *Corpus Christi*.

1. Sunday of the First Class.
 2. Double Feasts of the First Class.
 3. Feasts commemorating any mystery of our Lord connected with the Blessed Sacrament.
 4. Ash Wednesday; Monday, Tuesday and Wednesday in Holy Week.
 5. Vigils of Christmas, Pentecost and All Souls' Day.
- Exposition of the Blessed Sacrament takes place after Holy Communion when the celebrant places the sacred Host in the monstrance. At the end of Mass he takes off the chasuble, puts on the cope and then incenses the Blessed Sacrament. During the procession the hymn "Pange Lingua" is sung as on Holy Thursday, page 454.*

On returning to the altar the Blessed Sacrament is placed on the throne and the choir sings the Tantum Ergo.

Tantum Ergo Sacramentum

<p>Down in adoration falling, Lo! the sacred host we hail! Lo o'er ancient forms departing, Newer rites of grace prevail; Faith for all defects supplying, Where the feeble senses fail. To the everlasting Father, And the Son Who reigns on high, With the Holy Ghost proceeding Forth from each eternally, Be salvation, honor, blessing, Might, and endless majesty. Amen.</p>	<p>TANTUM ergo sacramen- tum, Veneremur cernui; Et antiquum documentum Novo cedat ritui; Præstet fides supplementum Sensuum defectui. Genitori, Genitoque, Laus et jubilatio; Salus, honor, virtus quoque Sit et benedictio: Procedenti ab utroque Compar sit laudatio. Amen.</p>
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Then follows the chanting or recital of the *Litany of the Saints*.

Litany of the Saints

<p>LORD, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us. God, the father of heaven, have mercy on us. God, the Son, Redeemer of the world, have mercy on us. God, the Holy Ghost, have mercy on us.</p>	<p>KYRIE eléïson. Christe eléïson. Kyrie eléïson. Christe audi nos. Christe exáudi nos. Pater de cœlis Deus, miserere nobis. Fili Redemptor mundi Deus, miserere nobis. Spiritus sancte Deus, miserere nobis.</p>
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Sancta Trinitas, unus Deus,	Holy Trinity, one God, have
<i>miserére nobis.</i>	<i>mercy on us.</i>
Sancta María, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Génitrix.	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of virgins,
Sancte Michael,	St. Michael,
Sancte Gábríel,	St. Gabriel,
Sancte Ráphael,	St. Raphaël,
Omnes sancti Angeli et Arch-	All ye holy Angels and Arch-
àngeli, oráte.	àngels,
Omnes sancti beatórum Spir-	All ye holy orders of blessed
ituum órdínes,	Spirits,
Sancte Joáñnes Baptista,	St. John Baptist,
Sancte Joseph,	St. Joseph,
Omnes sancti Patriárchæ et	All ye holy Patriarchs and
Prophétæ, oráte.	Prophets,
Sancte Petre,	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andréa,	St. Andrew,
Sancte Jacóbe,	St. James,
Sancte Joáñnes,	St. John,
Sancte Thoma,	St. Thomas,
Sancte Jacóbe,	St. James,
Sancte Philippe,	St. Philip,
Sancte Bartholomæe,	St. Bartholomew,
Sancte Matthæe,	St. Matthew,
Sancte Simon,	St. Simon,
Sancte Thaddæe,	St. Thaddeus,
Sancte Matthía,	St. Matthias,
Sancte Bárnaba,	St. Barnabas,
Sancte Luca,	St. Luke,
Sancte Marce,	St. Mark,
Omnes sancti Apóstoli et	All ye holy Apostles and Evan-
Evangelistæ, oráte.	gelists,
Omnes sancti Discípuli Dó-	All ye holy Disciples of our
mini, oráte.	Lord,
Omnes sancti Innocéntes,	All ye holy Innocents,
oráte.	
Sancte Stéphane,	St. Stephen,
Sancte Laurénti,	St. Lawrence,
Sancte Vincénti,	St. Vincent,
Sancti Fabiáne et Sebastiáne,	Sts. Fabian and Sebastian,
oráte.	
Sancti Joáñnes et Paule,	Sts. John and Paul,
oráte.	
Sancti Cosma et Damiána,	Sts. Cosmas and Damian,
oráte.	
Sancti Gervási et Protási,	Sts. Gervase and Protase,
oráte.	

All ye holy Martyrs,	Omnes sancti Mártyres, <i>oráte.</i>
St. Sylvester,	Sancte Sylvéster,
St. Gregory,	Sancte Gregóri,
St. Ambrose,	Sancte Ambrósi,
St. Augustine,	Sancte Augustíne,
St. Jerome,	Sancte Hierónyme,
St. Martin,	Sancte Martíne,
St. Nicholas,	Sancte Nicoláe,
All ye holy Bishops and Con-	Omnes sancti Pontífices et
fessors,	Confessóres, <i>oráte.</i>
All ye holy Doctors,	Omnes sancti Doctóres, <i>oráte.</i>
St. Anthony,	Sancte Antóni,
St. Benedict,	Sancte Benedicte,
St. Bernard,	Sancte Bernárde,
St. Dominic,	Sancte Dóminice,
St. Francis,	Sancte Francísce,
All ye holy Priests and Levites,	Omnes sancti Sacerdótes et
	Levitæ, <i>oráte.</i>
All ye holy Monks and Hermits,	Omnes sancti Mónachi et Ere-
	mítæ, <i>oráte.</i>
St. Mary Magdalen,	Sancta María Magdaléna,
St. Agatha,	Sancta Agatha,
St. Lucy,	Sancta Lúcia,
St. Agnes,	Sancta Agnes,
St. Cecilia,	Sancta Cæcília,
St. Catherine,	Sancta Catharina,
St. Anastasia,	Sancta Anastasia,
All ye holy Virgins and Widows,	Omnes sanctæ Vírgines et Vi-
	duæ, <i>oráte.</i>
All ye holy men and women,	Omnes Sancti et Sanctæ Dei,
Saints of God, <i>make interces-</i>	<i>intercéдите pro nobis.</i>
<i>sion for us.</i>	
Be merciful, <i>spare us, O Lord.</i>	Propítius esto, <i>Parce nobis</i>
	<i>Dómine.</i>
Be merciful, <i>graciously hear us,</i>	Propítius esto, <i>Exáudi nos</i>
<i>O Lord.</i>	<i>Dómine.</i>
From all evil <i>deliver us, O</i>	Ab omni malo, <i>libera nos</i>
<i>Lord.</i>	<i>Dómine.</i>
From all sin,	Ab omni peccáto,
From Thy wrath,	Ab ira tua,
From threatening dangers,	Ab imminéntibus periculis,
From the scourge of earth-	A flagéllō terræmótus,
quake,	
From plague, famine and war,	A peste, fame et bello,
From sudden and unprovided	A subitánea et improvísá
death,	morte,
From the snares of the devil,	Ab insidiis diáboli,
From anger, hatred and all ill	Ab ira, et odio, et omni, mala
will,	voluntáte,

A spírítu fornicatiónis,	From the spirit of fornication,
A fúlguere et tempestáte,	From lightning and tempest,
A morte perpétua,	From everlasting death,
Per mystérium sanctæ Incarnatiónis tuæ,	Through the mystery of Thy holy Incarnation,
Per Advéntum tuum,	Through Thy Coming,
Per Nativitátem tuam,	Through Thy Nativity,
Per Baptísmum et sanctum jejúnium tuum,	Through Thy Baptism and holy fasting,
Per Crucem et Passiônem tuam,	Through Thy Cross and Passion,
Per mortem et sepultúram tuam,	Through Thy death and burial,
Per sanctam Resurrectiônem tuam,	Through Thy Holy Resurrection,
Per admirábilem Ascensiônem tuam,	Through Thine admirable Ascension,
Per advéntum Spíritus Sancti Parácliti,	Through the coming of the Holy Ghost, the Paraclete,
In die iudicii,	In the day of judgment,
Peccátore, <i>te rogámus audi nos.</i>	We, sinners, <i>we beseech Thee hear us,</i>
Ut nobis parcas,	That Thou wouldst spare us,
Ut nobis indúlgeas,	That Thou wouldst pardon us,
Ut ad veram pœniténtiam nos perducere dignéris,	That Thou wouldst bring us to true penance,
Ut Ecclesiám tuam sanctam régere et conserváre dignéris,	That Thou wouldst vouchsafe to govern and preserve Thy holy Church,
Ut Domnum Apostólicum et omnes ecclesiásticos órdenes in sancta religiône conserváre dignéris,	That Thou wouldst vouchsafe to preserve our apostolic prelate, and all orders of the Church in holy religion,
Ut inimicos sanctæ Ecclesiæ humiliáre dignéris,	That Thou wouldst vouchsafe to humble the enemies of the Holy Church,
Ut régibus et princípibus Christiánis pacem et veram concórdiam donáre dignéris.	That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
Ut cuncto pópulo Christiáno pacem et unitátem largíri dignéris,	That Thou wouldst vouchsafe to grant peace and unity to all Christian people,
Ut omnes errántes ad unitátem Ecclesiæ revocáre et infidéles univérso ad evangélii lumen perducere dignéris,	That Thou wouldst vouchsafe to bring back to the unity of the Church all those who have strayed away, and lead to the light of the Gospel all unbelievers,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,	Ut nosmetipsos in tuo sancto servétio confortáre et conserváre dignéris,
That Thou wouldst lift up our minds to heavenly desires,	Ut mentes nostras ad celéstia desidéria érigas,
That Thou wouldst render eternal blessings to all our benefactors,	Ut ómnibus benefactoribus nostris sempitérna bona rétribuas,
That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,	Ut ánimas nostras, fratrum, propinquórum, et benefactorum nostrórum ab atérna damnatióne erípias,
That Thou wouldst vouchsafe to give and preserve the fruits of the earth,	Ut fructus terræ dare et conserváre dignéris,
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,	Ut ómnibus fidélibus defúntis réquiem atérnam donáre dignéris,
That Thou wouldst vouchsafe graciously to hear us,	Ut nos exaudíre dignéris,
Son of God,	Fili Dei,
Lamb of God, Who takest away the sins of the world, spare us, O Lord.	Agnus Dei, qui tollis peccáta mundi, parce nobis Dómine.
Lamb of God, Who takest away the sins of the world, hear us, O Lord.	Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.
Lamb of God, Who takest away the sins of the world, have mercy on us.	Agnus Dei, qui tollis peccáta mundi, miserére nobis.
Christ, hear us.	Christe audi nos.
Christ, graciously hear us.	Christe exáudi nos.
Lord, have mercy on us.	Kyrie eléison,
Christ, have mercy on us.	Christe eléison.
Lord, have mercy on us.	Kyrie eléison.
Our Father (<i>said silently</i>).	Pater noster (<i>secreto</i>).
<i>V.</i> And lead us not into temptation.	<i>V.</i> Et ne nos indúcas in tentatiónem.
<i>R.</i> But deliver us from evil.	<i>R.</i> Sed libera nos a malo.

Ps. 69

O God, come to mine assistance: O Lord, make haste to help me.

Let them be confounded and ashamed: that seek after my soul.

Deus in adiutórium meum inténde: Dómine, ad adiuvándum me festína.

Confundántur et revereántur: qui quærunt ánimam meam:

Avertántur retrórsum, et erubéscant: qui volunt mihi mala.

Avertántur statim erubescéntes, qui dicunt mihi: Euge, euge.

Exsúltent et læténtur in te omnes qui quærent te: et dicant semper: Magnificétur Dóminus; qui diligunt salutáre tuum.

Ego vero egénus et pauper sum: Deus ádjuva me.

Adjútor meus, et liberátor meus es tu: Dómine ne moréris.

Glória Patri.

V. Salvos fac servos tuos. *R.* Deus meus, sperántes in te.

V. Esto nobis Dómine turris fortitúdinis. *R.* A fácie inimíci.

V. Nihil proficiat inimícus in nobis. *R.* Et filius iniquitátis non appónat nocére nobis.

V. Dómine non secúndum peccáta nostra fácias nobis. *R.* Neque secúndum iniquitátes nostras retribúas nobis.

V. Orémus pro Pontífice nostro *N. R.* Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra, et non tradat eum in ánimam inimicórum ejus.

V. Orémus pro benefactóribus nostris. *R.* Retribúere dignáre Dómine ómnibus nobis bona faciéntibus propter nomen tuum vitam ætérnam.

Amen.

V. Orémus pro fidélibus defúctis. *R.* Réquiem ætérnam don aels Dómine, et lux perpétua lúceat eis.

Let them be turned backward, and blush for shame, that desire evils unto me.

Let them be straightway turned backward blushing for shame, that say unto me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be to the Father.

V. Save Thy servants. *R.* Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength. *R.* From the face of the enemy.

V. Let not the enemy prevail against us. *R.* Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins. *R.* Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, *N. R.* The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors. *R.* Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good.

Amen.

V. Let us pray for the faithful departed. *R.* Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

V. May they rest in peace.
R. Amen.

V. For our absent brethren.
R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from the holy place. *R.* And from Sion protect them.

V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

V. The Lord be with you. *R.* And with Thy spirit.

V. Requiescant in pace. *R.* Amen.

V. Pro fratribus nostris absentibus. *R.* Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis Dómine auxilium de sancto. *R.* Et de Sion tuere eos.

V. Dómine exáudi orationem meam. *R.* Et clamor meus ad te véniat.

V. Dóminus vobiscum. *R.* Et cum spíritu tuo.

Let us pray

O God, Who in this wonderful sacrament hast left us a memorial of Thy passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption.

Deus, qui nobis sub Sacraménto mirábili, passionis tuæ memóriam reliquisti: tribue, quæsumus, ita nos córporis et sánguinis tui sacra mystéria venerári, ut redemptionis tuæ fructum in nobis júgiter, sentiámus.

From Advent to Christmas

O God, Who didst will that Thy Word, at the message of an angel, should take flesh in the womb of the Blessed Virgin Mary: grant that we Thy supplicants, who verily believe her to be the Mother of God, may be assisted by her intercessions with Thee.

Deus, qui de Beátæ Mariæ Virginis útero Verbum tuum, Angelo nuntiánte, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei credimus, ejus apud te intercessiónibus adjuvémur.

From Christmas to the Purification

O God, Who by the fruitful virginity of blessed Mary, hast assured to mankind the blessings of eternal life: grant, we beseech Thee, that we may experience the intercession of her, through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son.

Deus, qui salutis æternæ, Beátæ Mariæ Virginitate fecúnda, humano géneri præmia præstitisti: tribue quæsumus; ut ipsam pro nobis intercedere sentiámus, per quam merúlmus auctórem vitæ suscipere, Dóminum nostrum Jesum Christum.

From the Purification to Advent

Concede nos famulos tuos, Grant, we beseech Thee, O
quasumus, Domine Deus, per- Lord God, that we, Thy ser-
petua mentis et corporis sani- vants, may enjoy perpetual
tate gaudere; et gloriosa health of mind and body; and,
beatae Mariae semper Virginis by the glorious intercession of
intercessione a presenti liber- the blessed Mary, ever virgin,
ari tristitia, et aeterna perfrui may be delivered from present
laetitia. sorrow, and possess eternal joy.

Onnipotens sempiterna De- O almighty God, have mercy
us, miserere famulo tuo Pon- on Thy servant N., our Sover-
tifici nostro, N., et dirige eum eign Pontiff, and direct him ac-
secundum tuam clementiam cording to Thy clemency, in
in viam salutis aeternae; ut te the way of everlasting salvation,
donante tibi placita cupiat, et that by Thy grace he may both
tota virtute perficiat. desire things that are pleasing
to Thee, and perform them
with all his strength.

Deus, refugium nostrum et O God, our refuge and our
virtus, adesto piis Ecclesiae tuae strength, and the author of all
precibus, auctor ipse pietatis: goodness, attend to the pious
et praesta, ut quod fideliter pe- prayers of Thy Church, and
timus, efficaciter consequamur. grant that what we ask in faith
we may effectually obtain.

Onnipotens, sempiterna De- Almighty, everlasting God,
us, qui salvas omnes, et nemi- Who savest all and wishest
nem vis perire: respice ad an- none to perish: look on the
imas, diabólica fraude decép- souls deceived by the wiles of
tas: ut omni haeretica pravi- the evil one, that, all the malice
tate deposita, errantium cor- of heresy being laid aside, the
da respiscant, et ad veritatis hearts of those in error may
tuae redeant unitatem. repent and return to the unity
of Thy truth.

Onnipotens sempiterna De- Almighty, everlasting God,
us, qui vivorum dominaris Who hast dominion over the
simul et mortuorum, omnium- living and the dead, and art
que misereris, quos tuos fide et merciful to all, of whom Thou
opere futuros esse praeoscis: foreknowest that they will be
te supplices exoramus; ut, Thine, by faith and good works;
pro quibus effundere preces we humbly beseech Thee that
decrevimus quosque vel prae- they for whom we intend to
sens saeculum adhuc in carne pour forth our prayers, whether
retinet, vel futurum jam exu- this present world still detain
tos corpore suscepit, interce- them in the flesh or the world

to come hath already received them stripped of their bodies, may, through the intercession of all Thy saints, by the grace of Thy goodness, obtain the remission of all their sins. Through Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer. *R.* And let my cry come unto Thee.

V. May the almighty and merciful Lord graciously hear us. *R.* And always watch over us. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

déntibus ómnibus Sanctis tuis, pietátis tuæ cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum, vivit et regnat in unitate Spíritus Sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

V. Dómine exáudi oratiónem meas. *R.* Et clamor meus ad te véniat.

V. Exáudit nos omnipotens et miséricors Dóminus. *R.* Et custódiat nos semper. Amen.

V. Fidélium ánimæ per misericórdiam Dei, requiáscant in pace. *R.* Amen.

Second Day

The Mass of the second day of the Forty Hours' Devotion is usually the solemn Mass for Peace, page 1468, with a commemoration of the Blessed Sacrament, that is, the second Prayer, Secret and Postcommunion as below. The Mass is sung without the Gloria but with the Credo.

Prayer

O God, Who in this wonderful sacrament hast left us a memorial of Thy passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood that we may constantly experience in ourselves the fruit of Thy redemption. Who livest.

DEUS, qui nobis sub Sacramento mirábili passiónis tuæ memóriam reliquisti: tribue quæsumus; ita nos Córporis et Sanguinis tui sacra mystéria venerári, ut redemptionis tuæ fructum in nobis júgiter sentiámus. Qui vivis.

Secret

OF THY goodness, we beseech Thee, O Lord, grant to Thy Church the gifts of unity and peace, which are mystically represented under the gifts we offer.

ECCLÉSIE tuæ quæsumus Dómine unitátis et pacis propitius dona concéde: quæ sub oblátis munéribus mystice designántur. Per Dóminum.

Postcommunion

FAC nos quæsumus Dómine divinitátis tuæ sem-
pitérna fructiône repléri: the everlasting enjoyment of
quam pretiόsi Cόrporis et Thy divinity, which the tem-
Sánguinis tui temporális per- poral partaking of Thy pre-
ceptio præfigurat. Qui vivis. cious body and blood doth fore-
shadow. Who livest.

Third Day

On the third day the Mass to be celebrated is again as on the first day. See note on first day. On certain occasions there is an exception to this rule. During the octave of Corpus Christi the Mass is that of the Octave, page 635, with the sequence: Lauda Sion Salvatorem—O Sion, thy Redeemer, etc., (page 636).

Conclusion of the Forty Hours

For the close of the Forty Hours the celebrant puts on the cope and kneels at the foot of the altar. The Litany (page 1536) is chanted, then the Blessed Sacrament is incensed and the procession takes place, during which the hymn Pange Lingua (page 454) is sung. At the end of the Procession the Blessed Sacrament is placed on the altar, and the choir sings the Tantum Ergo Sacramentum (page 1536). This hymn being finished, the celebrant sings the versicle, "Panem de cælo," etc., and the choir responds, "Omne delectamentum," etc. Then the celebrant rises and chants the prayers, after which is given Benediction of the Blessed Sacrament as on page 1536. Then the service closes with the Te Deum, "Holy God, we praise Thy name," sung by the congregation.

Various Masses for Religious Orders and Special Devotion

This Supplement consists of Masses that are said by special permission in the Churches or Chapels of various Religious Orders or Congregations, also in certain localities, in honor of Our Blessed Lady, under different titles, or as a mark of particular devotion to some saints. Excepting a few, these Masses do not occur earlier in the book, and all are listed for easy reference in the General Index according to the name of the feast.

During the Week before the Last Sunday after the Epiphany.

During the Week Before the Last Sunday After the Epiphany

The Immaculate Heart of Our Lady, Refuge of Sinners (White)

Double Major

The Beginning of Mass, page 736.

Introit. Ps. 85, 15, 16

MHOV, O God, art a God of compassion, and merciful, patient, and of much mercy, and true: look upon us and have mercy on us, and save the sons of Thine handmaiden, Mother of Thy Son and queen of the whole world. *Ps. 85, 1.* Incline Thine ear, O Lord, and hear me: for I am needy and poor. *V. Glory.*

MU, DÓMINE Deus, miserator et misericors, pátiens et multæ misericórdiæ, et verax; respice in nos et miserere nostri, et salvos fac filios ancillæ tuæ, Genitricis Filii tui et reginæ totius mundi. *Ps. 85, 1.* Inclina Dómine aurem tuam, et exáudi me, quóniam inops et pauper sum ego. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O MOST merciful God, Who hast willed that the blessed Virgin Mary should be the Mother of Thine only-begotten Son and the administratrix of His graces for the salvation of sinners and a refuge of the wretched, grant, we beseech Thee, that, while we celebrate the festival of the heart of the same most loving

O LEMENTÍSSIME Deus, qui ad peccatórum salutem et miserórum perfúgium beatam Virginem Mariam, Unigéniti tui Genitricem ejúsque gratiárum administram esse voluisti: præsta, quæsumus; ut dum Cordis ejúsdem amantíssimæ Matris festivitatem celebrámus, et peccatóribus conversiónem, et

cunctis fidélibus cœlestium ubertatém donórum obtinére mereámur. Per eúmdem Dóminum.

Mother, we may be worthy to obtain both the conversion of sinners and an abundance of heavenly gifts for all the faithful. Through the same.

Lesson. Eccclus. 36, 13-19

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

MISERÉRE nostri, Deus ómnium, et respice nos, et osténde nobis lucem miseratiónum tuárum. Cóngrega omnes tribus Jacob, ut cognóscant quia non est Deus nisi tu, et enárrent magnália tua: hereditábis eos sicut ab initio. Miserére plebi tuæ super quam invocátum est nomen tuum, et Israël quem coæquásti primogénito tuo. Miserére civitáti sanctificatiónis tuæ. Reple Sion inenarrabílibus verbis tuis, et glória tua pópulum tuum. Da testimónium his qui ab initio creatúræ tuæ sunt, et súscita prædicatiónes quas locúti sunt in nómine tuo prophétæ prióres. Da mercédem sustinentibus te, ut prophétæ tui fidéles inveniántur, et exáudi oratiónes servórum tuórum secúndum benedictiõem Aaron de pópulo tuo, et dirige nos in viam justitiæ.

HAVE mercy upon us, O God of all, and behold us, and show us the light of Thy mercy. Gather together all the tribes of Jacob that they may know that there is no God besides Thee, and may declare Thy great works: and Thou shalt inherit them as from the beginning. Have mercy on Thy people, upon whom Thy name is invoked: and upon Israel, whom Thou hast raised up to be Thy firstborn. Have mercy on the city which Thou hast sanctified. Fill Sion with Thy unspeakable works, and Thy people with Thy glory. Give testimony to them that are Thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in Thy name. Reward them that patiently wait for Thee, that Thy prophets may be found faithful: and hear the prayers of thy servants according to the blessing of Aaron over Thy people, and direct us into the way of justice.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatiõem suam a nobis.

Remember, O Virgin Mother, in the presence of God, that thou speak good things for us, and that He may turn away His

wrath from us. *V.* Remember the days of thy lowliness, and do thou call upon the Lord, and speak to the King for us, and deliver us from death. *V.* Memorare dierum humilitatis tuæ, et tu invoca Dóminum, et loquere Regi pro nobis, et libera nos de morte.

Lesser Alleluia

Alleluia, alleluia. *V. Esth. 7.* If I have found favor in Thy sight give to me my people for whom I pray: for they are delivered up to be destroyed and to perish. Alleluia. *Allelúja, allelúja. V. Esth. 7.* Si inveni grátiam in óculis tuis, dona mihi pópulum meum pro quo óbsecro: trádicti sunt enim ut conterántur et péreant. Allelúja.

Tract. Tob. 13

Give glory to the Lord for all the good things that are thine, O blessed Mother of the Saviour: so that He may call back to thee all the captives of sin, and that thou mayest rejoice forever and ever. *V.* Thou shalt shine with a glorious light; from afar off nations shall come to thee: they shall bring their gifts, and shall call upon the great name in thee. *V.* Thou shalt rejoice in thy children: because they shall be blessed, and shall be gathered together to the Lord: blessed are all they that love thee, and that rejoice in thy peace. *V.* Blessed is the Lord Who hath exalted her: and Who for her sake will show mercy to us. *Confítère Dómino in bonis tuis, beáta Salvatóris Mater, ut révocet ad te omnes captivos, et gáudeas in sæcula sæculórum. V. Luce spléndida fulgébis, et nátiónes ex longínquo ad te vénient; et múnera deferéntes, nomen magnum invocábunt in te. V. Lætáberis in filiis tuis, quóniam omnes benedicéntur et congregabúntur ad Dóminum: beáti omnes qui diligunt te, et qui gaudent super pace tua. V. Benedíctus Dóminus qui exaltávit eam, et fáciet misericórdiam suam nobiscum propter illam.*

Greater Alleluia

Alleluia, alleluia. *V.* We praise thee in the presence of the living, O glorious Mother of God; for thou dost make us to find mercy and everlasting life. Alleluia. *V.* Rule over us, thou and thy Son, because thou *Allelúja, allelúja. V. Co-ram ómnibus vivéntibus confitémur tibi, gloriósa Dei Génitrix, quóniam a morte liberas, et facis invenire misericórdiam et vitam ætérnam. Allelúja. V. Domináre nostrí,*

tu et filius tuus, quia liberásti nos de manu inimicórum. hast delivered us from the hand of our enemies. Alleluia. Allelúja.

Munda Cor Meum, page 763.

Gospel of the second Sunday after the Epiphany, At that time there was a marriage, page 187.

Creed, page 765.

Offertory

Ne áuferas, Dómine, misericórdiam tuam a nobis propter Matrem tuam; sed fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, quóniam non est confúsió confidéntibus in te.

For the sake of Thy Mother, O Lord, turn not away Thy mercy from us, but may our sacrifice be performed in Thy presence this day, that it may please Thee, since those who trust in Thee shall not be put to confusion.

Offertory Prayers, page 767.

Secret

REDÉMPTOR, Dómine, cuius mortem in hoc sacrificio commemorámus: per hujus méritum et piíssimæ Matris tuæ Mariæ suffrágium, omnes qui in te peccavérunt benignus intuére; ut convérsi ab erróre viæ suæ, tibi pœniténtes deserviant, et ab ætérna damnatióne liberéntur. Qui vivis.

O LORD, our Redeemer, Whose death we commemorate in this sacrifice, through its merit and the patronage of Thy most loving Mother Mary, look with compassion upon all who have sinned against Thee, that, being converted from the error of their way, they may serve Thee in penance and be delivered from everlasting damnation. Who livest.

Preface No. 11, page 814.

Communion

Regína mundi, piíssima Maria Virgo perpetua intercède pro nostra pace et salúte, quæ genuísti Christum Dóminum, Salvatórem ómnium.

O Queen of the world, Mary most loving, perpetual Virgin, intercede for our peace and salvation, thou who didst bring forth Christ our Lord, the Savior of all.

Postcommunion

DEUS, qui nobis in hac mensa singuláre no-

O GOD, Who in this table hast left us the preemi-

ment safeguard of our mortality, remember Thy mercies, we beseech Thee; of Thy clemency accept the entreaty which Thy blessed Mother, Mary, doth continually pour forth before Thee in behalf of sinners, and vouchsafe to lead them back into the path of righteousness and peace. Who livest.

stræ mortalitátis reliquisti præsidium: recordáre, quæsumus, miseratiónum tuárum; et deprecatiónem quam toto corde beáta María Mater tua coram te júgiter pro peccatóribus effúndit clemens admitte, et eos in viam justitiæ et pacis reducere dignéris. Qui vivis.

Concluding Prayers, page 793.

Jan. 29—*St. Francis of Sales*, Bishop, Confessor and Doctor of the Church (*White*)

Founder of the Visitation Nuns

This Mass is celebrated only in the chapels or churches of this Order.

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 8, 9

THE Lord made an everlasting covenant with him and gave to him the priesthood of the nation and made him blessed in glory: He girded him about with a glorious girdle and clothed him with a robe of glory and crowned him with majestic attire. *Ps. 118.* How sweet are Thy words to my palate, more than honey to my mouth. *V. Glory.*

STÁTUIT ei Dóminus testamentum ætérnum, et dedit ei sacerdotium gentis: et beatificávit illum in glória, et circumcinxit eum zona glóriæ, et induit eum stolam glóriæ, et coronávit eum in vasis virtútis. *Ps. 118.* Quam dúlcia fáucibus meis elóquia tua, super mel ori meo. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, for the saving of souls didst will that blessed Francis, Thy Confessor and Bishop, should become all things to all men, be pleased to grant that we, being filled with the sweetness of Thy love, guided by his teachings, and helped by his merits and prayers, may attain the joys of everlasting life. Through our Lord.

DEUS qui ad animárum salutem beátum Franciscum Confessórem tuum atque Pontíficem, ómnibus ómnia factum esse voluisti: concéde propítius ut caritátis tuæ dulcedine perfúsi, ejus dirigéntibus mónitis, ac suffragántibus méritis, æténa gáudia consequámur. Per Dóminum.

Epistle. Ephes. 3, 7-21

Léctio Epistolæ beāti Pauli
Apóstoli ad Ephésios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Ephesians.

HACTUS sum miníster secúndum donum grátiae Dei quæ data est mihi secúndum operatióem virtútis ejus. Mihi ómnium Sanctórum mínimo data est grátia hæc, in géntibus evangélizáre investigábiles divítias Christi; et illumináre omnes, quæ sit dispensátio Sacraménti abscondíti a sæculis in Deo, qui ómnia creávit. Ut innotéscat principátibus et potestátibus, in cœléstibus per Ecclesiám, multifórmis sapiéntia Dei, secúndum præfinitiónem sæculórum, quam fecit in Christo Jesu Dómino nostro, in quo habémus fidúciám, et accés-sum in confidéntia per fidem ejus. Propter quod peto ne deficiátis in tribulatióibus meis pro vobis quæ est glória vestra. Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patrénitas in cœlo et in terra nominátur; ut det vobis secúndum divítias glóriæ virtúte corroboráři per Spíritum ejus in interiorem hóminem, Christum inhabitáre per fidem in córdibus vestris: in caritaté radicáti et fundáti: ut possitis comprehendere cum ómnibus Sanctis quæ sit latitúdo et longitúdo et sublimitas et profúndum: scire étiam supereminéntem sciéntiæ caritátem Christi, ut impleámini in omnem plenitúdinem Dei. Et autem qui potens est ómnia fácere superabundánte

IAM made a miníster (of the Gospel) according to the gift of the grace of God, which is given unto me according to the operation of His power. Unto me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ; and to enlighten all men what is the dispensation of the mystery which hath been hidden from eternity in God, Who created all things. That the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the Church, according to the eternal purpose, which He made in Christ Jesus our Lord. In Whom we have boldness and access with confidence by the faith of Him. Wherefore I pray you not to faint at my tribulations for you, which is your glory. For this cause, I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and on earth is named, that He would grant you according to the riches of His glory, to be strengthened by His Spirit with might, unto the inward man, that Christ may dwell by faith in your hearts; that being rooted and founded in charity you may be able to comprehend with all the saints, what is the breadth and length and height and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be

filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand according to the power that worketh in us: To him be glory in the Church and in Christ Jesus, unto all generations, world without end. Amen.

quam pétimus aut intelligimus, secúndum virtútem quæ operátur in nobis; ipsi glória in Ecclésia et in Christo Jesu in omnes generatiónes sæculi sæculórum. Amen.

Gradual. Ecclus. 33, 18, 19

See that I have not labored for myself only, but for all that seek discipline. *V.* Hear me, ye great men, and all ye people: and harken with your ears, ye rulers of the Church.

Respice quóniam non mihi soli laborávi, sed ómnibus exquiréntibus disciplinam. *V.* Audíte me, Magnátes, et omnes pópuli, et Rectóres Ecclésiæ áuribus percípíte.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 32.* Behold the eyes of the Lord are on them that fear Him: and on them that hope in His mercy. Alleluia.

Allelúja, allelúja. *V. Ps. 32.* Ecce óculi Dómini super me tuéntes eum: et in eis qui sperant super misericórdia ejus. Allelúja.

Tract. Ps. 33, 9

O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him. *V. Prov. 16.* The heart of the wise man shall teach his mouth: and add grace to his lips. *V. Prov. 17.* He that setteth bounds to his words, is shrewd and wise: and the man of understanding is of a precious spirit.

Gustáte et vidéte quam suávis est Dóminus: beátus vir qui sperat in eo. *V. Prov. 16.* Cor sapiéntis erúdiét os ejus, et lábiis ejus addet grátiam. *V. Prov. 17.* Qui moderátur sermónes suos doctus et prudens est: et pretiósi spíritus vir eruditus.

Munda Cor Meum, page 763.

Gospel, You are the salt of the earth, from the Mass of the Common of a Doctor of the Church, page 1346.

Creed, page 765.

Offertory. Apoc. 2

I know thy works, and thy faith and charity, and thy min-

Novi ópera tua et fidem et caritátem tuam, et patienti-

am tuam et ópera tua novís-
sima plura prióribus.

lstry and patience: and thy last
works which are more than the
former.

Offertory Prayers, page 767.

Secret

PER hanc salutárem Hó-
stiam quam offerimus
tibi, Dómine, divino illo
Sancti Spíritus igne cor no-
strum accénde: quo mitíssim-
um beáti Francisci ánimum
mirabiliter inflammásti. Per
Dóminum . . . in unitáte ejus-
dem.

DO THOU, O Lord, by means
of this salutary sacrifice
which we offer unto Thee,
kindle in us that divine fire
of the Holy Ghost wherewith
Thou didst so wondrously in-
flame the gentle soul of blessed
Francis. Through . . . in the
unity of the same.

P. Per omnia sæcula sæcu-
lorum.

P. World without end.

R. Amen.

R. Amen.

P. Dóminus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

P. Sursum corda.

P. Lift up your hearts.

R. Habémus ad Dóminum.

R. We have them lifted up
to the Lord.

P. Grátias agámus Dó-
mino Deo nostro.

P. Let us give thanks to the
Lord our God.

R. Dignum et justum est.

R. It is meet and just.

Preface

Vere dignum et justum est,
æquum et salutáre, nos tibi
semper et ubique grátias
ágere, Dómine Sancte, Pater
omnipotens, ætérne Deus:
Per Christum Dóminum no-
strum. Qui Ecclésiæ suæ beá-
tum Franciscum Pastórem
juxta cor suum suscitávit, ut
scriptis, sermónibus et exém-
plis pietátem corroboráret, et
áspera convérteret in vias
planas. Quique illum suæ len-
itátis spíritu tam mirabiliter
adimplévit ut non solum in-
duráta peccatórum corda ad
peniténtiam flécteret, sed et
rebélles tot hæreticórum
mentes ad Fidei Cathólicæ
unitátem revocáret. Et ideo
cum Angelis et Archángelis,

It is truly meet and just, right
and profitable, for us, at all
times and in all places, to give
thanks to Thee, O Lord, the
holy One, the Father almighty,
the everlasting God: through
Christ our Lord. For He hath
raised up in His Church blessed
Francis, a shepherd according
to His own Heart to strengthen
piety by his writings, by his
words and by his example, and
to make the rough ways smooth.
Who likewise so wonderfully
filled him with His own spirit
of meekness that not only did
he bend the hardened hearts
of sinners to penitence, but also
restored, to the unity of Catho-
lic belief, the rebellious minds
of numberless heretics. And

therefore with the angels and archangels, with the thrones and dominations, and with all the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:

Sanctus, page 775.

The Canon of the Mass, page 777.

Communion. 1 Cor. 9, 9

To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

Factus sum infirmis in-firmus, ut infirmos lucrifacerem. Omnibus omnia factus sum ut omnes facerem salvos.

Postcommunion

O God, Who in blessed Francis, Thy Confessor and Pontiff, didst bestow upon Thy Church a distinguished minister of Christian perfection, and through him didst deign to enrich her with a new offspring of holy virgins: do Thou, by means of the sacrament which we have received, graciously grant, that we may here on earth imitate his charity and gentleness, and attain unto his glory in heaven. Through our Lord.

Deus, qui in beato Francisco Confessore atque Pontifice, eximie Christianae perfectionis ministrum nobis tribuisti, et per eum nova Ecclesiam tuam Sacrarum Virginum prole augere dignatus es: concede, quaesumus; ut per Sacramenta quae sumptimus, ejus caritatem et mansuetudinem imitantes in terris, gloriam quoque consequamur in caelis. Per Dominum.

Concluding Prayers, page 793.

March 15—*St. Louise de Marillac*, Widow
(*White*)

Foundress of the Institute of the Sisters of Charity
Mass as on page 1565.

April 8—*Blessed Julie Billiart*, Virgin (*White*)

Double in the Oratories of Her Communities

Mass, Dillexisti, Common of a Virgin, page 1370, except the following prayers:

Prayer

DEUS qui per invictum tuæ Crucis a mórem beátam Júliam nova Ecclesiám tuam familiam in páuperum puellárum eruditiónem fecundáre voluisti: da, ipsa intercedénte, ut per constantem tolerántiam passionum aternitátis gáudia consequámur. Qui vivis.

O god, Who hast willed that the unconquered love of Thy holy cross should inspire blessed Julie to enrich Thy Church with a new family for the education of the daughters of the poor, grant, through her intercession, that steadfast endurance of suffering may obtain for us everlasting joy. Who livest.

Secret

ILLA NOS, quæsumus, Dómine, divina tractántes, Spiritus Sanctus fidei luce perfúndat; quæ beátam Júliam, ad glóriæ tuæ propágatiómem, júgiter illustrávit. Per Dóminum . . . in unitate ejusdem.

WE BESEECH Thee, O Lord, that Thy Holy Spirit may, during the celebration of the sacred mysteries, inundate us with that light of faith wherewith He ever illumined blessed Julie for the furtherance of Thy glory. Through . . . in the unity of the same.

Postcommunion

QUÆLÉSTI convívio refectos fac nos, Dómine, beáta Júlia deprecánte; ut inter mundánas vicissitudines in te semper firmiter confidámus. Per Dóminum.

GRANT, O Lord, through the prayers of blessed Julie, that, the Divine Banquet may so strengthen us, that, amid all the trials of this life, we may ever firmly trust in Thee. Through our Lord.

*Friday After Passion Sunday**The Compassion of Our Lady, (White)*

The feast of the Seven Dolors kept in Lent is known in some Religious Orders by the foregoing title.

Mass as for Friday in Passion Week, page 966.

*Monday After Low Sunday**The Joys of Our Lady, (White)*

Mass, Salve sancta parens, page 1394, as appointed for Easter time. The Nicene Creed is said, or sung. The Preface is No. 11, page 814.

May 11—*St. Lucia Filippini, Virgin (White)*

The beginning of the Mass, page 756.

Introit. Ps. 72, 28

BUT it is good for me to adhere to my God, to put my hope in the Lord God: that I may declare all Thy praises, in the gates of the daughter of Sion. (*P. T. Alleluia, alleluia.*) Ps. 72, 1. How good is God to Israel: to them that are of right heart. *V. Glory.*

QUAM in autem adhærere Deo bonum est: pōnere in Dōmino Deo spem meam, ut annūntiem omnes prādicatiōnes tuas in portis filiæ Sion. (*T. P. Allelūja, allelūja.*) Ps. 72, 1. Quam bonus Israël Deus, his qui recto sunt corde. *V. Glōria Patri.*

Prayer

O God, who so wonderfully didst raise up blessed Lucia, Thy virgin, for the promotion of Christian piety among the people, and through her, for the education of youth, didst gather a new family within Thy Church, grant that by following her precepts and examples we may attain unto the rewards of everlasting life. Through our Lord.

DEUS, qui ad christiānam in pōpulo pietātem fovēdam, beatam Lūciam Virginem tuam, mirabiliter suscitāsti, et per eam ad juventūtis disciplinam, novam in Ecclesiā tua familiam collegisti; concēde, ut, ejus mōnita et exēmpla sectāntes, æternæ vitæ præmia consequāmur. Per Dōminum.

Epistle. Eph. 3, 8-19

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Lectio Epistolæ beāti Pauli Apōstoli ad Ephēsios.

BRETHREN: Yes, to me, the very least of all saints, there was given this grace, to announce among the Gentiles the good tidings of the unfathomable riches of Christ, and to enlighten all men as to what is the dispensation of the mystery which has been hidden from eternity in God, who created all things; in order that through the Church there be made known to the Princi-

FRATRES: mihi omnium sanctorum minimo data est grātia hæc, in Gētibus evangelizāre investigābiles divitias Christi, et illumināre omnes quæ sit dispensatio sacramēti absconditi a sēculis in Deo, qui omnia creāvit; ut innotēscat principātibus et potestātibus in cælēstibus per Ecclesiā, multifōrmis sapientia Dei, secūndum præfinitionem sæculōrum, quam fecit in Christo Jesu Dōmino no-

stro: in quo habemus fiduciam et accessum in confidentia per fidem ejus. Propter quod peto ne deficiatis in tribulationibus meis pro vobis: quæ est glória vestra. Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis paternitas in cælis et in terra nominatur, ut det vobis secundum divitias glóriæ suæ, virtute corroborari per Spíritum ejus in interiorem hóminem, Christum habitare per fidem in córdibus vestris: in caritate radicati et fundati ut possitis comprehendere cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublimitas, et profundum: scire étiam supereminentem scientiæ caritatem Christi ut impleamini in omnem plenitudinem Dei.

palities and the Powers in the heavens the manifold wisdom of God according to the eternal purpose which He accomplished in Christ Jesus our Lord. In Him we have assurance and confident access through faith in Him. Therefore I pray not to be disheartened at my tribulations for you, for they are my glory. I bend my knees to the Father of our Lord Jesus Christ, from whom all fatherhood in heaven and on earth receives its name, that He may grant you from His glorious riches to be strengthened with power through His Spirit unto the progress of the inner man; and to have Christ dwelling through faith in your hearts: so that, being rooted and grounded in love, you may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know Christ's love which surpasses knowledge, in order that you may be filled unto all the fullness of God.

In votive Masses out of Paschal-time the Greater Alleluia is replaced by the Gradual. After Septuagesima the Lesser Alleluia is replaced by the Tract.

Greater Alleluia

Allelúja, allelúja. Ps. 26, 10. Pater meus et Mater mea dereliquerunt me: Dóminus autem assumpsit me. Allelúja. V. Ps. 44, 5. Spécie tua, et pulchritúdine tua: inténde, prospere procéde et regna. Allelúja.

Alleluia, alleluia. Ps. 26, 10. For my father and my mother have left me; but the Lord hath taken me up. Alleluia. V. Ps. 44, 5. With thy comeliness and thy beauty set out: proceed prosperously, and reign. Alleluia.

Gradual. Ps. 44, 5

Spécie tua, et pulchritúdine tua inténde, prospere procéde

With thy comeliness and thy beauty set out, proceed pros-

perously and reign. *V.* Because et regna. *V.* Propter veritá-
of truth and meekness and tem et mansuetúdinem, et ju-
justice: and thy right hand stítiam: dedúcet te mirabíli-
shall conduct thee wonderfully. ter délixtera tua.

Lesser Alleluia

Alleluia, alleluia. *V.* After Allelúja, allelúja. *V.* Ad-
her shall virgins be brought to ducéntur regi virgines post
the King: her neighbors shall eam: próxímæ ejus afferéntur
be brought to thee with glad- tibi in lætítia. Allelúja.
ness. Alleluia.

Tract. Ps. 44, 11, 12

Hearken, O daughter, and Audi, filia, et vide, et in-
see, and incline thine ear; for clína aúrem tuam: quia con-
the King hath greatly desired cupívit rex spéciem tuam.
thy beauty. *V. Ps. 44, 13, 10.* *V. Ps. 44, 13, 10.* Vultum tu-
All the rich among the people um deprecabúntur omnes dí-
shall entreat thy countenance: vites plebis: filíæ regum in
the daughters of kings in thy honóre tuo. *V. Ps. 44, 15, 16.*
honor. *V. Ps. 44, 15, 16.* After Adducéntur regi virgines post
her shall virgins be brought to eam: próxímæ ejus afferéntur
the King: her neighbors shall tibi. *V.* Afferéntur in lætítia,
be brought to thee. *V.* They et exsultatióne: adducéntur in
shall be brought with gladness templum regis.
and rejoicing: they shall be
brought into the temple of the
Lord.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time the disciples came to Jesus, saying, "Who is greatest in the kingdom of heaven?" And Jesus called a little child to Him, set it in the midst of them, and said, "Amen I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven. Who-

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

IN ILLO témpore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno cælórum? Et ádvocans Jesus párvulum, stá-tuit eum in médio eórum, et dixit: Amen, dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrá-bitis in regnum cælórum. Quicúmque ergo humiliáverit

se sicut párvulus iste, hic est
major in regno celórum. Et
qui suscepit unum párvu-
lum talem in nómine meo, me
súscipit.

ever, therefore, humbles him-
self as this little child, he is
the greatest in the kingdom of
heaven. And whoever receives
one such little child for My
sake, receives Me."

Creed, page 765.

Offertory. Ps. 51, 10, 11

Ego autem, sicut olíva fru-
ctífera in domo Dómini, spe-
rávi in misericórdia Dei mei
in ætérnum: et exspectábo
nomen tuum, quóniam bonum
est ante conspéctum sanctó-
rum tuórum. (T. P. Allelúja.)

But I, as a fruitful olive tree
in the house of God, have hoped
in the mercy of God forever:
and I will wait on Thy name,
for it is good in the sight of
Thy saints. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

QUONCILLET nobis miseri-
córdiam tuam, Dómine,
munus oblátum: et interce-
dente beáta Lúcia Virgine tua,
nostræ simul protectióni pro-
ficiat et salúti. Per Dóminum.

MAY the offering of this gift
win for us Thy mercy
O Lord, and through the inter-
cession of blessed Lucia, Thy
virgin, may it be profitable unto
us both for our protection and
salvation. Through our Lord.

Preface, page 773.

Communion. Ps. 23, 45

Innocens mánibus et mun-
do corde accipiet benedictió-
nem a Dómino. (T. P. Alle-
lúja.)

The innocent in hands and
clean of heart shall receive a
blessing from the Lord. (P. T.
Alleluia.)

Postcommunion

SUMPSIMUS, Dómine, divi-
na mystéria, beáta Lú-
ciæ tuæ festivitáte lætántes:
cujus suffrágiis quæsumus,
largiáris, ut, quod temporá-
liter gérimus, ætérnis gáudiis
consequámur. Per Dóminum.

WE HAVE received, O Lord,
the divine mysteries on
this joyful feast of Thy blessed
Lucia: by whose prayers we
beseech Thee, that this short
period of our temporal rejoicing
may be followed by one of joys
without end. Through our Lord.

Concluding Prayers, page 793.

May 24—Our Lady of the Way, (White)

(B. M. V. "Della Strada")

The Beginning of Mass, page 756.

Introit. Eccclus. 24, 25

IN ME is all grace of the way and of truth: in me is all hope of life and salvation. Ps. 118, 1. Blessed are the undefiled in the way: that walk in the law of the Lord. V. Glory.

IN ME grátia omnis viæ et veritátis: in me omnis spes vitæ et salútis. Ps. 118, 1. Beáti immaculáti in via, qui ámbulant in lege Dómini. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O LORD Jesus Christ, Thou Who art the way, the truth and the life: grant, graciously, that by the intercession of blessed Mary Thy Virgin-Mother, we, running in the way of Thy commandments, may attain to life everlasting. Who livest.

DÓMINE Jesu Christe, qui es via, véritas et vita, concéde propítius; ut per intercessiónem beátæ Mariæ Virginis Matris tuæ, viam mandatórum tuórum currentes, ad vitam perveniámus ætérnam. Qui vivis.

Lesson. Prov. 11, 11-18

Lesson from the Book of Wisdom. Lécitio libri Sapientíæ.

I WILL show thee the way of wisdom, I will lead thee by the paths of equity: which, when thou shalt have entered, thy steps shall not be straitened, and when thou runnest, thou shalt not meet a stumbling-block. Take fast hold of instruction, let her not go: keep her, for she is thy life. Be not delighted in the paths of the wicked, nor let the way of evil men please thee. Flee from it, pass not by it: turn aside, and leave it. For they sleep not, except they have done evil: and their sleep is taken away, unless they have caused some to fall. They eat the bread of wickedness, and drink the wine

VIAM sapientia monstrábo tibi, ducam te per sémitas aequitátis: quas cum ingressus fueris, non arcubúntur gressus tui, et currens non habébis offendículum. Tepe disciplinam, ne dimittas eam: custódi illam, quia ipse est vita tua. Ne delectéris in sémitis impiórum, nec tibi pláceat malórum, via. Fuge ab ea, nec transeas per illam: declina, et désere eam. Non enim dormiunt nisi malefecerint: et rápitur somnus ab eis nisi supplantáverint. Cómedunt panem impietátis, et vinum iniquitátis bibunt. Justórum autem sémita, quasi lux splen-

dens, procedit et crescit usque ad perfectam diem.

of iniquity. But the path of the just goeth forward as a shining light, and will increase even unto perfect day.

Gradual. Eccl. 24, 26, 27

Transite ad me omnes qui concupiscitis me, et a generationibus meis implémini. *V.* Spiritus enim meus super mel dulcis, et hereditas mea super mel et favum. Allelúja, allelúja. *V. Luc. 1.* Benedicta tu inter mulieres et benedictus fructus ventris tui. Allelúja.

Come over to me all ye that desire me: and be filled with my fruits. *V.* For my spirit is sweet above honey: and my inheritance above honey and the honeycomb. Alleluia, alleluia. *V. Luke 1.* Blessed art thou among women and blessed is the fruit of thy womb. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 2, 19-21

✠ Sequéntia sancti Evangelii secundum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Angelus Domini apparuit in somnis Joseph in Ægypto dicens: Surge, et accipe puerum et matrem ejus, et vade in terram Israël: defuncti sunt enim qui querebant animam pueri. Qui consurgens accepit puerum et matrem ejus, et venit in terram Israël.

AT THAT time: an angel of the Lord appeared to Joseph in Egypt, saying: Arise and take the Child and His Mother, and go into the land of Israel. For they are dead that sought the life of the Child. Who arose and took the Child and His Mother and came into the land of Israel.

Creed, page 765.

Offertory. Ps. 100, 1

Misericórdiam et judicium cantabo tibi Dómine: psallam et intélligam in via immaculata, quando vénies ad me.

Mercy and judgment I will sing to Thee, O Lord: I will sing, and I will understand, in the unspotted way, when Thou shalt come to me.

Offertory Prayers, page 767.

Secret

HANC oblationem, Dómine, propítius respice, et intercedente beáta Virgine María, fac revertántur pec-

IN THY loving kindness, O Lord, look down with favor on our offering: and, listening to the prayers of the blessed

Virgin Mary, make the wicked to turn aside from the way of sin and the just to persevere in Thy way and Thy truth. Through our Lord.

Preface No. 11, page 814.

Communion. Ps. 17, 33

God hath girt me with strength: and made my way to be blameless. Deus præcinxit me virtute, et posuit immaculatam viam meam.

Postcommunion

GRANT, we beseech Thee, O almighty and merciful God, that, comforted by Thy gifts, we may, through the intercession of the blessed Virgin Mary, in all our days walk in the way of uprightness and thus attain to the glorious happiness of heaven. Through our Lord.

QUONCEDE, quæsumus, omnipotens et misericors Deus, ut donis tuis refecti, per intercessionem beatæ Virginis Mariæ in semita justitiæ ambulantes, ad cælestem gloriam feliciter perveniâmus. Per Dóminum.

Concluding Prayers, page 793.

May 25—*St. Madeleine Sophie Barat,*

Virgin (White)

Double in the Oratories of Her Communities

The Beginning of Mass, page 756.

Introit. Cant. 8, 6

PUT me as a seal upon thy heart, as a seal upon thy arm: for love is strong as death. Ps. 107. My heart is ready, O God, my heart is ready. I will sing, and will give praise, with my glory. *V. Glory.*

PONE me ut signaculum super cor tuum, ut signaculum super brachium tuum: quia fortis est ut mors dilectio. Ps. 107. Paratum cor meum, Deus, paratum cor meum: cantabo et psallam in gloria mea. *V. Gloria Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O LORD Jesus Christ, Who didst wonderfully grace Saint Madeleine Sophie with humility and love, after the

DÓMINE Jesu Christe, qui Sanctam Magdalénam Sophiam ad exemplum Cordis tui humilitate et caritate mi-

rabilliter decorásti, et novam Virginum familiam per eam floréscere voluisti: fac nos Sanctíssimo Cordi tuo júgiter adhærere; et ejúsdem imitatione, tui gaudére consórtio: Qui vivis.

model of Thy sacred Heart, and didst will that through her a new company of virgins should flower forth: make us cling ever to Thy most sacred Heart, and by our imitation of the same, find our joy in becoming Thy companions. Who livest.

Lesson, Brethren, put ye on, as in the Mass on the 5th Sunday after Epiphany, page 196.

Outside of Paschal time and in Votive Masses.

Allelúja, allelúja. *V. Ps. 72,* Alleluia, alleluia. *V. Ps. 72, 23.*
 28. Mihi autem adhærere Deo But it is good for me to adhere
 bonum est: pónere in Dómino to my God, to put my hope in
 Deo spem meam. Allelúja. *V. the Lord God: Alleluia. V. 1.*
I Reg. 2, 1. Exsultávit cor me- *Kings 2, 1.* My heart hath re-
 um in Dómino, et exaltátum joiced in the Lord, and my
 est cornu meum in Deo meo. horn is exalted in my God. Al-
 Allelúja. leluia.

Gradual. Ecclus. 51, 18, 70

Quæsvi sapiéntiam palam I sought for wisdom openly
 in oratione mea, ambulávit in my prayer, my foot walked
 pes meus iter rectum, a juven- in the right way, from my
 tute mea investigábam eam. youth up I sought after her.
V. 23. Danti mihi sapiéntiam, *V. 23.* To him that giveth me
 dabo glóriam. wisdom will I give glory.

In Votive Masses after Septuagesima, omit the Lesser Alleluia, and say the Tract.

Lesser Alleluia

Allelúja, allelúja. *V. Hab.,* Alleluia, alleluia. *V. Hab. 3,*
 3, 18. Ego autem in Dómino 18. But I will rejoice in the
 gaudébo: et exsultábo in Deo Lord: and I will joy in God my
 Jesu meo. Allelúja. Jesus. Alleluia.

Tract. Ps. 72, 24, 25, 26

Tenuísti manum dexteram Thou hast held me by my
 meam: et in voluntáte tua de- right hand; and by Thy will
 duxísti me, et cum glória sus- Thou hast conducted me: and
 cepísti me. *V.* Quid enim mihi with Thy glory Thou hast re-
 est in cælo? et a te quid vólui ceived me. For what have I in
 super terram? *V.* Defécit caro heaven? And besides Thee what
 mea, et cor meum: Deus cor- do I desire upon earth? For
 dis mei, et pars mea Deus in Thee my flesh and my heart
 ætérnum. hath fainted away. Thou art
 the God of my heart, and the
 God that is my portion forever.

Munda Cor Meum, page 763.

Gospel. John 15, 1-12

✠ Continuation of the holy Gospel according to St. John.

✠ Sequētia sancti Evangelii secūndum Joānnem.

I AM the true vine; and My Father is the husbandman. Every branch in Me, that beareth not fruit, He will take away: and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Now you are clean by reason of the word, which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine; you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch, and shall wither and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified; that you bring forth very much fruit, and become My disciples. As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love; as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled. This is My commandment, that you love one another, as I have loved you.

IN ILLO tēpore: Dixit Jesus: Ego sum vitis vera: et Pater meus agricola est. Omnem pālmitem in me non ferentem fructum, tollet eum: et omnem, qui fert fructum purgabit eum, ut fructum plus afferat. Jam vos mundi estis propter sermōnem, quem locūtus sum vobis. Manēte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi mánserit in vite; sic nec vos, nisi in me manseritis. Ego sum vitis, vos pālmities: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. Si quis in me non mánserit: mitteretur foras sicut palmes, et arēscet, et cōlligent eum, et in ignem mittent, et ardet. Si manseritis in me, et verba mea in vobis mánserint: quodcūque volueritis, petētis, et fiet vobis. In hoc clarificātus est Pater meus, ut fructum plurimum afferātis, et efficiāmini mei discipuli. Sicut dilexit me Pater, et ego dilēxi vos. Manēte in dilectione mea. Si prācepta mea servaveritis, manēbitis in dilectione mea, sicut et ego Patris mei prācepta servāvi, et māneo in ejus dilectione. Hæc locūtus sum vobis: ut gāudium meum in vobis sit, et, gāudium vestrum impleatur. Hoc est prāceptum meum ut diligātis invicem, sicut dilēxi vos.

Offertory. Ps. 44, 15, 16

Afferéntur Regi virgines
post eam: próximæ ejus af-
feréntur tibi in lætítia et ex-
sultatione: adducéntur in
templum Regi Dómino.

After her shall virgins be
brought to the king: her neigh-
bors shall be brought to thee.
They shall be brought with
gladness and rejoicing: they
shall be brought into the tem-
ple of the king.

Offertory Prayers, page 767.

Secret

Adesto, Dómine, suppli-
cationibus nostris,
adesto munéribus, ut, inter-
veniente Sancta Magdaléna
Sophía, per humilitatem et
caritatem Cordis tui: nobis
salutária reddántur. Qui vivis.

Look graciously, O Lord,
upon our prayers; look
graciously upon our offerings,
that, by the intercession of
Saint Madeleine Sophie,
through the humility and love
of Thy Heart, they may be
made for us unto salvation.
Who livest.

Preface for Weekdays, page 775.

Communion. Matth. 18, 5

Qui suscepit unum pár-
vulum talem in nómine meo,
me súscipit.

And he that shall receive one
such little child in My name
receiveth Me.

Postcommunion

Cælésti dape reféctos, fac
nos, Dómine Jesu
Christe, in humilitate et cari-
tate Cordis tui créscere; qui-
bus Sanctam Magdalénam
Sophíam ad perénnem in cælis
glóriam provexisti: Qui vivis.

GRANT, Lord Jesus, that, re-
freshed with the heavenly
banquet, we may grow in the
humility and love of Thy Heart,
whereby Thou didst advance
Saint Madeleine Sophie to eter-
nal glory in heaven. Who livest.

Concluding Prayers, page 793.

May 31—St. Angela Merici, Virgin (White)

This Mass in honor of the foundress of the Ursuline Nuns is
celebrated only in the houses of that Order.

The Beginning of Mass, page 756.

Introit

Gaudéamus omnes in Dó-
mino, diem festum cele-

LET us all rejoice in the
Lord, while celebrating

the feast day in honor of blessed brantes sub honore beate Angela, because of whose solemnity the angels rejoice and honor the Son of God (P. T. Filium Dei. (P. T. Allelúja, Alleluia, alleluia). Ps. 44. My heart hath uttered a good word: meum verbum bonus: lico ego I speak my works to the king. ópera mea regi. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who hast willed that, through blessed Angela, a new family of consecrated virgins should blossom in Thy Church, grant us, through her intercession, to lead an angelic life, that, putting aside all earthly joys, we may deserve to attain those that are eternal. Through our Lord.

DEUS, qui novum per beatam Angelam sacramentum virginum collegium in Ecclesia tua florescere voluisti: da nobis ejus intercessione angelicis moribus vivere; ut terrenis omnibus abdicatis, gaudis perfrui mereamur æternis. Per Dominum.

Epistle, Brethren, see your vocation, as in the Mass of St. Agatha, February 5, page 910.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 72, 25, 26

For what have I in heaven. Quid mihi est in celo: et a And besides Thee what do I te quid volui super terram? desire upon earth? V. For Thee V. Defecit: caro mea et cor my flesh and my heart hath meum, Deus cordis mei et pars fainted away. Thou art the God mea, Deus, in æternum. of my heart, and the God of my portion forever.

Lesser Alleluia

Alleluia, alleluia. V. Apoc. Allelúja, allelúja. V. Apoc. 14, 4, 5. For they are virgins: These follow the Lamb únur Agnum quocúmque whithersoever He goeth: For ferit: sine mácula enim sunt they are without spot before ante thronum Dei. the throne of God.

Tract. Cant. 1, 2

Thy name is as oil poured Oleum effusum nomen tuum: therefore yourg maidens um: ideo adolescentulæ dilex-

érunt te. *V.* Trahe nos: post have loved thee. *V.* Draw me:
te currémus in odórem un- we will run after thee to the
guentórum tuórum. *V.* Exsul- odor of thy ointment. *V.* We
tábmus et lætábimur in te. will be glad and rejoice in thee.

Greater Alleluia

Allelúja, allelúja. *V.* Apoc. Alleluia, alleluia. *V.* Apoc.
14, 4, 5. Virgines sunt, sequún- 14, 4, 5. For they are virgins:
tur Agnum quocúmque ierit. These follow the Lamb whither-
Sine macula enim sunt ante soever He goeth: For they are
thronum Dei. Allelúja. *V.* without spot before the throne
Cant. 6, 2. Ego dilécto meo et of God. Alleluia. *V.* Cant. 6, 2.
diléctus meus mihi, qui pésci- I to my beloved, and my be-
tur inter lília. Allelúja. loved to me, who feedeth among
the lilies. Alleluia.

Munda Cor Meum, page 763.

Gospel, The kingdom of heaven, as in the Mass, Dilexisti, page 1372.

Offertory. Ps. 107, 2

Parátum cor meum, Deus, My heart is ready, O God, my
parátum cor meum: cantábo heart is ready: I will sing, and
et psallam in glória mea. (T. I will give praise, with my glory.
P. Allelúja.) (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

HÓSTIA Dómine quam tibi **M**AY the victim which we
beátæ Angelæ memóri- offer Thee, O Lord, ven-
am recoléntes offérimus, et erating the memory of blessed
nostræ pravitatís véniam im- Angela, both obtain the pardon
plóret, et grátiae tuæ nobis of our evil deeds and win for us
dona concíliet. Per Dóminum. the gifts of Thy grace. Through
our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 60, 5, 6

Inhabitábo in tabernáculo In Thy tabernacle I shall
tuo in sæcula: prótegar in ve- dwell forever: I shall be pro-
laménto alárum tuárum: tected under the covert of Thy
quóniam tu, Deus meus, exau- wings. For Thou, my God, hast
dísti oratiónem meam. (T. P. heard my prayer. (P. T. Alle-
Allelúja.) luia.)

Postcommunion

CELÉSTI alimónia refécti, **R**EFRESHED with heavenly
súpplīces te Dómine de- food, O Lord, we humbly

beg Thee that, by the prayers and example of blessed Angela, being cleansed of every stain, we may be pleasing to Thee both in body and in soul. Through our Lord.

Concluding Prayers, page 793.

June 27—Blessed Mary Magdalen—Sister of Charity—and her Companions, Martyrs (*Red*)

Mass, Me expectaverunt, page 1363, except:

Prayer

O GOD, Who didst crown with the glory of martyrdom the exceeding great charity to the poor of Thy holy Virgins Mary Magdalen and her companions: through her intercession, grant us, we beseech Thee, to be so strengthened in charity that no calamity may avail to separate us from the love of Thee. Through our Lord.

DEUS, qui beatarum Virginum tuarum Mariæ Magdalénæ ejusque sociarum eximiam in sublevandis pauperibus caritatem, martyrii glória coronare dignatus es: præsta quæsumus, ut ipsis intercedentibus, tua nos quoque caritate firmatos, a te adversitas nulla sejungat. Per Dóminum.

Secret

FAVORABLY look down, we beseech Thee, O Lord, upon the gifts laid upon Thine altars for the feast day of Thy holy Virgin Martyrs, Mary Magdalen and her companions: and as by these sacred mysteries, Thou didst raise Thy saints to glory everlasting, so, through them, vouchsafe to us Thy forgiveness. Through our Lord.

INTÉNDE, quæsumus, Dómine, múnera altáribus tuis pro beatarum Virginum et Mátyrum tuarum Mariæ Magdalénæ ejusque sociarum, honóre propósita: ut sicut per hæc sacra mystéria illis glóriam contulisti, ita nobis indulgéntiam largiáris. Per Dóminum.

Postcommunion

MAY this heavenly sacrament, we beseech Thee, O Lord, imbue us with its own strength, so that aided by the prayers of Thy holy Virgin Mar-

CÆLÉSTIA Sacraménta, quæsumus, Dómine, suffragántibus beátis Virginibus et Mátyribus tuis, Mariæ Magdalénæ ejusque sóciis.

própriam in nobis inserant efficaciam: ut quorum pie venerámur in Fidei professione victóriam, eárum imitémur in morum puritate constantiam. Per Dóminum.

tyrs, Mary Magdalen and her companions, whose victory in defense of the Faith we devoutly honor, we may take example from them in the practice of virtue. Through our Lord.

March 15—*St. Louise de Marillac*, Widow
(*White*)

Foundress of the Institute of the Sisters of Charity

The Beginning of Mass, page 756.

Introit. Job. 30

ELEBAM super eum qui afflíctus erat, et compatiébatur ánima mea páuperi: quia ab infántia mea crevit mecum miserátio, et de útero matris meæ egréssa est mecum. *Ps. 40.* Beátus qui intélligit super egénium et páuperem: in die mala liberábit eum Dóminus. *V. Glória Patri.*

I WEPT for him that was afflicted and I had compassion on the poor: for from my infancy, mercy grew up with me; and it came out with me from my mother's womb. *Ps. 40.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, caritátis auctor et prámium, qui novam in Ecclésia tua familiam suscitásti, ejúsque matrem beátam Ludovicam esse voluísti: da quæsumus, ut caritátis ópera exercéntes, promíssam in cælis, mercédem assequámur. Per Dóminum.

O god, the lover and the reward of charity, Who didst raise up a new Sisterhood in Thy Church and didst will that blessed Louise should be its mother: grant, we beseech Thee, that by doing works of charity we may be found worthy to receive the reward Thou hast promised. Through our Lord.

Epistle, Deal thy bread to the hungry, from the Mass of St. Jerome Aemiliani, July 20, page 1113.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

<p>Shut up alms in the heart of the poor: and it shall obtain help for thee from all evil. <i>ſ.</i> <i>Tob. 4.</i> Eat thy bread with the hungry and the needy: and with thy garments cover the naked.</p>	<p>Conclûde eleemôſynam in corde p��uperis: et h��c pro te exor��bit am omni malo. <i>ſ.</i> <i>Tob. 4.</i> Panem tuum cum esu- ri��ntibus et eg��nis c��mede, et de vestim��tis tuis nudos tege.</p>
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Alleluia, alleluia. *Y. Act. 10.* Allelúja, allelúja. *Y. Act. 10.*
Thy prayer is heard and thy Exaudita est oratio tua: et
alms are had in remembrance eleemosynæ tuæ commemorā-
in the sight of God. Alleluia. tæ sunt in conspectu Dei. Al-
lelúja.

The ear that heard me blessed me and the eye that saw me gave witness for me. *℟.* Because I had delivered the poor man that cried out and the fatherless that had no helper. *℣.* The blessing of him that was ready to perish came upon me: and I comforted the heart of the widow.

Alleluia, alleluia. *Ÿ. Acts 10, 31.* Thy prayer is heard and thy alms are had in remembrance in the sight of God. Alleluia. *Ÿ.* This woman was full of good works and almsdeeds which she did. Alleluia.

Gospel, When the Son of man, from the Mass in the Monday in the first week of Lent, page 239.

Thy prayers and thy alms
are ascended for a memorial in
the sight of God.

Oratiónes tuæ et eleemó-
synæ tuæ ascendérunt in mem-
óriam in conspéctu Dómini.

Secret

RÉSPICE, Dómine, oblatiões nostras in honorem beátæ Ludovicæ tibi reverenter exhibitas: et per ejus intercessionem nos in ómnibus vitæ sémitis fácias et a periculis tutos et ad virtútes júgiter expeditos. Per Dóminum.

Look down with favor, O Lord, upon the offerings which in honor of blessed Louise we reverently place before Thee; and ensure to us in all the paths of life safety from dangers and constant readiness in the practice of virtue. Through our Lord.

Preface for Weekdays, page 775.

Communion. Isaias. 54, 2

Diláta locum tentórii tui, longos fac funículos tuos: ad dexteram enim et ad lævam penetrábis, et semen tuum gentes hæreditábit.

Enlarge the place of thy tent and stretch the skins of thy tabernacles: for thou shalt pass on to the right hand and to the left and thy seed shall inherit the gentiles.

Postcommunion

DEVÓTIO nostra, Dómine, intercedente beáta Ludovicæ, continuum e refectiõe cælesti sumat auxilium: ut divinam Fidem quam intus fovémus in corde étiam foris exhibeámus in ópere. Per Dóminum.

MAY our devotion, O Lord, ever find help from partaking of this heavenly banquet: so that the divine faith which in our hearts we cherish may be shown forth in our works. Through our Lord.

Concluding Prayers, page 793.

July 19—St. Vincent De Paul, Confessor (White)

The following Mass is proper in churches of the Vincentian Fathers and by special privilege in chapels of the Sisters of Charity.

The Beginning of the Mass, page 756.

Introit. Ps. 131, 15, 16

PÁUPERES Sion saturábo pánibus; sacerdotes ejus induam salutári, et sancti ejus exsultatiõe exsultábunt.

THE poor of Sion I will satisfy with bread: her priests I will clothe with salvation, and her saints shall exult

with joy. (*P. T. Alleluia, alleluia.*) *Ps. Ibid., 1.* O Lord, remember David: and all his meekness. *V. Glory.*

(*T. P. Allelúja, allelúja.*) *Ps. Ibid., 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. *V. Glória Patri.*

Prayer

O GOD, Who for the benefit of the poor and the better discipline of the clergy didst by means of blessed Vincent gather together a new family in Thy Church: grant, we beseech Thee, that we, likewise burning with the same spirit, may both love that which he cherished and also put into practice that which he taught. Through our Lord.

DEUS, qui ad salutem pauperum et cleri disciplinam, novam in Ecclesiá tua per beátum Vincéntium familiam congregásti: da quaesumus; ut, eódem nos quoque spíritu fervéntes, et amémus quod amávit, et quod dócuit opérémur. Per Dóminum nostrum.

Epistle. 1 Cor. i, 26-31 and ii, 1-2

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beáti Pauli Apóstoli ad Corínthios.

FOR consider your own call, brethren; that there were not many wise according to the flesh, not many mighty, not many noble. But the foolish things of the world has God chosen to put to shame the wise, and the weak things of the world has God chosen to put to shame the strong, and the base things of the world and the despised has God chosen, and the things that are not, to bring to naught the things that are; lest any flesh should pride itself before Him. From Him you are in Christ Jesus, Who has become for us God-given wisdom, and justice, and sanctification, and redemption; so that, just as it is written, Let him who takes pride, take pride in the Lord. And I, brethren, when I

VIDÉTE vocatióem vestram, fratres, quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæ stulta sunt mundi elégit Deus, ut confúndat sapiéntes; et infirma mundi elégit Deus, ut confúndat fórtia: et ignobília mundi et contemptibília elégit Deus, et ea quæ non sunt, ut ea quæ sunt destrúeret: ut non gloriétur omnis caro in conspéctu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justitia, et sanctificatio, et redemptio; ut quemádmodum scriptum est: Qui gloriátur, in Dómino gloriétur. Et ego, cum veníssem ad vos, fratres, veni non in sublimitate sermónis, aut sapién-

tiae, annúntians vobis testimoniúm Christi. Non enim iudicávi me scire áliquid inter vos, nisi Jesum Christum, et hunc crucifixum.

came to you, did not come with pretentious speech or wisdom, announcing unto you the witness to Christ. For I determined not to know anything among you, except Jesus Christ and Him crucified.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and the Tract are replaced by the Greater Alleluia.

Gradual. Luke 4, 18

EVANGELIZÁRE paupéribus misit me, sanáre contritos corde. *V. Ps. 67, 11-12.* Parásti in dulcédine tua páuperi, Deus: Dóminus dabit verbum evangelizántibus virtúte multa.

HE HATH sent me to preach the Gospel to the poor: to heal the bruised of heart. *V. Ps. 67, 11-12.* In Thy sweetness, O God, Thou hast provided for the poor: the Lord shall give the word unto them that preach good tidings, with great power.

Lesser Alleluia

Allelúja, allelúja. *V. Isai. 52, 7.* Quam pulchri super montes pedes annuntiántis et prædicántis pacem, annuntiántis bonum, prædicántis salutem. Allelúja.

Alleluia, alleluia. *V. Isai. 52, 7.* How beautiful upon the mountains are the feet of him that bringeth good tidings, and preacheth peace: of him that sheweth forth good, that preacheth salvation. Alleluia.

Tract. Prov. 31, 20

Manum suam apéruit inopi, et palmas suas exténdit ad páuperem. *V. Ps. 40, 2.* Beátus qui intélligit super egénium et páuperem, in die mala liberábit eum Dóminus. *V. Ps. 111, 5-6.* Jucúndus homo qui miserétur, et cómmodat: dispónet sermónes suos in iudicio, quia in atérnum non commovébitur.

He hath opened His hand to the needy, and stretched out His hands to the poor. *V. Ps. 40, 2.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. *V. Ps. 111, 5-6.* Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment: because he shall not be moved for ever.

Greater Alleluia

Allelúja, allelúja. *V. Isai. 52, 7.* Quam pulchri super

Alleluia, alleluia. *V. Isai. 52, 7.* How beautiful upon the

mountains are the feet of him that bringeth good tidings, and preacheth peace: of him that showeth forth good, that preacheth salvation. Alleluia. *V. Ibid., 11.* Go ye out from the midst of Babylon: be clean, ye that carry the vessels of the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 35-38

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and curing every kind of disease and infirmity. But seeing the crowds, He was moved with compassion for them, because they were bewildered and dejected, like sheep without a shepherd. Then He said to His disciples, Thy harvest indeed is abundant, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest.

IN ILLO témpore: Circuibat Jesus omnes civitates et castélla, docens in synagógis eórum, et prædicans Evangelium regni, et curans omnem languórem et omnem infirmitátem. Videns autem turbas, misértus est eis: quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discíplulis suis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam.

Offertory. 3 Kings 8, 58

May the Lord our God incline our hearts unto Himself that we may walk in all His ways: and that we may keep His commandments, and His ceremonies and all His judgments which He commanded our fathers. (*P. T. Alleluia.*)

Inclinet Dóminus Deus noster corda nostra ad se, ut ambulémus in univérsis viis ejus, et custodiámus mandáta ejus, et cæremonias ejus, et judícia quæcúmque mandávit pátribus nostris. (*T. P. Alleluia.*)

Secret

O god, Who upon blessed Vincent didst bestow the grace of putting into practice

DEUS, qui beáto Vincéntio, divína quotidie celebránti mystéria, tribuísti quod

tractábat imitári: ejus nobis
précibus indúlge; ut, imma-
culátam hóstiam offeréntes,
ipsi quoque in holocáustum ti-
bi accéptum transeámus. Per
Dóminum.

the lessons of those mysteries
which he daily celebrated in
the sacrifice of the Mass: grant
us by his prayers, that when of-
fering the Victim without spot,
we may ourselves be trans-
formed into a sacrifice pleasing
unto Thee. Through our Lord.

Preface, page 775.

Communion. Ps. cvi, 8-9

Confiteántur Dómino mise-
ricórdiæ ejus; et mirabília ejus
fíliis hóminum: quia satiávit
ánimam inánem, et ánimam
esuriéntem satiávit bonis. (T.
P. Allelúja.)

Let the mercies of the Lord
give glory to Him, and His
wondrous works to the children
of men: for He hath satisfied
the empty soul, and the hungry
soul He hath filled with good
things. (P. T. Alleluia.)

Postcommunion

QUÆLÉSTIBUS, Dómine, re-
fécit sacraméntis, quæ-
sumus; ut ad evangelizántem
paupéribus Fílium tuum imi-
tándum, beáti Vincéntii, sicut
exémplis provocámur, ita et
patrocíniiis adjuvémur. Per
Dóminum nostrum.

REFRESHED by these heaven-
ly sacraments, we beseech
Thee, O Lord, that, stirred up
as we are by the example of
blessed Vincent to imitate Thy
Son in His preaching of the
Gospel to the poor, so also we
may be helped by his patron-
age. Through our Lord.

Aug. 19.—*St. John Eudes, Confessor (White)*

(For the Sisters of the Good Shepherd)

The Beginning of the Mass, page 756.

Introit. Is. 58, 11

DÓMINUS implébit splen-
dóribus ánimam tuam,
et ossa tua liberábit, et eris
quasi hortus irriguus, et sicut
fons aquárum, cujus non de-
ficient aquæ. Ps. 72, 1. Quam
bonus Israël Deus: his qui
recto sunt corde. V. Glória
Patri.

THE Lord will fill thy soul
with brightness, and de-
liver thy bones, and thou shalt
be like a watered garden, and
like a fountain of water whose
waters shall not fail. Ps. 72, 1.
How good is God to Israel, to
them that are of a right heart.
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst wonderfully inflame blessed John Thy Confessor solemnly to promote the worship of the sacred Hearts of Jesus and Mary and through him didst will to found new religious families in Thy Church: grant, we beseech Thee, that we who venerate his devout merits may also be instructed by the example of his virtues. Through the same.

DEUS qui beátum Joánnem, Confessórem tuum, ad cultum Sacrórum Córdium Jesu et Mariæ rite promovéndum, mirabiliter inflammásti, et per eum novas in Ecclesiá tua famílias congregáre voluísti: præsta quæsumus, ut cujus pia mérita venerámur, virtútum quoque instruámur exémpilis. Per eúmdem Dóminum.

Lesson. 1 John 4, 7-11

Lesson from the Epistle of blessed John the Apostle.

Lectio Epístolæ beati Joánnis Apóstoli.

DEARLY beloved: Let us love one another, for charity is of God. And everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is charity. By this faith the charity of God appeared toward us, because God hath sent His only-begotten Son into the world that we may live by Him. In this is charity; not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God has so loved us, we also ought to love one another.

CARÍSSIMI: Diligámus nos invicem, quia caritas ex Deo est. Et omnis qui diligit ex Deo natus est et cognóscit Deum. Qui non diligit non novit Deum; quóniam Deus caritas est. In hoc appáruit caritas Dei in nobis, quóniam Fílium suum Unigénitum misit Deus in mundum, ut vivámus per eum. In hoc est caritas: non quasi nos dilexérimus Deum, sed quóniam ipse prior diléxit nos, et misit Fílium suum propitiatiónem pro peccátis nostris. Caríssimi, si sic Deus diléxit nos, et nos debémus alterútrum diligere.

Gradual. Luke 10, 2

Pray ye the Lord of the harvest, that He send forth laborers into His harvest. *V. Ps. 131, 16.* Her priests will I clothe with salvation, and her saints shall exult with exultation. Alleluia, alleluia. *V. Gal. 2.* I live now

Rogáte Dóminum messis ut mittat operários in messem suam. *V. Ps. 131, 16.* Sacerdótes ejus induam salutári, et Sancti ejus exultatióne exultábunt. Allelúja, allelúja. *V. Gal. 2.* Vivo jam non ego: vi-

vit vero in me Christus. Al- not I, but Christ liveth in me.
lelúja. Alleluia.

Munda Cor Meum, page 763.

Gospel, The Lord appointed, from the Mass on the feast of St. Mark, April 25, page 989.

Offertory. Ps. 142

Eripe me de inimicis meis, Deliver me from mine ene-
Dómine, ad te confúgi: doce mies, O Lord, to Thee have I
me fácere voluntátem tuam, fled: Teach me to do Thy will,
quia Deus meus es tu. for Thou art my God.

Offertory Prayers, page 767.

Secret

HÓSTIAS tibi, Dómine, in **W**E OFFER to Thee, O Lord,
honórem beáti Joánnis, in honor of blessed John
Sacerdótis tui, deférimus im- Thy Priest, these victims about
molándas: quæ temporálem to be immolated which be-
consolatiónem significant, ut token temporal consolation, so
præmia non desperémus ætér- that we may not despair of
na. Per Dóminum. eternal rewards. Through our
Lord.

Preface for Weekdays, page 775.

Communion. John 15, 4

Manéte in me et ego in vo- Remain in Me, and I in you.
bis. Qui manet in me et ego He that remaineth in Me and
in eo, hic fert fructum mul- I in him, that man beareth
tum, dicit Dóminus. much fruit, saith the Lord,

Postcommunion

SACRO múnere satiátis, **R**EPLENISHED with this sa-
præsta nobis, quæsumus, cred gift, grant us, we
Dómine, ut intercedente beá- beseech Thee, O Lord, through
to Joáanne, quem Sacrórum the intercession of blessed John,
Córdium Jesu et Mariæ fer- whom Thou didst will to be the
véntem cultórem esse voluísti, fervent worshiper of the sacred
utríque Cordifidéliter adhæ- Hearts of Jesus and Mary, that,
réntes in terris, ipsórum gáu- adhering faithfully to both
dio frui mereámur in cœlis. these Hearts on earth, we may
Per eúndem Dóminum. deserve to delight in their joy
in heaven. Through the same.

Concluding Prayers, page 793.

August 21—*St. Jane Frances de Chantal, Widow*
(*White*)

The following Mass is said only in the Houses of the Order of the Visitation.

The Beginning of Mass, page 756.

Introit. Gen. 12, 1, 2, 3

GO FORTH out of thy country and from thy kindred and out of thy father's house; and come into the land which I shall show thee. And I will make of thee a great nation, and I will bless thee, and I will magnify thy name; and thou shalt be blessed. Ps. 83, 2. How lovely are Thy tabernacles, O Lord of Hosts: my soul longeth and faineth for the courts of the Lord. *V. Glory.*

EGRÉDERE de terra tua et de cognatióne tua, et de domo patris tui, et veni in terram quam monstrábo tibi: faciámque te in gentem magnam, et benedicám tibi et magnificábo nomen tuum. Ps. 83, 2. Quam dilécta tabernacula tua, Dómine virtutum: concupiscit et déficit ánima mea in átria Dómini. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer, Almighty and merciful God, as in the regular Mass of *St. Jane Frances de Chantal*, August 21, page 1167.

Lesson. Eccus. 26, 18-24

Lesson from the Book of *Lectio libri Sapientíæ.*
Wisdom.

SUCH is a wise and silent woman; and there is nothing so much worth as a well-instructed soul. A holy and shamefaced woman is grace upon grace: and no price is worthy of a continent soul. As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house. As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age. As golden pillars on bases of silver, so are the firm feet upon the soles of a steady woman. As everlasting foundations upon a rock, so are the commandments of God in the heart of a holy woman.

MULIER sensáta et tácita, non est immutatio eruditæ ánimæ. Grátia super grátiam mülíer sancta et pudoráta. Omnis autem ponderatio non est digna continéntis ánimæ. Sicut sol oriens mundo in altíssimis Dei, sic muleris bonæ spécies in ornámentum domus ejus. Lucérna splendens super candelábrum sanctum, et spécies faciæ super ætátem stábilem. Colúmnæ áureæ super bases argénteas, et pedes firmi super plantas stábilis mulieris. Fundaménta ætérna supra petram sólídám et mandáta Dei in corde mulieris sanctæ.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Esther 14, 3

Et deprecabatur Dóminum Deum Israël, dicens: Dómine mi, qui Rex noster es solus, adjuva me solitárium, et cujus præter te, nullus est auxiliátor. *V. Sap. 8, 16.* Intrans in domum meam, conquiescam cum illa: non enim habet amaritudinem conversatio illius, nec tædium convictus illius, sed lætítiam et gáudium.

And she prayed to the Lord God of Israel, saying: O Lord, my God, Who alone art our King, help me, a desolate woman and who have no other help but Thee. *V. Wis. 8, 16.* Going into my house, I will rest with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 26, 4.* Unam pétii a Dómino, hanc requíram: ut inhábitem in domo Dómini ómnibus diébus vitæ meæ. Allelúja.

Alleluia, alleluia. *V. Ps. 26, 4.* One thing I have asked of the Lord; this will I seek after: that I may dwell in the house of the Lord all the days of my life. Alleluia.

Tract

Veni sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum; pro cujus amóre sánguinem tuum fudisti. *V. Ps. 44.* Dilexisti justítiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, óleo lætítie præ consórtibus tuis. *V. Spécie tua, et pulchritúdine tua, inténde, prospere procéde, et regna.*

Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee forever: for the love of Whom thou didst shed thy blood. *V. Ps. 44.* Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *V. With thy comeliness and thy beauty set out, proceed prosperously, and reign.*

Greater Alleluia

Allelúja, allelúja. *V. Ps. 44, 5.* Spécie tua, et pulchritúdine tua, inténde, prospere procéde, et regna. Allelúja. *V. Propter veritatem, et mansuetudinem, et mansuetud-*

Alleluia, alleluia. *V. Ps. 44, 5.* With thy comeliness, and thy beauty, set out, proceed prosperously, and reign. Alleluia. *V. Because of truth, and meekness, and justice: and thy right*

hand shall conduct thee wonderfully. Alleluia. inem, et justitiam: et deducet te mirabiliter dextera tua. Allelúja.

Munda Cor Meum, page 763.

Gospel, The kingdom of heaven is like unto a treasure, from the Mass Me exspectaverunt, page 1365.

Offertory. Judith 15, 11

Thou hast done manfully and thy heart has been strengthened; because thou hast loved chastity and after thy husband hast not known any other: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed forever. Quia fecisti viriliter et confortatum est cor tuum, eo quod castitatem amaveris, et post virum tuum alterum nescieris: ideo et manus Domini confortavit te, et ideo eris benedicta in ætérnum.

Offertory Prayers, page 767.

Secret, May this saving victim, as in the regular Mass of St. Jane Frances de Chantal, August 21, page 1168.

Preface for Weekdays, page 775.

Communion. Judith 16, 26

Chastity also was joined to her virtue, so that she knew no man all the days of her life after the death of her husband. Erat etiam virtuti castitas adjuncta, ita ut non cognosceret virum omnibus diebus vitæ suæ, ex quo defunctus est vir ejus.

Postcommunion, Pour upon us, O Lord, from the Mass on the feast of St. Jane Frances de Chantal, August 21, page 1168.

Concluding Prayers, page 793.

Oct. 21—St. Ursula and Her Companions, Virgins and Martyrs (Red)

This Mass may be said only in houses of the Ursuline Nuns.
The Beginning of Mass, page 756.

Introit

LET US all rejoice in the Lord, celebrating a festival day in honor of the holy virgins at whose passion the angels rejoice and join together in praising the Son of God. GAUDEAMUS omnes in Domino diem festum celebrantes sub honore Sanctarum Virginum: de quarum passione gaudent Angeli et collaulant Filium Dei.

Ps. 32. Exsultáte justi in Dómino! Rectos decet collaudátio. *V.* Glória Patri.

Ps. 32. Rejoice in the Lord, O ye righteous! Praise becometh the upright. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui digni tibi sacrá-tis virginibus, Ursula duce, mirándi agónis robur indidísti, quo per martýrii palmam, ad supérnæ contemplatiónis pertingerent glóriam: da quæsumus, eórum intercessiônibus nos adjuvári, quas hodiérna die, transcénso mortis stádio, in celéstibus fecísti triumpháre. Per Dóminum.

O god, Who hast given to the virgins worthily consecrated to Thee, the courage to face, with Ursula as their leader, a wonderful conflict whereby through the palm of martyrdom they arrived at the glory of heavenly contemplation, grant, we beseech Thee, that we may be helped by the intercession of those who on this day having passed through the gates of death, Thou hast made to triumph in heaven. Through our Lord.

Epistle, Brethren, concerning virgins, from the Mass Vultum tuum, page 1374.

Gradual. Ps. 33, 10

Timéte Dóminum, omnes Sancti ejus: quóniam nihil deest timéntibus eum. *V.* Inquiréntes autem Dóminum non deficiunt omni bono. Allelúja, allelúja. *V.* Ps. 44, 15. Adducéntur Regi vírgines post eam, proximæ ejus afferéntur tibi in lætítia. Allelúja.

Fear the Lord, all ye His saints: for there is no want to them that fear Him. *V.* They that seek the Lord, shall not be deprived of any good. Alleluia, alleluia. *V.* Ps. 44, 15. After her shall virgins be brought to the king: her neighbors shall be brought to thee with gladness. Alleluia.

Munda Cor Meum, page 763.

Gospel, The kingdom of heaven, from the Mass Dilexisti, page 1372.

Creed, page 765.

Offertory. Ps. 44, 15, 16

Afferéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia et exsultatióne; adducéntur in templum Regi Dómino.

After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing: they shall be brought into the temple, to the King our Lord.

Offertory Prayers, page 767.

Secret

MAY the votive offerings, O Lord, of the mystical oblation, offered to Thy majesty in veneration of the holy Ursula and her companions, wipe out our evil deeds, and, having purified us, render us acceptable for the carrying out of so great mysteries. Through our Lord.

VOTIVA, Dómine, mystici libáminis dona, pro Sanctárum Ursulæ et sociárum ejus, virginum tuárum, vénératióne, majestáti tuæ obláta, nostra expúrgent facinora: et purificátos tantis mystériis exsequéndis nos reddant accéptos. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made, Behold the bridegroom cometh: go ye forth to meet Christ our Lord.

Quinque prudentes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est, Ecce sponsus venit: exite óbviám Christo Dómino.

Postcommunion

HAVING been nourished by the sacrament of heavenly sustenance, we beseech Thee, O Lord, that by the intercession of Thy holy virgins, Ursula and her companions, what we do to celebrate their glory, may further our salvation. Through our Lord.

QUÆLÉSTIS alimóniæ refecti Sacraménto, quæsumus, Dómine, ut intercedéntibus Sanctis Virgínibus Ursula et sóciis ejus, quæ pro illárum celebrámus glória, ad nostræ salutis proficiant incrementa. Per Dóminum.

Concluding Prayers, page 793.

Oct. 23—Blessed Mary Clotilde Angela—Ursuline Nun—and Her Ten Companions, Virgins, martyrs

(Red)

Mass, *Me expectaverunt*, page 1363, *except*:

Prayer

O GOD, Who hast deigned to crown with the glory of martyrdom the exceedingly

DEUS, qui beatárum vírginum tuárum, Clotíldis Angelæ ejúsque Sociárum,

eximiam in erudiendis puellis caritatem martýrii glória coronare dignatus es: præsta, quæsumus: ut, ipsis intercedentibus, tua nos quoque caritate firmatos, a te adversitas nulla sejungat. Per Dóminum.

great charity displayed in instructing young girls of Thy blessed virgins, Clotilde Angela and her companions, grant, we beseech Thee, that by their intercession, we also, being strengthened by Thy love, may not be separated from Thee by any adversity. Through our Lord.

Secret

INTÉNDE, quæsumus, Dómine, múnera altáribus tuis pro beatárum virgínium et mártýrum tuárum, Clotíldis Angelæ ejúsque Sociárum, honóre propósita: ut, sicut per hæc sacra mystéria illis glóriam contulísti, ita nobis indulgéntiam largiáris. Per Dóminum.

INCLINE, we beseech Thee, O Lord, unto the gifts placed upon Thy altars in honor of Thy blessed virgins and martyrs, Clotilde Angela and her companions, that, as Thou hast bestowed glory on them through these sacred mysteries, so Thou mayest accord us pardon. Through our Lord.

Postcommunion

QUÆLÉSTI alimónia refécti, súpplíces te, Dómine, deprecámur, suffragántibus beátis virgínibus et martýribus tuis, Clotilde Angela ejúsque Sóciis, ut quarum pie venerámur in fidei professione victóriam, eárum imitémur in morum puritate constantiam. Per Dóminum.

QUAY the heavenly mysteries, we beseech Thee, O Lord, through the suffrages of Thy blessed virgins and martyrs, Clotilde Angela and her companions, produce in us their proper fruit so that we may imitate the constancy in purity of morals of those whose victory in professing the faith we piously venerate. Through our Lord.

Proper Masses for the United States

These feasts and solemnities are celebrated in some dioceses of the United States. Hence if in any locality a feast is celebrated, the Mass of which is not found in the Proper of Saints, the reader ought to refer to this Supplement.

Dec. 12—Feast of Our Lady of Guadalupe,

(White)

The Beginning of Mass, page 756.

Introit, from Mass Salve sancta Parens, page 1394.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast willed that, under the special patronage of the blessed Virgin Mary, we be laden with perpetual favors, grant to Thy suppliants that, as we this day rejoice in her commemoration on earth, we may enjoy the vision of her in heaven. Through our Lord.

DEUS, qui sub beatissimæ Virginis Mariæ singulâri patrocínio constitutos, perpétuis beneficiis nos cumulâri voluisti: præsta supplicibus tuis; ut ejus hódie commemoratióne lætámur in terris, ejus conspéctu perfruámur in cælis. Per Dóminum.

Epistle, As the vine, from the Mass on the feast of Our Lady of Mount Carmel, July 16, page 1106.

Gradual. Cant. 6, 9

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun? *V. Ecclus. 50, 8.* As the rainbow giving light in the bright clouds, and as the flower of roses in the days of spring.

Quæ est ista, quæ progréditur quasi auróra consurgens, pulchra ut luna, electa ut sol? *V. Ecclus. 50, 8.* Quasi arcus refulgens inter nébulas glóriæ, et quasi flos rosárum in diébus vernis.

Alleluia, alleluia. *V. Cant. 2, 12.* The flowers have appeared in our land, the time of pruning is come. Alleluia.

Allelúja, allelúja. *V. Cant. 2, 12.* Flores apparuerunt in terra nostra, tempus putationis advénit. Allelúja.

Munda Cor Meum, page 763.

Gospel, Mary rising up, from the Mass on the feast of the Visitation of our Blessed Lady, July 2, page 1089.

Creed, page 765.

Offertory. 2 Par. 7, 16

I have chosen, and have sanctified this place, that My Elégi, et sanctificávi locum istum, ut sit ibi nomen meum.

et permáneant óculi mei, et name may be there, and My
cor meum ibi cunctis diébus. eyes and My heart may re-
main there forevermore.

Offertory Prayers, page 767.

Secret

MUA, Dómine, propitiati-
óne, et beátæ Mariæ sem-
per Virginis intercessióne, ad
perpétuam atque præséntem
hæc oblátio nobis proficiat
prosperitátem et pacem. Per
Dóminum.

THROUGH thine indulgent
mercy, O Lord, and
through the prayers of blessed
Mary ever a virgin, may this
oblation avail to the ensuring
to us of prosperity and peace,
now and forevermore. Through
our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 147, 20

Non fecit tálter om-ni
natióni: et iudícia sua non
manifestávit eis.

He hath not done in like
manner to every nation: and
His judgments He hath not
made manifest to them.

Postcommunion from the Mass Salve Sancte Parens, page 1397.

Concluding Prayers, page 793.

Jan. 19—The Holy Family, (White)

In the Diocese of Brooklyn and in Canada. Mass as on page 178.

Feb. 1—St. Brigid, Virgin (White)

Mass Dillexisti, page 1370, except:

Prayer

DEUS, qui nos hodiérna
die beátæ Brigidæ vir-
ginis tuæ ánnua solemnitate
látificas: concéde propítius
ut ejus adjuvémur méritis cu-
jus castitátis irradiámur ex-
émplis. Per Dóminum.

O god, Who on this day dost
gladden us with the an-
nual festival of blessed Brigid,
Thy virgin, mercifully grant
that we be assisted by the
merits of her through whose
chaste example we are enlight-
ened. Through our Lord.

Feb. 5—**St. Philip of Jesus, Martyr (Red)**

In the Archdiocese of Baltimore and the Diocese of Los Angeles.

The Beginning of Mass, page 756.

Introit. Phillip. 2, 10, 11

IN THE name of Jesus let every knee bow, of those in heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps. 102, 1.* Bless the Lord, O my soul: and all that is within me, bless His holy name. *V.* Glory.

IN NÓMINE Jesu omne genu flectátur, cæléstium, ter-réstrium et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps. 102, 1.* Bénedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. *V.* Glória Patri.

Prayer

O god, Who, when the first martyrs of Japan were put to death, wast pleased that, among them all, blessed Philip, bound to a cross and thrice pierced by a lance, should be the first to receive from Thee the crown of martyrdom: do Thou graciously grant that, supported by his patronage, we may attain to be likewise crowned with him in heaven. Through our Lord.

DEUS, qui inter primos Japóniæ Mártýres beátum Philíppum cruci alligátum, triplicique lancea confóssum, primum ómnium martyrio coronásti: concéde propitiús; ut ejúsdem nos suffúlti patrocínio cum illo páriter coronémur in cælis. Per Dóminum.

In Lent, a commemoration of the Feria, and in like manner at the Secret and Postcommunion.

Epistle, Brethren, but God forbid, from the Mass on the feast of the Stigmata of St. Francis, September 17, page 1200.

Gradual. Ps. 102, 2, 3

Bless the Lord, O my soul, and forget not all He hath done for thee. *V.* He that forgiveth all thine iniquities: that healeth all thine infirmities.

Alleluia, alleluia. *V. Jas. 1, 12.* Blessed is the man that endureth temptation: because when he hath been proved, he shall receive the crown of life. Alleluia.

Bénedic, ánima mea, Dómino: et noli oblivisci omnes retributiónes ejus. *V.* Qui propitiátur ómnibus iniquitatibus tuis, qui sanat omnes infirmitates tuas.

Allelúja, allelúja. *V. Jac. 1, 12.* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accipiet coronam vitæ. Allelúja.

After Septuagesima omit the alleluia and verse and say the Tract.

Tract. Ps. 117, 16-18

<p>Déxtera Dómini fecit virtutem: déxtera Dómini exaltávit me, déxtera Dómini fecit virtutem. <i>V.</i> Non móriar, sed vivam: et narrábo ópera Dómini. <i>V.</i> Castigans castigávit me Dóminus: et morti non trádidit me.</p>	<p>The right hand of the Lord hath wrought might: the right hand of the Lord hath exalted me, the right hand of the Lord hath wrought might. <i>V.</i> I shall not die, but live: and declare the works of the Lord. <i>V.</i> Chastising, the Lord hath chastised me: but hath not given me over to death.</p>
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Munda Cor Meum, page 763.

Gospel, If any man, from the Mass Sacerdotes, page 1307.

Offertory. Ps. 88, 25

<p>Véritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.</p>	<p>My truth and My mercy shall be with him: and in My name shall his horn be exalted.</p>
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Offertory Prayers, page 767.

Secret

<p>SANCTÍFICA, quæsumus Dómine, múnera tibi dicáta: et intercessióne beáti Philíppi Mártiris tui, ad perpétuum nobis trífue proveníre subsidium. Per Dóminum.</p>	<p>DO THOU, O Lord, we beseech Thee, sanctify the gifts which we dedicate unto Thee; and by the intercession of blessed Philip Thy martyr, grant that they may turn to our perpetual support. Through our Lord.</p>
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Preface for Weekdays, page 775.

Communion. Matth. 16, 24

<p>Qui vult veníre post me, ábneget seme típsu, et tollat crucem suam, et sequáthur me.</p>	<p>He who will come after Me, let him deny himself, and take up his cross, and follow Me.</p>
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Postcommunion

<p>SACRO córpore, et pretióso ságuine Jesu Christi Fílii tui, Dómine, satiáti: te súpplices deprecámur; ut intercedénte beáto Philípโป</p>	<p>WE, who have been satisfied by the sacred body and the precious blood of Jesus Christ, Thy Son, suppliantly beseech Thee, O Lord, that by</p>
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the intercession of blessed Mártýre tuo ab omni adversitate liberémur. Per Dóminum. Through our Lord.

Concluding Prayers, page 793.

In Lent the Gospel of the Feria is read at the end of Mass.

March 22—*St. Catharine Plisca Adorna, Widow*
(White)

The Beginning of Mass, page 756.

Introit. Ps. 41, 3

MY SOUL hath thirsted after the strong living God: When shall I come and appear before the face of God? Ps. 41, 2. As the hart panteth after the fountains of water, so my soul panteth after Thee, my God. *V.* Glory.

SÍRRIVIT ánima mea ad Deum fortem vivum: quando véniam et apparebo ante fáciem Dei? Ps. 41, 2. Quemádmódum desíderat cervus ad fontes aquárum: ita desíderat ánima mea ad te, Deus. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD WHO, in blessed Catharine, contemplating the Passion of Thy Son, didst make fiercely to burn up the fire of Thy love: moved by her prayers, enkindle within us, we beseech Thee, the flame of charity, and grant us a share in the fruit of that same sacred Passion. Through the same.

DEUS, qui beátam Catharinam, in contemplánda Filii tui passióne, divíni amoris igne flagráre fecisti: quæsumus; ut, ipsa intercedente, tuæ in nobis flammam caritátis accendas, et ejúsdem passionis participes dignánte efficias. Per eúmdem Dóminum.

Epistle, Who shall find a valiant woman, page 1384.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever. *V.* Because of truth and meekness and justice; and thy right hand shall conduct thee wonderfully.

Diffúsa est grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum. *V.* Propter veritátem et mansuetúdinem et justítiam, et dedúcet te mirabiliter dextera tua.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 72, 25, 26.* Quid mihi est in cælo? Et a te quid vólui super terram? Defécit caro mea et cor meum: Deus cordis mei, et pars mea, Deus, in ætérnum. Allelúja.

Alleluia, alleluia: *V. Ps. 72, 25, 26.* What have I in Heaven, and beside Thee, what do I desire on earth? For Thee my flesh and my heart have fainted away. Thou art the God of my heart and the God that is my portion forever. Alleluia.

Tract. Ps. 44, 8, 5

Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum. *V. Ps. 44, 8.* Dilexísti iustitiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætitiæ præ consórtibus tuis. *V. Ps. 44, 5.* Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna.

Come, spouse of Christ, receive the crown which the Lord hath prepared for thee forever. *V. Ps. 44, 8.* Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *V. Ps. 44, 5.* With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Greater Alleluia

Allelúja, allelúja. *Ps. 72, 25, 26.* Quid mihi est in cælo? Et a te quid vólui super terram? Defécit caro mea et cor meum: Deus cordis mei et pars mea Deus in ætérnum. Allelúja. *V. Ps. 38, 4.* Concáluit cor meum intra me: et in meditatióne mea exardéscet ignis. Allelúja.

Alleluia, alleluia. *Ps. 72, 25, 26.* What have I in Heaven, and beside Thee, what do I desire on earth? For Thee my flesh and my heart have fainted away. Thou art the God of my heart and the God that is my portion forever. Alleluia. *V. Ps. 38, 4.* My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time, Jesus spoke this parable, page 1386.

Offertory. Ps. 107, 2

Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam in glória mea.

My heart is ready, O God, my heart is ready: I will sing and give praise with my glory.

Offertory Prayers, page 767.

Secret

Look down in Thy loving kindness, O Lord, we beseech Thee, on this our sacrifice: and through the intercession of blessed Catharine, enkindle in us the spirit of Thy love. Through our Lord.

His sacrificiis, quæsumus, omnipotens Deus, propitiatus inténde: et beáta Catharina intercedente, spiritum in nobis tuæ dilectionis accénde. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 88, 3

My heart and my flesh have rejoiced in the living God. Cor meum, et caro mea exultavérunt in Deum vivum.

Postcommunion

HUMBLY we beseech Thee, O almighty God, Who hast vouchsafed to comfort us with sacraments, that, moved by the prayers of blessed Catharine, thou wouldst make us to despise the things of earth and ever to rejoice in sharing in those of heaven. Through our Lord.

SÚPPLICES te rogamus, omnipotens Deus: ut, quos tuis reficere dignátus es sacraméntis, intercedente beáta Catharina, tríbuas pro tui amóre terréna despícere; et cæléstium semper participatióne gaudére. Per Dóminum.

Concluding Prayers, page 793.

April 5—*Blessed Juliana of Cornillon, Virgin*
(White)

In the Diocese of Portland.

Mass Dilexisti, page 1370, except:

Prayer

O God, Who liftest up the lowly, and didst in wondrous wise inspire the holy virgin Juliana to add splendor to the worship of the Most Holy Sacrament: grant unto us, we beseech Thee, so to follow her in her lowly path upon earth as to merit to be exalted with her in heaven. Through our Lord.

DEUS humílium celsitúdo, qui beátam Virgínem Juliánam ad promovéndum sanctíssimi Sacraménti cultum mirábiliter inflammasi: tríbue quæsumus; ita nos humilitátis ejus vestigia sectári in terris, ut cum ipsa sublimári mereámur in cælis. Per Dóminum.

April 26—Our Lady of Good Counsel, (White)

Double Major

The Beginning of Mass, page 756.

Introit

GAUDEÁMUS omnes in Dómino, diem festum celebrantes sub honóre beátæ Mariæ Virginis, Boni Consilii Matris: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei, allelúja, allelúja. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea regi. *V.* Glória Patri.

LET us all rejoice in the Lord, celebrating a festival in honor of the blessed Virgin Mary, Mother of Good Counsel; on whose festivity the angels rejoice and join in praising the Son of God. Alleluia, alleluia. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui Genitricem dilecti Filii tui matrem nobis dedisti, ejúsque speciosam imáginem mira apparitione clarificáre dignátus es: concéde quæsumus; ut ejúsdem mónitis júgiter inhærentes, secúndum cor tuum vivere et ad celéstem pátriam feliciter pervenire valeámus. Per eúmdem Dóminum.

O god, Who hast given us her who bore Thy beloved Son to be our mother and vouchsafed to glorify her image by a wondrous apparition, grant, we beseech thee, that by always adhering to Thy counsels, we may be able to live after Thine own heart and to arrive happily in our heavenly country. Through the same.

Epistle, As the vine, page 1106.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Prov. 8, 12, 34

Ego sapiéntia hábito in consilio, et eruditís intérsum cogitátióibus. *V.* Beátus homo qui audit me, et vígilat ad fores meas quótidie, et observat ad postes óstii mei.

I, Wisdom, dwell in counsel and am present in learned thoughts. *V.* Blessed is the man that heareth me and that watcheth daily at my gates and waiteth at the posts of my doors.

Lesser Alleluia

Allelúja, allelúja. *V.* Prov. 8, 35. Qui me invénerit, invé-

Alleluia, alleluia. *V.* Prov. 8, 35. He that shall find me shall

find life, and shall have sal- niet vitam, et háuriet salútem
vation from the Lord. Alleluia. a Dómino. Allelúja.

Tract. Prov. 8, 14, 17, 20, 21

Counsel and equity is mine, Meum est consílium et
prudence is mine, strength is æquitas, mea est prudéntia,
mine. *V.* I love them that love mea est fortitúdo. *V.* Ego dili-
me: and they that early in the géntes me diligo: et qui mane
morning watch for me shall vigilánt ad me invénient me.
find me. *V.* I walk in the way *V.* In viis justítiae ámbulo, in
of justice, in the midst of the médio semitárum judicíi. *V.*
paths of judgment. *V.* That I Ut ditem diligéntes me, et
may enrich them that love me, thesáuros eórum répleam.
and may fill their treasures.

Greater Alleluia

Alleluia, alleluia. *V. Luke 1, Allelúja, allelúja. V. Luke*
28. Hail Mary, full of grace, the 1, 28. Ave María, grátia plena:
Lord is with thee, blessed art Dóminus tecum: benedícta tu
thou among women. Alleluia. in muliéribus. Allelúja. *V.* Per
V. Through thee, O Mother of te Dei Génitrix nobis est vita
God, has the life we had lost pérdita data, quæ de cælo sus-
been given back to us: for from cepísti prolem, et mundo ge-
heaven receiving Him who be- nuísti Salvatórem. Allelúja.
came thy Son, thou on the
world hast bestowed its Savior.
Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-33

✠ Continuation of the holy ✠ Sequéntia sancti Evan-
Gospel according to St. Luke. gélli secúndum Lucam.

AT THAT time; the angel **I**N ILLO témpore: Missus
Gabriel was sent from est Angelus Gábriél a Deo
God into a city of Galilee, called in civitátem Galilææ, cui no-
Nazareth, to a virgin espoused men Náza-reth, ad Vírginem
to a man whose name was Jo- desponsátam viro, cui nomen
seph, of the house of David; erat Joseph, de domo David,
and the virgin's name was et nomen Vírginis María. Et
Mary. And the angel being ingrèssus Angelus ad eam,
come in, said unto her: Hail, dixit: Ave, grátia plena: Dó-
full of grace, the Lord is with minus tecum: benedícta tu in
thee; blessed art thou among muliéribus. Quæ cum audís-
women. Who having heard, set, turbáta est in sermóne
was troubled at his saying, and ejus: et cogitábat qualis esset
thought with herself what ista salutátio. Et ait Angelus

ei: Ne timeas Maria, invénisti enim grátiam apud Deum: ecce concípies in útero, et páries filium, et vocábis nomen ejus Jesum. Hic erit magnus, et Filius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnabit in domo Jacob in ætérnum, et regni ejus non erit finis.

manner of salutation this should be. And the angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His

father; and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end.

Creed, page 765.

Offertory. Jerem. 18, 20

Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignationem suam a nobis, allelúja, allelúja.

Remember, O Virgin Mother, that thou speak good things for us in the sight of God, that He may also turn aside His wrath from us. Alleluia, alleluia.

Offertory Prayers, page 767.

Secret

SANCTÍFICA Dómine quæsumus oblata libámina, et beátæ Dei Genitrícis Mariæ, Boni Consílii Matris, salubérrima intercessióne, nobis salutária fore concéde. Per eúndem Dóminum.

SANCTIFY, we beseech Thee, O Lord, the libations offered Thee, and by the most salutary intercession of the blessed Mother of God, Mary, Mother of Good Counsel, grant them to be for our salvation. Through the same.

Preface No. 11, page 814.

Communion

Regina mundi digníssima, Maria Virgo perpétua, intercéde pro nostra pace et salute, quæ genuísti Christum Dóminum Salvatórem ómnium, allelúja, allelúja.

O queen of the world, most worthy Mary, ever a virgin, intercede for our peace and safety, thou who didst bring forth Christ our Lord, the Savior of all. Alleluia, alleluia.

Postcommunion

ADJUVET nos quæsumus Dómine, gloriósæ tuæ Genitrícis sempérque Virginis

MAY the august intercession of Mary, Thy glorious and ever virgin Mother, be our

help, we beseech Thee, O Lord, Mariæ intercēssio venerāda: that it may make those whom ut quos perpētuis cumulāvit it hath overwhelmed with in- beneficiis ea quæ agēda sunt cessant benefits ever to see jūgiter vidēre faciāt, et ad what should be done and adimplēda quæ viderint con- strengthen them to fulfil what valēscere. Qui vivis. they see. Who livest.

Concluding Prayers, page 793.

April 27—**St. Thuribius of Mogrobejo, Bishop,**
Confessor (*White*)

In the Archdioceses of Baltimore, San Francisco and Los Angeles.

Mass, Statuit, page 1302, except:

Prayer

LET the watchful care of blessed Thuribius, Thy confessor and pontiff, be a continual protection unto Thy Church: that even as his pastoral sollicitude brought him glory, so his intercession may ever keep us fervent in Thy love. Through our Lord.

ECCLESIAM tuam, Dómine, beáti Thuribii, Confessoris tui atque Pontificis, continua protectiōne custódi: ut sicut illum pastorális sollicitúdo gloriósum réddidit, ita nos ejus intercēssio in tuo semper faciāt amóre fervētes. Per Dóminum.

Lesson. Ecclus. 50, 1-14

Lesson from the Book of *Lectio libri Sapientię.*
Wisdom.

BEHOLD a great confessor, who in his life propped up the house, and in his days fortified the temple. By him also the height of the temple was founded, the double building, and the high walls of the temple. In his days the wells of water flowed out, and they were filled as the sea above measure. He took care of his nation, and delivered it from destruction. He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the

ECCE, Confessor magnus, qui in vita sua suffulsit domum, et in diēbus suis corroborāvit templum. Templi etiā altitúdo ab ipso fundāta est, duplex ædificatio, et excelsi parietes templi. In diēbus ipsius emanāverunt pútei aquarum, et quasi mare adimplēti sunt supra modum. Qui curāvit gentem suam, et liberāvit eam a perditōne. Qui prævāluit amplificāre civitatem, qui adēptus est glóriam in conversatiōne gentis: et ingressum domus, et átril

amplificávit. Quasi stella matutína in médio nébulæ, et quasi luna plena in diébus suis lucet. Et quasi sol refúlgens, sic ille effúlsit in templo Dei. Quasi arcus refúlgens inter nébulas glóriæ, et quasi flos rosárum in diébus vernis, et quasi lília, quæ sunt in tránsitu aquæ, et quasi thus rédolens in diébus æstátis. Quasi ignis effúlgens, et thus ardens in igne. Quasi vas auri sólídum ornátum omni lápide pretióso. Quasi olíva púllulans, et quasi cypréssus in altitúdinem se extóllens. Circa illum coróna fratrum: et quasi plantátio cedri in monte Líbano, sic circa illum steterunt, quasi rami palmæ, et omnes filii Aaron in glória sua.

entrance of the house and the court. As the morning star in the midst of a cloud, he shone in his days: and as the moon at her full and as the sun when it shineth, so shone he in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer. As a bright fire, and as frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive-tree budding forth, and a cypress-tree rearing itself on high. And about him was the ring of his brethren: as the cedar planted in mount Libanus, and as branches of palm-

trees, so stood they round about him, and all the sons of Aaron in their glory.

May 16—*St. John Nepomucene, Martyr (Red)*

Mass, Protexisti, page 1328, Secret and Postcommunion, from the Mass In Virtute, page 1309, with following Prayer:

Prayer

DEUS, qui ob invictum beatí Joánnis sacramentale siléntium, nova Ecclesiám tuam martyrii coróna decorásti: da nobis, ejus intercessióne et exemplo, linguam caute custodíre: ac ómnia pótius mala, quam animæ detriméntum, in hoc sæculo toleráre. Per Dóminum.

O God, Whose Church the unconquerable sacramental silence of blessed John has enriched with yet another martyr's crown: grant that, strengthened by his prayers and example, we may set a guard upon our tongue, and be ready to endure any suffering the world can inflict, rather than risk the loss of our soul. Through our Lord.

May 16—*St. Brendan, Abbot (White)*

Mass, Os justí, page 1349.

May 22—*St. Rita of Cascia, Widow (White)*

The Beginning of Mass, page 756.

Introit. Ps. 117, 19-22

OPEN ye to me the gates of justice: I will go in to them, and give praise to the Lord: the stone which the builders rejected, the same is become the head of the corner. *Ps. 117, 1.* Give praise to the Lord, for He is good: for His mercy endureth forever. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O god, Who didst vouchsafe to confer on St. Rita so great grace that she loved her enemies and bore in her heart and on her brow the stigmata of Thy love and passion, grant us, we beseech Thee, by her intercession and merits, so to spare our enemies and to meditate on the pains of Thy passion that we may obtain the rewards promised to the meek and to them that mourn. Who livest.

APERITE mihi portas justitiæ, ingressus in eas confitebor Dómino: lapidem, quem repropavérunt ædificantes, hic factus est in caput ánguli. (Allelúja, allelúja.) *Ps. 117, 1.* Confitemini Dómino quóniam bonus, quóniam in sæculum misericórdia ejus. *V.* Glória Patri.

*Lesson. Cant. 2, 1-13*Lesson from the Book of *Lectio libri Sapientíæ.* Wisdom.

IAM the flower of the field, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under His shadow, Whom I desired: and His fruit was sweet to my palate. He brought me into the cellar of wine, He set in order charity in me. Stay me up with flowers, compass me about with apples: because I languish with love. His left

Ego flos campi, et lilium convallium. Sicut lilium inter spinas, sic amica mea inter filias. Sicut malus inter ligna silvæ, sic dilectus meus inter filios. Sub umbra illius, quem desideráveram, sedi: et fructus ejus dulcis gútturi meo. Introduxit me in cellam vináriam, ordinávit in me caritátem. Fulcite me floribus, stipáte me malis: quia amore lángueo. Læva ejus sub cápite meo, et dextera illius amplexábitur me.

Adjúro vos, filiæ Jerúsalem, per cápreas cervósque cam-pórum, ne suscitétis, neque evigillare faciátis diléctam, quoadúsque ipsa velit. Vox dilécti mei, ecce iste venit sáliens in móntibus, transiliens colles: símilis est diléctus meus cáprea, hinnulóque cervórum. En ipse stat post paríetem nostrum, respiciens per fenéstras, prospiciens per cancelos. En diléctus meus loquitur mihi: Surge, própera, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuérunt in terra nostra, tempus putatiónis advénit: vox túrturis audíta est in terra nostra: ficus prótulit grossos suos: vineæ floréntes dedérunt odórem suum. Surge, amíca mea, speciósá mea, et veni.

hand is under my head, and His right hand shall embrace me. I adjure you, O ye daughters of Jerusalem, by the roses and the harts of the field, that you stir not up, nor make the beloved to awake, till she please. The voice of my beloved: Behold He cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold He standeth behind our wall; looking through the windows, looking through the lattices. Behold my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one; and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one; and come.

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Gradual. Ps. 117, 6

Dóminus mihi adjútor: non timébo quid fáciat mihi homo. *V. Ps. 115, 16, 17.* Dirupísti víncula mea: tibi sacrificábo hóstiám laudis, et nomen Dómini invocábo.

The Lord is my helper, and I will not fear what man can do unto me. *V. Ps. 115, 16, 17.* Thou hast broken my bonds: I will sacrifice to Thee a sacrifice of praise, and I will call upon the name of the Lord.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 115, 18, 19.* Vota mea Dómino reddam, in conspéctu omnis pópuli ejus: in átriis domus Dómini, in médio tui Jerúsalem. Allelúja.

Alleluia, alleluia. *V. Ps. 115, 18, 19.* I will pay my vows to the Lord in the sight of all His people: in the courts of the house of the Lord in the midst of thee, O Jerusalem. Alleluia.

Greater Alleluia

Alleluia, alleluia. *V. Ecclus.* Allelúja, allelúja. *V. Eccli.*
 24, 18. I was exalted like a palm-tree in Cades, and as a sum in Cades, et quasi plan-
 palm-tree in Jericho. Alleluia. tatio rosæ in Jéricho. Alle-
V. Ecclus. 24, 20. I gave a sweet lúja. *V. Eccli.* 24, 20. Sicut cin-
 smell like cinnamon and aro- namómum, et bálsamum aro-
 matical balm. I yielded sweet matizans odórem dedi: quasi
 odor like the best myrrh. Alle- myrrha elécta dedi: suavitá-
 luia. tem odóris. Allelúja.

Munda Cor Meum, page 763.

The Gospel is, The kingdom of heaven, page 1365.

Offertory. Gen. 40, 9, 10

I saw before me a vine, on which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes. (P. T. Alleluia.)

Vidébam coram me vitem, in qua erant tres propágines, crêscere paulátim in gemmas, et post floresuvas maturêscere. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

PIERCE our hearts, we beseech Thee, O Lord, by the merits of St. Rita, with the thorn of that sorrow which is from heaven that, being delivered by Thy grace from all sins, we may be able to offer to Thee the sacrifice of praise with pure hearts. Through our Lord.

QORDA nostra, quæsumus, Dómine, sanctæ Ritæ méritis, supérni dolóris spína confíge: ut, a peccátis ómnibus tua grátia liberáti, sacrificáre tibi hóstiam laudis puramente valeámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 20, 4

Thou hast prevented her, O Lord, with blessings of sweetness: Thou hast set on her head a crown of precious stones. (P. T. Alleluia.)

Prævenísti eam, Dómine, in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretiósó. (T. P. Allelúja.)

Postcommunion

REGALED with heavenly delights, O Lord, we hum-

QUÆLÉSTIBUS, Dómine, pasti delíciis, súpplices te ro-

gámus: ut, intercedénte sancta Rita caritátis et passionis tuæ in méntibus nostris signa ferámus, et perpétuæ pacis fructu júgiter perfruámur. Per Dóminum.

bly entreat Thee that, by the intercession of St. Rita, we may bear in our souls the marks of Thy love and Thy passion and constantly enjoy the fruit of perpetual peace. Through our Lord.

Concluding Prayers, page 793.

May 23—*St. John Baptist de Rossi,*
Confessor (*White*)

In the Archdiocese of Los Angeles

The Beginning of Mass, page 756.

Introit. Deut. 15, 11

PRÆCIPIO tibi ut aperiās manum fratri tuo egéno et páuperi, qui tecum versátur in terra. *Ps. 40, 2.* Beátus, qui intélligit super egénū et páuperem: in die malla liberábit eum Dóminus. *V. Glória Patri.*

I COMMAND thee to open thy hand to thy needy and poor brother, that liveth with thee in the land (*Alleluia, alleluia.*) *Ps. 40. 2.* Blessed is he that understandeth concerning the needy and poor: the Lord will deliver him in the evil day. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui sanctum Joán-nem Baptistam Confessórem tuum in evangelizándis paupéribus caritáte et paciéntia decorásti: concéde, quæsumus; ut, cujus pia mérita venerámur, virtútum quoque imitémur exempla. Per Dóminum.

O GOD, Who didst adorn blessed John Baptist, Thy confessor, with charity and patience in the preaching of the Gospel to the poor: grant we beseech Thee, that we, who venerate his pious merits, may also imitate the examples of his virtues. Through our Lord.

Lesson. Job 29, 1, 8-18

Léctio líbri Job.

Lesson from the Book of Job.

IN DIEBUS illis: Addidit Job, assúmēns parábolam suam, et dixit: Vidébant me jú-

IN THOSE days Job also added taking up his parable and said: The young men saw me

and hid themselves: and the old men rose up and stood. The princes ceased to speak and laid the finger on their mouth. The rulers held their peace, and their tongue cleaved to their throat. The ear that heard me blessed me, and the eye that saw me gave witness to me: because I had delivered the poor man that cried out, and the fatherless that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. I was clad with justice: and I clothed myself with judgment, as with a robe and a diadem. I was an eye to the blind and a foot to the lame. I was the father of the poor; and the cause which I knew not I searched out most diligently. I broke the jaws of the wicked and out of his teeth I took away the prey. And I said: I shall die in my nest, and as a palm tree I shall multiply my days.

venes, et abscondebantur: et senes assurgentes stabant. Principes cessabant loqui, et digitum superponebant ori suo. Vocem suam cohibebant duces, et lingua eorum gutturi suo adhærebat. Auris audiens beatificabat me, et oculus videns testimonium reddébat mihi: eo quod liberássem páuperem vociferántem, et pupillum, cui non esset adjutor. Benedictio perituri super me veniebat, et cor viduæ consolátus sum. Justitia indútus sum: et vestivi me, sicut vestiménto et diadémate, judicio meo. Oculi fui cæco, et pes claudo. Pater eram páuperum: et causam quam nesciébam, diligentissime investigábam. Conterébam molas iniqui, et de diébus illius auferébam prædam. Dicebámque in nídulo meo móriar, et sicut palma multiplicábo dies.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ecclus. 4, 1

Son, defraud not the poor of alms, and turn not away thine eyes from the poor. *V. Eccl. 7, 39.* Be not slow to visit the sick; for by these things thou shalt be confirmed in love.

Fili, eleemósynam páuperis ne defraúdes, et óculos tuos ne transvértas a páupere. *V. Eccl. 7, 39.* Non te pígeat visitáre infirmum: ex his enim in dilectióne firmáberis.

Lesser Alleluia

Alleluia, alleluia. *V. Is. 58, 7.* Deal thy bread to the hungry and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him; and despise not thine own flesh. Alleluia.

Allelúja, allelúja. *V. Is. 58, 7.* Frange esuriénti panem tuum, et egénos vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Allelúja.

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dó-
minum: in mandátis ejus cu-
pit nimis. *V.* Potens in terra
erit semen ejus: generatio
rectórum benedicétur. *V.*
Glória et divítia in domo
ejus: et justítia ejus manet in
sæculum sæculi.

Blessed is the man that fear-
eth the Lord, in his command-
ments he hath great delight. *V.*
His seed shall be mighty upon
earth: the generation of the
righteous shall be blessed. *V.*
Glory and wealth shall be in
his house: and his justice re-
maineth forever and ever.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 73.*
Ne avertatur húmilis factus
confúsus: pauper et inops
laudábunt nomen tuum. Al-
lúja. *V. Prov. 31, 20.* Manum
suam apérui inopi, et palm-
as suas exténdit ad páuperem.
Allelúja.

Alleluia, alleluia. *V. Ps. 73,*
21. Let not the humble be
turned away with confusion:
the poor and needy shall praise
thy name. Alleluia. *V. Prov. 31,*
20. He hath opened his hand to
the needy and stretched out
his hands to the poor. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 31-46

✠ Sequéntia sancti Evan-
gélíi secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Dixit Je-
sus discípulis suis: Cum
vénerit Fílius hóminis in
majestáte sua, et omnes An-
geli cum eo, tunc sedébit su-
per sedem majestátis suæ: et
congregabúntur ante eam
omnes gentes, et separábit
eos ab invicem, sicut pastor
ségregat oves ab hædis: et
statúet oves quidem a dextris
suis, hædos autem a sinístris.
Tunc dicet rex his, qui a dex-
tris ejus erunt: Veníte bene-
dicti Patris mei, possidéte
parátum vobis regnum a con-
stitutióne mundi. Esurívi
enim, et dedístis mihi man-
ducáre: sitívi, et dedístis
mihi bíbere: hospes eram, et

AT THAT time, Jesus said to
His disciples, When the
Son of man shall come in His
majesty, and all the angels
with Him, then shall He sit
upon the seat of His majesty;
and all nations shall be gath-
ered together before Him, and
He shall separate them one
from another, as the shepherd
separateth the sheep from the
goats; and He shall set the
sheep on His right hand, but
the goats on His left. Then
shall the King say to them that
shall be on His right hand,
Come, ye blessed of My Father,
possess you the kingdom pre-
pared for you from the foun-
dation of the world, for I was

hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked, and you covered Me; sick, and you visited Me; I was in prison, and you came to Me. Then shall the just answer Him, saying, Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink; and when did we see Thee a stranger, and took Thee in; and naked, and covered Thee: or when did we see Thee sick or in prison, and came to Thee? And the King answering, shall say to them, Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.

collegistis me: nudus, et cooperuistis me: infirmus, et visitastis me: in carcere eram, et venistis ad me. Tunc respondébunt ei iusti, dicéntes: Dómine, quando te vidimus esuriéntem, et pávimus te: sitiéntem, et dédimus tibi potum? quando autem te vidimus hóspitem, et collégimus te: aut nudum, et cooperuimus te? aut quando te vidimus infirmum, aut in carcere, et vénimus ad te? Et respóndens rex, dicet illis: Amen dico vobis, quámdiu fecistis uni ex his frátribus meis mínimis, mihi fecistis.

Offertory. James 1, 27

Religion, clean and undefiled before God and the Father, is this: To visit the fatherless and widows in their tribulation; and to keep oneself unspotted from this world. (P. T. Alleluia.)

Religio munda et immaculáta apud Deum et Patrem, hæc est: Visitáre pupílos, et víduas in tribulatióne eórum, et immaculátum se custodíre ab hoc sæculo. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

QUAY our offered gift, we beseech Thee, O Lord, ascend as an odor of sweetness: and blessed John Baptist, Thy confessor, interceding, purify us in mind and body. Through our Lord.

OBLÁTUM tibi munus, quæsumus, Dómine, in odórem suavitátis ascéndat: et, sancto Joánnе Baptísta Confessóre tuo intercedénte, nos corpore et mente puríficet. Per Dóminum.

Preface for Weekdays, page 775.

Communion. 2 Tim. 2, 24, 25

The servant of the Lord must not wrangle, but be mild toward all men, apt to teach, pa-

Servum autem Dómini non opórtet litigáre: sed mansuétum esse ad omnes, docí-

bilem, patientem, cum modestia corripientem eos, qui resistunt veritati. (T. P. Alleluia.)

Postcommunion

QUÆSTIS, Domine, participatio sacramenti, sancti Joannis Baptistæ Confessoris tui suffragantibus meritis, fideles tuos mundet et muniat: ac bonis operibus jugiter præstet esse intentos. Per Dominum.

MAY this partaking of the heavenly sacrament, O Lord, through the helping merits of blessed John Baptist, Thy confessor, cleanse and protect Thy faithful people, and make them to be ever intent upon good works. Through our Lord.

Concluding Prayers, page 793.

May 30—**St. Ferdinand, King, Confessor (White)**

In the Diocese of San Antonio.

Mass, Justus ut palma, page 1352, except:

Prayer

DEUS, qui beato Confessori tuo Ferdinando præliari prælia tua, et fidei inimicos superare dedisti: concede; ut ejus nos intercessione muniti, ab hostibus mentis et corporis liberemur. Per Dominum.

O GOD, Who wast pleased that blessed Ferdinand should fight Thy battles and overcome the enemies of the Faith: grant that, protected by his intercession, we may be delivered from the enemies of mind and body. Through our Lord.

June 9—**St. Columba, Abbot (White)**

Mass, Os justi, page 1349.

June 16—**St. John Francis Regis, Confessor**

(White)

In the Diocese of Kansas City.

The Beginning of Mass, page 756.

Introit. Luke 4, 18, 19

SPÍRITUS Domini super me: propter quod unxit me: evangelizare pauperibus

THE Spirit of the Lord is upon me, wherefore He hath anointed me: He hath

sent me to preach the Gospel to the poor, to heal the bruised of heart, to proclaim the accepted year of the Lord, and the day of retribution. (P. T. Alleluia, alleluia.) Ps. 9, 33. Arise, O Lord God, let Thy hand be exalted: forget not the poor. V. Glory.

misit me, sanare contritos corde, prædicare annum Domini acceptum, et diem retributionis. (T. P. Allelúja, allelúja.) Ps. 9, 33. Dómine Deus, exaltetur manus tua: ne obliviscaris páuperum. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who, that blessed John Francis Thy confessor might endure much labor for the salvation of souls, didst adorn him with a wondrous charity and an invincible patience: grant graciously, that we, gaining instruction from his example, and helped by his prayers, may obtain the rewards of everlasting life. Through our Lord.

DEUS, qui ad plúrimos pro salute animarum perferendos labóres, beátum Joánnem Franciscum, Confessórem tuum, mirábili caritáte, et invicta patiéntia decorásti: concéde propítius; ut, ejus exémplic instrúcti, et intercessiónibus adjúti, æternæ vitæ præmia consequámur. Per Dóminum.

Epistle, Brethren, we had confidence, page 1029.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 91, 13-14

The just man shall flourish like a palm-tree: as a cedar of Libanus shall he be multiplied in the house of the Lord. Ps. 91, 3. To show forth Thy mercy in the morning; and Thy truth through the night.

Justus ut palma florébit: sicut cedrus Libani multiplicábitur in domo Dómini. V. Ps. 91, 3. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Lesser Alleluia

Alleluia, alleluia. Ps. 67, 12. The Lord shall give the word unto them that preach good tidings: with great power. Alleluia.

Allelúja, allelúja. V. Ps. 67, 12. Dóminus dabit verbum evangelizántibus, virtute multa. Allelúja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord; in His command-

Beátus vir, qui timet Dóminum: in mandátis ejus

cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

ments he hath great delight. *V.* Mighty on earth shall be his seed; the generation of the upright shall be blessed. *V.* Glory and wealth in his house, and his justice endureth forever and ever.

Greater Alleluia

Allelúja, allelúja. *V. Ps.* 67, 12. Dóminus dabit verbum evangelizántibus, virtúte multa. Allelúja. *V. Osee,* 14, 6. Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúja.

Alleluia, alleluia. *V. Ps.* 67, 12. The Lord shall give the word to them that preach good tidings with great power. Alleluia. *V. Osee* 14, 6. The just man shall bud forth as the lily; and flourish forever before the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus went about, page 1455.

Offertory. Job 29, 13, 15, 16

Benedictio peritúri super me veniébat, et cor víduæ consolátus sum: óculis fui cæco, et pes claudó: pater eram páuperum. (T. P. Allelúja.)

The blessing of Him that was ready to perish came upon me; and I comforted the heart of the widow. I was an eye to the blind, and a foot to the lame. I was the father of the poor. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

QUARITÁTIS víctima, quam immolántes offérimus, sit nobis, Dómine, te miseránte propitiábilis: et, beáti Joánnis Francisci précibus et méritis, ad obtinéndum patiéntiæ et caritátis augméntum, éfficax et salutáris. Per eúmdem Dóminum.

QUAY the Victim of love which we offer up in this sacrifice, be a propitiation for us, through Thy mercy, O Lord: and by the prayers and merits of blessed John Francis may it be most efficacious and salutary in obtaining for us greater patience and charity. Through the same.

Preface for Weekdays, page 775.

Communion. Is. 52, 7

Quam pulchri super montes pedes annuntiántis et prædicántis pacem: annunti-

How beautiful upon the mountains are the feet of him that bringeth good tidings, and

preacheth peace: of him that ántis bonum, prædicántis sa-
showeth forth good, that lútem. (T. P. Allelúja.)
preacheth salvation. (P. T. Al-
leluia.)

Postcommunion

LET Thy loving-kindness, O **Q**UESCAT in nobis, Dómine,
Lord, ever increase our pietátis tuæ effectus
health; so that we who are re- salutáris: ut calésti páb-
freshed with heavenly food and ulo refécti et Sanctorum ex-
inspired by the example of the émplis accénsi, ad æternæ sa-
saints, by Thy merciful protec- lútis portum, te misericórditer
tion and the intercession of protegénte, et beáto Joánnē
blessed John Francis, may hap- Francíscō intercedénte, felic-
pily win the haven of eternal iter pervenire valeámus. Per
salvation. Through our Lord. Dóminum.

Concluding Prayers, page 793.

June 27—Our Lady of Perpetual Succor, (White)

In the Diocese of Concordia.

The Beginning of Mass, page 756.

Introit

LET us all rejoice in the **G**AUDEÁMUS omnes in Dó-
Lord, celebrating a festi- mino, diem festum cel-
val in honor of the Blessed ebrántes sub honóre beáta
Virgin Mary, for whose solemnity Mariæ Virginis, de cujus sol-
the angels rejoice and join in emnitáte gaudent Angeli, et
praising the Son of God. Ps. collaudant Fílium Dei. Ps. 44,
44, 2. My heart hath uttered a 2. Eructávit cor meum ver-
good word: I speak my works bum bonum: dico ego ópera
to the King. V. Glory. mea Regi. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALmighty and merciful **D**ÓMINE Jesu Christe, qui
God, Who hast given us Genítricem tuam Ma-
a picture of Thy most blessed ríam, cujus insignem ven-
Mother to venerate under the erámur imáginem, Matrem
special title of Perpetual Suc- nobis dedisti perpétuo suc-
cor, mercifully grant us to be currere parátam: concéde,
so fortified, among all the vi- quæsumus; ut nos, matérnam
cissitudes of this wayfaring life, ejus opem assidue implorán-
by the protection of the same tes, redemptionis tuæ fruc-
immaculate, ever virgin Mary, tum perpétuo experiri mere-
that we may deserve to attain ámur: Qui vivis.
the rewards of Thine everlast-
ing redemption. Who livest.

Lesson. Ecclus. 24, 23-31

Léctio libri Sapientiae.

Lesson from the Book of Wisdom.

Ego quasi vitis fructificavi suavitatem odoris: et flores mei fructus honoris et honestatis. Ego mater pulchrae dilectionis, et timoris, et agnitionis, et sanctae spei. In me gratia omnis viae et veritatis, in me omnis spes vitae et virtutis. Transite ad me omnes qui concupiscitis me, et a generationibus meis impleremini: Spiritus enim meus super mel dulcis, et hereditas mea super mel et favum: memoria mea in generationes saeculorum. Qui edunt me, adhuc esurient: et qui bibunt me, adhuc sitient. Qui audit me, non confundetur: et qui operantur in me, non peccabunt. Qui elucidant me, vitam aeternam habebunt.

AS THE vine I have brought forth a pleasant odor, and my flowers are the fruit of honor and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Cant. 6, 3, 9

Tota formosa et suavis es, filia Sion, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata. *V. Judith, 13, 22.* Benedixit te Dominus in virtute sua, quia per te ad nihilum redexit inimicos nostros.

Thou art all lovely and sweet, O daughter of Sion, beautiful as the moon, bright as the sun, terrible as an army in battle array. *V. Judith 13, 22.* The Lord hath blessed thee by His power, because by thee He hath brought to naught our enemies.

Lesser Alleluia

Allelúja, allelúja. *V. Luc. 1, 28.* Ave María, gratia plena: Dominus tecum: benedicta tu in mulieribus. Allelúja.

Alleluia, alleluia. *V. Luke 1, 28.* Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women. Alleluia.

Tract. Prov. 8, 17-19

I love them that love me: and they that in the morning early watch for me shall find me. *V.* With me are riches and glory, glorious riches and justice. *V.* For my fruit is better than gold and the precious stone, and my blossoms than choice silver.

Ego diligētes me diligo: et qui mane vigiliant ad me, invēnient me. *V.* Mecum sunt divitiæ, et glória, opes superbæ, et justitia. *V.* Mélior est enim fructus meus auro, et lapide pretioso, et genimina mea argento electo.

Greater Alleluia

Alleluia, alleluia. *V. Luke 1, 28.* Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women. Alleluia. *V. Prov. 8, 34.* Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. Alleluia.

Allelúja, allelúja. *V. Luc. 1, 28.* Ave, Mariæ, grátia plena: Dóminus tecum: benedicta tu in mulieribus. Allelúja. *V. Prov. 8, 34.* Beatus homo, qui audit me, et qui vigilat ad foras meas quotidie, et observat ad postes ostii mei. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 19, 25-27

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing, whom He loved, He saith to His mother, Woman, behold thy son. After that He saith to the disciple. Behold thy mother. And from that hour the disciple took her to his own.

✠ Sequētia sancti Evangelii secūndum Joānnem.

IN ILLO témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus, María Cléophæ, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligēbat, dicit matri suæ: Múlier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accēpit eam discipulus in sua.

Creed, page 765.

Offertory as on the feast of Our Lady of Mt. Carmel, page 1108.

Offertory Prayers, page 767.

Secret

BY THY clemency, O Lord, and the intercession of blessed Mary, ever a virgin, **M**UA, Dómine, propitiatíone, et beátæ Mariæ semper Virgínis intercessióne,

ad perpétuam atque præsen- may this oblation profit us unto
tem hæc oblátio nobis profi- eternal and also present well
ciat prosperitatem et pacem: being and peace. Through our
Per Dóminum. Lord.

Communion and Postcommunion as on the feast of Our Lady of Mt. Carmel, page 1108.

July 3—Commemoration of All Holy Popes (White)

In the Dioceses of Brooklyn and Los Angeles.

The Beginning of Mass, page 756.

Introit. Ps. 49, 5-7

CONGREGÁTE illi sanctos
ejus, qui ordinavérunt
testaméntum ejus super sacri-
ficia. Et annuntiábunt cæli
justítiam ejus: quia Deus tu-
us ego sum. Ps. 49, 1. Deus
Deórum Dóminus locútus est:
et vocávit terram. V. Glória
Patri.

GATHER ye together His
saints to Him, who have
set His Covenant before sacri-
fices. And the heavens shall
declare His justice: because I
am thy God. Ps. 49, 1. The
God of gods, the Lord, hath
spoken: and hath called the
earth. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui pópulis tuis in-
dulgéntia cónsulis, et
amóre domináris: da spírit-
um sapiéntiæ, suffragántibus
méritis Antístitum Ecclésiæ
tuæ, quibus dedisti régimen
disciplinæ; ut de proféctu
sanctárum óvium fiant gáu-
dia ætéRNA pastórum. Per
Dóminum.

O god, Who bountifully pro-
videst for Thy people, and
lovingly rulest over them: do
Thou, through the interceding
merits of the Chief Bishops of
Thy Church, give the Spirit of
Wisdom to those unto whom
Thou hast given the control of
its discipline: that the good ad-
vance of their holy flocks may
be to the Shepherds a source
of everlasting joy. Through
our Lord.

Epistle, Brethren, remember your Prelates, from the Mass on the feast of St. Nicholas, December 6, page 843.

Gradual, Tract and Alleluia from Mass, Sacerdotes, page 1307.

Munda Cor Meum, page 763.

Gospel, Jesus came into the quarters, as on the feast of the Chair of St. Peter, January 18, page 871.

Offertory, I have found David, from the Mass Statuit ei, page 1340.

Offertory Prayers, page 767.

Secret

MAY the spotless sacrifice of Thine only-begotten Son which we offer unto Thee, O God, the Father Almighty, in honor of the holy Pontiffs, help us to obtain the spiritual remedy. Through the same.

ANIGÉNITI Fílli tui, quam tibi, Deus Pater omnipotens, in honórem sanctórum Pontíficum offerimus, immaculáta hóstia, prosit nobis ad medélam percipiéndam. Per eúmdem Dóminum.

Preface No. 13, page 816.

Communion Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nomine meo exaltábitur cornu ejus.

Postcommunion

GRANT, we beseech Thee, O Lord, that Thy faithful people may ever find joy in the veneration of Thy holy Pontiffs: and be protected by their unceasing prayer. Through our Lord.

DA, QUÆSUMUS, Dómine, fídelibus pópulis: sanctórum Pontíficum tuórum semper veneratióne lætári; et eórum perpétua supplicatióne muníri. Per Dóminum.

Concluding Prayers, page 793.

July 24—St. Francis Solano, Confessor (*White*)

In Archdioceses of Baltimore, San Francisco and Los Angeles.

Mass, Os Justí, page 1349, except:

Prayer

O God, Who by means of blessed Francis didst bring a number of the tribes of America into the bosom of the Church: do Thou, through his merits and prayers, turn away Thine indignation from our sins, and graciously send down the fear of Thy name to the nations that have not known Thee. Through our Lord.

DEUS, qui plúrimas Américæ gentes per beátum Franciscum ad sinum Ecclésiæ perduxisti: ejus méritis et précibus indignatióem tuam a peccátis nostris avérte; et in gentes, quæ te non cognóverunt, timórem nóminis tui benígnus immitte. Per Dóminum.

Epistle, Brethren, with the heart, from the Mass on the feast of St. Andrew, November 30, page 835.

Gospel, Go ye unto the whole world, from the Mass on the feast of St. Francis Xavier, December 3, page 839.

Secret

QUINUS, quod tibi offerimus, det nobis, quæsumus, omnipotens Deus, fidei, spei et caritatis augmentum: et, ut mereamur assequi quod promittis, interveniente beato Francisco Confessore tuo, fac nos amare quod præcipis. Per Dominum.

QUAY the gift which we offer unto Thee give unto us, we beseech Thee, almighty God, an increase of faith, hope, and charity; and that we may attain unto that which Thou dost promise, do Thou, through the intercession of blessed Francis Thy confessor, make us to love that which Thou commandest. Through our Lord.

Postcommunion

AT SUMPTIS, Domine, red-damur digni muneribus: intercedente beato Francisco Confessore tuo, fac nos tuis semper obedire mandatis. Per Dominum.

DO THOU, O Lord, through the intercession of blessed Francis Thy confessor, make us ever to obey Thy commandments: that so we may become worthy of the gifts of which we have partaken. Through our Lord.

Aug. 11—**St. Emigdius**, Bishop and Martyr (*Red*)

In the Archdioceses of San Francisco and Los Angeles.

The Beginning of Mass, page 756.

Introit. Ps. 17, 8

QUOMMOTA est, et contrémuit terra: fundamenta montium conturbata sunt, quoniam iratus est eis. Ps. 49, 15. Invoca me in die tribulationis: eruam te, et honorificabis me. V. Gloria Patri.

THE earth was shaken and trembled, the foundations of the mountains were troubled because He was wroth with them. Ps. 49, 15. Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify me. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst adorn blessed Emigdius, Thy martyr and pontiff, with victory over idols and the glory of miracles: mercifully grant, through his intercession, that we may deserve to defeat the guiles of evil spirits, and to shine forth with virtues. Through our Lord.

Deus, qui beátum Emigdiū Mártýrem tuum atque Pontíficem, idolórum victória et miraculórum glória decorásti: concéde propítius; ut, eo interveniēte, málórum spirítuum fraudes vincere, et coruscáre virtútibus mereámur. Per Dóminum.

Lesson. Apoc. 40, 13-15

Lesson from the Book of the Apocalypse of blessed John the Apostle. Lécitio libri Apocalypsis beáti Joánnis Apóstoli.

AT THAT hour there was made a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake the names of men seven thousand; and the rest were cast into fear, and gave glory unto the God of heaven. The second woe is past; and behold the third woe will come quickly. And the seventh angel sounded the trumpet, and there were great voices in heaven saying, The kingdom of this world is become our Lord's and His Christ's, and He shall reign forever and ever. Amen. And the four-and-twenty elders who sit on their seats in the sight of God, fell upon their faces, and adored God, saying, We give Thee thanks, Lord God Almighty, Who art, and Who wast, and Who art to come, for that Thou hast taken unto Thee Thy great power and hast reigned.

IN ILLA hora factus est terramótus magnus, et decima pars civitátis cecidit: et occisa sunt in terramótu nómina hóminum septem millia: et reliqui in timórem sunt missi, et dedérunt glóriam Deo cæli. Væ secúndum ábiit: et ecce væ tértium véniet cito. Et séptimus ángelus tuba cécinit: et factæ sunt voces magnæ in cælo dicétes: Factum est regnum hujus mundi, Dómini nostri et Christi ejus, et regnabit in sæcula sæculórum: Amen. Et vigintiquátuor senióres, qui in conspéctu Dei sedent in sédibus suis, cecidérunt in fácies suas, et adoravérunt Deum, dicétes: Grátias ágimus tibi, Dómine Deus omnípotens, qui es, et qui eras et qui ventúrus es: quia accepisti virtútem tuam magnam, et regnásti.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 59, 6-7

Dedisti metuéntibus te significationem ut fúgiant a fácie arcus. *V.* Ut liberéntur dilécti tui: saluum fac dextera tua, et exáudi me.

Thou hast given warning unto them that fear Thee, that they may flee from before the bow. *V.* That Thy beloved may be delivered: save me with Thy right hand, and hear me.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 88, 22. Manus mea auxiliábitur ei, et bráchium meum confortábit eum. Allelúja.

Alleluia, alleluia. *V.* Ps. 88, 22. My hand shall help him: and Mine arm shall strengthen him. Alleluia.

Tract. Jerem. 3, 12

Non avértam fáciem meam a vobis: et non iráscar in perpétuum. *V.* Is. 42, 6. Dedi te in fœdus pópuli, et in lucem géntium. *V.* Is. 25, 4. Factus est fortitúdo páuperi, fortitúdo egéno in tribulatióne sua.

I will not turn My face away from you and I will not be angry forever. *V.* Is. 42, 6. I have given thee for a covenant of the people, for a light of the gentiles. *V.* Is. 25, 4. Because thou hast been a strength to the poor, a strength to the needy in his distress.

Greater Alleluia

Allelúja, allelúja. *V.* Jerem. 1, 18. Dedi te in civitátem munitam, et in columnam férream, et in murum æreum. Allelúja. *V.* Eccli. 39, 20. Date nómini ejus magnificéntiam, et confitémini illi. Allelúja.

Alleluia, alleluia. *V.* Jerem. 1, 18. I have made thee this day a fortified city, and a pillar of iron and a wall of brass. *V.* Ecclus. 39, 20. Magnify His name and give glory to Him with the voice of your lips. Alleluia.

Munda Cor Meum, page 763.

Gospel, When you shall hear, page 1319.

Offertory. Ps. 49, 4

Commovisti terram, et conturbásti eam: sana contritiónes ejus, quia commóto est.

Thou hast moved the earth and troubled it, heal Thou the breaches thereof, for it has been moved.

Offertory. Prayers, page 767.

Secret

DO THOU, O Lord, sanctify the gifts which we offer unto Thee: that by means of them we may, through the intercession of blessed Emigdius, Thy Martyr and Pontiff, be defended from all dangers of soul and body. Through our Lord.

MÚNERA tibi Dómine oblata sanctifica: ut per ea, intercedente beato Emigdio Mártire tuo atque Pontifice, ab ómnibus ánimæ et cõporis periculis liberemur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 32, 8

Let all the earth fear the Lord, and all that dwell in the world stand in awe of Him.

Tímeat Dóminum omnis terra: ab eo autem commovéntur omnes inhabitántes orbem.

Postcommunion

MAY the sacrament which we have received be unto us, O Lord, through the intercession of blessed Emigdius, Thy Martyr and Pontiff, a safeguard to mind and body, and a means of efficaciously obtaining Thy mercy. Through our Lord.

SACRAMÉNTA quæ sumpsimus Dómine, per intercessionem beati Emigdií Mártiris tui atque Pontificis, sint nobis ad tutamentum mentis et cõporis, et ad misericórdiam tuam effícaciter consequendam. Per Dóminum.

Concluding Prayers, page 793.

Aug. 11—**St. Philomena**, Virgin, Martyr (*Red*)

Mass, Loquebar, page 1359.

Aug. 18—**St. Helena**, Empress, Widow (*White*)

In Diocese of Helena.

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

God forbid that I should glory, save in the Cross of our Lord Jesus Christ: by Whom the world is crucified unto me, and I unto the world.

MIRI autem absit gloriári, nisi in Cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. (*T. P. Allelúja,*

allelúja.) Ps. 22, 4. Virga tua (P. T. Alleluia, alleluia.) Ps. 22, et báculo tuus: ipsa me con- 4. Thy rod and Thy staff: they solata sunt. V. Glória Patri. have comforted me. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DÓMINE Jesu Christe, qui locum, ubi Crux tua latébat, beátæ Hélenæ revelásti, ut, per eam, Ecclésiám tuam hoc pretiósó thesáuro ditáres: ejus nobis intercessióne concéde; ut vitális ligni pretío, atérnæ vitæ præmia consequámur: Qui vivis.

OLORD Jesus Christ, Who unto blessed Helena didst reveal the place where Thy Cross lay hid: thus choosing her as the means to enrich Thy Church with that precious treasure: do Thou at her intercession, grant that by the price of the Tree of Life, we may attain the rewards of everlasting life. Who livest.

Epistle, Who shall find a valiant woman, page 1384.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 10, 15, 16

Vultum tuum deprecabúntur omnes dívites plebis: filiæ regum in honóre tuo. V. Adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi. Afferéntur in lætítia, et exsultatióne: adducéntur in templum Regis.

Thy countenance shall all the rich among the people entreat: the daughters of kings are in thine honor. V. After her shall virgins be brought to the King, her neighbors shall be brought to thee: they shall be brought with joy and gladness, they shall be brought into the temple of the King.

Lesser Alleluia

Allelúja, allelúja. V. Ps. 111, 9. Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi. Allelúja.

Alleluia, alleluia. V. Ps. 111, 9. She hath dispersed, she hath given to the poor: her justice abideth forever and ever. Alleluia.

Tract

Veni sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum; pro cujus amóre sanguíinem tu-

Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee forever. V. Ps. 44, 8. Thou hast loved

justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *V.* With thy beauty and thy comeliness: set out proceed prosperously, and reign.

um fudisti. V. Ps. 44, 8. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consórtibus tuis. V. Spécie tua, et pulchritudine, tua, inténde, prospere procéde, et regna.

Greater Alleluia

Alleluia, alleluia. *V. Ps. 111, 9.* She hath distributed, she hath given to the poor: her justice shall remain forever. Alleluia. *V. Ps. 44, 5.* With thy beauty and comeliness: set out, proceed prosperously, and reign. Alleluia.

Allelúja, allelúja. *V. Ps. 111, 9.* Dispérsit, dedit pauperibus: justitia ejus manet in sæculum sæculi. Allelúja. *V. Ps. 44, 5.* Spécie tua, et pulchritudine tua inténde, prospere procéde, et regna. Allelúja.

Munda Cor Meum, page 763.

Gospel, At that time Jesus spoke this parable, page 1386.

Offertory. 1 Cor. 2, 2

For I judged not myself to know anything: save Jesus Christ, and Him crucified. (*P. T. Alleluia.*)

Non enim judicavi me scire aliud, nisi Jesum Christum, et hunc crucifixum. (*T. P. Allelúja.*)

Offertory Prayers, page 767.

Secret

DO THOU, O Lord, by these sacred mysteries, grant us the grace which Thou didst mercifully vouchsafe unto blessed Helena: namely, always to bear Thy crucified Son in our hearts: Who with Thee.

PER hæc sacra mystéria concéde nobis, Dómine: ut, sicut beátæ Hélenæ misericórditer tribuisti ut Fílium tuum crucifixum in corde semper gestáret; ita et nos eum in córdibus nostris perpétuo deferámus: Qui tecum.

Preface for Weekdays, page 775.

Communion. Cant. 7, 8

I will go up into the palm-tree: and lay hold of the fruits thereof. (*P. T. Alleluia.*)

Ascéndam in palmam, et apprehéndam fructus ejus. (*T. P. Allelúja.*)

Postcommunion

QUONCEDE nobis, miséricors Deus: ut, qui salutifera Crucis tuæ fructu in terra sumus recreati; per intercessionem beatae Helenæ, eodem jugiter perfrui mereamur in cælis: Qui vivis.

GRANT, O merciful God, that we who on earth have been refreshed by the fruit of Thy salvation-bringing Cross, may, by the intercession of blessed Helena, deserve to enjoy that fruit forever in heaven. Who livest.

Concluding Prayers, page 793.

Sept. 1—**St. Bibiana**, Virgin, Martyr (*Red*)

In the Archdiocese of Los Angeles.

Mass, Loquebar, page 1359.

Sept. 7—**St. Cloud**, Confessor (*White*)

In the Diocese of St. Cloud.

Mass, Os justi, page 1349, except:

Prayer

DEUS, qui beatum Clodaldum, propter te humiliatum in sæculo, et sacerdotii munere et virtutum splendore sublimasti: tribue nos, ejus exemplo, tibi digne ministrare, et per ejus intercessionem gratia semper et merito proficere. Per Dóminum.

O GOD, Who, by the gift of the priesthood and the splendor of his virtues, didst glorify blessed Cloud humbling himself for Thy sake upon earth: grant us by his example to minister worthily unto Thee, and by his intercession ever to advance in merit and grace. Through our Lord.

Secret

ME, DÓMINE, fidei nostræ salutisque auctorem cum sancto Sacerdote Clodaldo confitentes: quæsumus; ut hanc de manibus nostris hostiam laudis clementer suscipias, et, qua religione ipse vota sua reddidit, eadem nobis tribuas nostras persolvere. Per Dóminum.

WE BESEECH Thee, O Lord, Whom with the holy priest Cloud we confess to be the author of our faith and our salvation, to receive in Thy mercy this sacrifice from our hands, and to grant that we may render our vows with the same devotion wherewith he rendered his unto Thee. Through our Lord.



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THESE ARE THEY WHO ARE COME OUT OF GREAT TRIBULATION, AND HAVE WASHED THEIR ROBES, AND HAVE MADE THEM WHITE IN THE BLOOD OF THE LAMB. (Ps. 116, 1.) O PRAISE THE LORD, ALL YE NATIONS: PRAISE HIM, ALL YE PEOPLE. (Apoc. 7, 14.)

Postcommunion

SUMÉNTES, Dómine, in festivitáte sancti Clodoaldi Sacerdotis divína mysteria: te supplices deprecámur, ut, eréctis ad cæléstia méntibus, ómnia detriméntum fácere valeámus propter eum, qui semetípsum nobis dedit, Jesum Christum. Fílium tuum, Dóminum nostrum qui tecum vivit.

WE who receive the divine mysteries on the festival of holy Cloud the Priest, beseech Thee, O Lord, that, our hearts being lifted up to heavenly things, we may appraise all things as loss, for the sake of Him Who gave Himself for us, Jesus Christ Thy Son our Lord. Who with Thee liveth.

September 26—*S*ts. Isaac Jogues, John de Brebeuf and Companions, Martyrs (*Red*)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Apoc. 7, 14

HI SUNT qui venérunt de tribulatióne magna, et lavérunt stolas suas, et dealbavérunt eas in sánguine Agni. *Ps. 11, 1.* Laudáte Dóminum, omnes gentes; laudáte eum omnes pópuli. *V.* Glória Patri.

THESE are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. *Ps. 11, 1.* O praise the Lord, all ye nations; praise Him, all ye people. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui primitias fídeli in amplíssimis Boreális Américæ regiónibus sanctórum Mártýrum tuórum Joánnis, Isaáci eorúmque Sociórum prædicatióne et sáanguine consecrásti: concéde propítius: ut, eórum intercessióne, flórida christianórum seges ubíque in dies augeátur. Per Dóminum.

O god, Who didst consecrate the first-fruits of the faith in the northern regions of America by the preaching and blood of Thy blessed Martyrs Isaac, John, and their Companions: vouchsafe unto us, we beseech Thee, that through their intercession the fruitful harvest of Christians may everywhere daily receive an increase. Through our Lord.

*Commemoration of S*ts. Cyprian and Justina.

BEATÓRUM Mártýrum Cypriáni et Justínæ nos, Dómine, fóveant continuáta

MAY the continual protection of the blessed martyrs, Cyprian and Justina, com-

fort us, O Lord; for Thou dost not cease to behold with favor those whom Thou hast granted the grace of such assistance. Through our Lord.

præsídia: quia non désinis propítius intuéri, quos tálibus auxiliis concésseris adjuvári. Per Dóminum.

Epistle. 2 Cor. 12, 11-15

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beati Pauli Apóstoli ad Corinthios.

BRETHREN; I ought to have been commended by you: for I have no way come short of them that are above measure apostles, although I be nothing. Yet the signs of my apostleship have been wrought on you, in all patience, in signs, in wonders, and mighty deeds. For what is there that you have had less than the other churches, but that I myself was not burdensome to you? Pardon me this injury. Behold now the third time I am ready to come to you; and I will not be burdensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. But I most gladly will spend and be spent myself for your souls; although loving you more, I be loved less.

FRATRES: Ego a vobis débui commendári: nihil enim minus fui ab iis qui sunt supra modum Apóstoli, tam-étsi nihil sum. Signa tamen apostolátus mei facta sunt super vos, in omni patiéntia, in signis et prodigiis et virtútibus. Quid est enim quod minus habuístis præ céteris ecclésiis, nisi quod ipse non gravávi vos? Donáte mihi hanc injúriam. Ecce tertio hoc parátus sum veníre ad vos; et non ero gravis vobis. Non enim quæro quæ vestra sunt, sed vos; nec enim debent filii paréntibus thesaurizáre, sed paréntes filiis. Ego autem libénter impéndam et superimpéndar ipse pro animábus vestris: licet plus vos diligens, minus diligar.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 123, 7, 8

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. *V.* The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Anima nostra sicut passer erépta est de láqueo venántium. *V.* Láqueus contritus est et nos liberáti sumus: adiutorium nostrum in nómine Dómine, qui fecit cælum et terram.

Lesser Alleluia

Allelúja, allelúja. *V.* 2 Cor. 1, 5. Sicut abundant passiones Christi in nobis, ita et per Christum abundat consolatio nostra, allelúja.

Alleluia, alleluia. *V.* 2 Cor. 1, 5. As the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Alleluia.

Tract. Ps. 125, 5, 6

Qui seminant in lacrimis, in gaudio metent. *V.* Eúntes ibant et fiebant, mitténtes semina sua. *V.* Veniéntes autem vénient cum exultatione, portántes manipulos suos.

They that sow in tears shall reap in joy. *V.* Going they went and wept, casting their seeds. *V.* But coming they shall come with joyfulness, carrying their sheaves.

Greater Alleluia

Allelúja, allelúja. *V.* 2 Cor. 1, 5. Sicut abundant passiones Christi in nobis, ita et per Christum abundat consolatio nostra, allelúja. *V.* Ex. 15, 11. Gloriosus Deus in Sanctis suis: mirábilis in majestáte, fáciens prodigia, allelúja.

Alleluia, alleluia. *V.* 2 Cor. 1, 5. As the sufferings of Christ abound in us, so also by Christ doth our comfort abound, alleluia. *V.* Ex. 15, 11. Glorious is God in His saints: marvelous in majesty, doing wonderful things. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 6, 17-23

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Descéndens Jesus de monte, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judæa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exibat, et sanábat omnes. Et ipse, elevátis óculis in discipulos suos, dice-

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus coming down from the mountain stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the seacoast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all. And He, lifting up

his eyes on His disciples, said, Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake: be glad in that day and rejoice, for behold, your reward is great in heaven.

bat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esuritis: quia saturabimini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et ejécerint nomen vestrum tamquam malum, propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cælo.

Offertory. Wis. 3, 6

As gold in the furnace He hath proved them; and as a victim of a holocaust He hath received them.

Tamquam aurum in fornace probávit illos Dóminus, et quasi holocáusti hóstiam accépit illos.

Offertory Prayers, page 767.

Secret

O LORD, grant that we may offer to Thee with pure minds the immaculate Host which a spotless purity of life and continual desire for mortification rendered to Thy blessed Martyrs a most delightful banquet. Through our Lord.

IMMACULÁTAM Hóstiám fac nos, Dómine, méntibus tibi puris offérre, quam sanctis Martyribus tuis illibátus vitæ candor et juge mortificationis stúdiúm dapem suavisimam efficiébant. Per Dóminum.

Commemoration of Sts. Cyprian and Justina.

WE OFFER Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord.

OÚNERA tibi, Dómine, nostræ devotiónis offéri-mus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miserante, reddántur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Philip. 1, 20, 21

Christ shall be magnified in my body, whether it be by life Magnificabitur Christus in corpore meo, sive per vitam

sive per mortem: mihi enim or by death: for to me, to live
vivere Christus est et mori is Christ, and to die is gain.
lucrum.

Postcommunion

FORTIUM pane refectis
tribue nobis, omnipo-
tens Deus: ut, sicut sancti
Martyres tui Joánnes, Isaácus
eorúmque Sóci, eódem robor-
áti, ánimam suam pro frátri-
bus pónere non dubitárun-
t; ita nos, alter altérius ónera
portántes, próximos nostros
ópere et veritáte diligámus.
Per Dóminum.

REFRESHED by the Bread of
the strong, grant unto
us, O almighty God, that as
Thy blessed martyrs Isaac,
John, and their Companions,
strengthened by it, did not hesi-
tate to give their lives for their
brethren; so may we also, bear-
ing one another's burdens, love
our neighbors in deed and in
truth. Through our Lord.

Commemoration of Sts. Cyprian and Justina.

PRÆSTA nobis, quæsumus,
Dómine: intercedénti-
bus sanctis Martyribus tuis
Cypriáno et Justína; ut, quod
ore contingimus, pura mente
capiámus. Per Dóminum.

GRANT US, we beseech Thee,
O Lord, by the interces-
sion of Thy holy martyrs, Cy-
prian and Justina that what
we touch with our lips we may
receive with a pure heart.
Through our Lord.

Concluding Prayers, page 793.

Oct. 21—St. Ursula and Companions,

Virgins and Martyrs (Red)

In the Diocese of Portland.

Prayer

DA NOBIS, quæsumus, Dó-
mine, Deus noster,
sanctárum Virginum et Már-
tyrum tuárum Ursulæ et So-
ciarum ejus palmas incessá-
bili devotíone venerári: ut,
quas digna mente non póssu-
mus celebráre, humilibus sal-
tem frequentémus obséquii.
Per Dóminum.

GRANT US, we beseech Thee,
O Lord our God, to rev-
erence with unceasing devotion
the victories of Thy holy Vir-
gins and Martyrs Ursula and
Companions; that those whom
we cannot fittingly celebrate,
we may at least approach with
lowly homage. Through our
Lord.

Secret

INTÉNDE, quæsumus, Dó-
mine, múnera altáribus
tuis pro sanctárum Virginum

REGARD, we beseech Thee,
O Lord, the gifts offered
upon Thine altars on this festi-

val of Thy holy Virgins and Martyrs Ursula and Companions; that, as by these blessed Mysteries Thou hast conferred glory upon them, so Thou wouldst vouchsafe us Thy pardon. Through our Lord.

et Mátyrum tuárum Ursulae et Sociarum ejus festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulisti; ita nobis indulgéntiam largiáris. Per Dóminum.

Postcommunion

GRANT US, we beseech Thee, O Lord, by the intercession of Thy holy Virgins and Martyrs Ursula and Companions, that what we take with the mouth we may receive with a pure mind. Through our Lord.

PRÆSTA nobis, quæsumus, Dómine, intercedéntibus sanctis Virgínibus et Mátyribus tuis Ursula et Sociabus ejus: ut, quod ore contingimus, pura mente capiamus. Per Dóminum.

Nov. 5—Feast of the Holy Relics, (Red)

The Beginning of Mass, page 756.

Introit. Ps. 33, 20, 21.

MANY are the afflictions of the just, and out of all these the Lord hath delivered them: the Lord keepeth all their bones; not one of them shall be broken. Ps. 33, 2. I will bless the Lord at all times: His praise shall be always in my mouth. *V.* Glory.

MULTÆ tribulatiónes justórum, et de his ómnibus liberávit eos Dóminus: Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. Ps. 33, 2. Benedicam Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

DO THOU, O Lord, increase our faith in the Resurrection, Thou that workest wonders in the relics of Thy saints: and make us partakers of that immortal glory, a pledge of which we venerate in their ashes. Through our Lord.

AUGE in nobis, Dómine, resurrectionis fidem, qui in Sanctorum tuorum reliquiis mirabilia operáris: et fac nos immortalis glóriæ participes, cujus in eórum cineribus pignora venerámur. Per Dóminum.

Lesson, These men are men of mercy, page 1097.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 149, 5, 1.

The saints shall rejoice in Exsultábant Sancti in

glória: lætabúntur in cubili-
bus suis. *V.* Cantáte Dómino
cánticum novum: laus ejus in
Ecclésia Sanctórum.

glory: they shall be joyful in
their beds. *V.* Sing unto the
Lord a new song: let His praise
be in the Church of the Saints.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps.
67, 4. Justi epuléntur, et ex-
últent in conspéctu Dei: et
delecténtur in lætítia. Alle-
lúja.

Alleluia, alleluia. *V.* Ps. 67, 4.
And let the just feast, and re-
joice before God: and be de-
lighted with gladness. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrymis,
in gáudio metent. *V.* Eúntes
ibant et flebant, mitténtes
sémina sua. *V.* Veniéntes au-
tem vénient cum exsulta-
tióne, portántes manipulos
suos.

They that sow in tears shall
reap in joy. *V.* Going they went
and wept, casting their seeds.
V. But coming they shall come
with joyfulness, carrying their
sheaves.

Greater Alleluia

Allelúja, allelúja. *V.* Sanc-
ti tui, Dómine, florébunt sicut
lílium, et sicut odor bálsami
erunt ante te. Allelúja. *V.*
Ps. 115, 15. Pretiósá in con-
spéctu Dómini mors sanctór-
um ejus. Allelúja.

Alleluia, alleluia. *V.* Thy
saints shall flourish like the
lily, O Lord, and be as the
odor of balsam before Thee.
Alleluia. *V.* Ps. 115, 15. Pre-
cious in the sight of the Lord
is the death of His saints. Al-
leluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus coming down, page 1323.

Offertory. Ps. 67, 36

Mirábillis Deus in sanctis
suis: Deus Israël, ipse dabit
virtútem et fortitúdinem plebi
suae: benedictus Deus. Alle-
lúja.

God is wonderful in His
saints: the God of Israel is He
Who will give power and
strength to His people: blessed
be God. Alleluia.

Offertory Prayers, page 767.

Secret

IMPLORÁMUS, Dómine, cle-
méntiam tuam: ut Sanc-
tórum tuórum, quorum re-
liquias venerámur, suffragán-
tibus méritis, hóstia quam

WE IMPLORE Thy clemency,
O Lord: that by the in-
terceding merits of Thy saints
whose relics we venerate, this
sacrifice which we offer may

be an expiation of our sins. offerimus, nostrorum sit ex-
Through our Lord. piatio delictorum. Per Dó-
minum.

Preface for Weekdays, page 775.

Communion. Ps. 32, 1

Rejoice in the Lord, ye just: Gaudéte, justi, in Dómino:
praise becometh the upright. rectos decet collaudatio.

Postcommunion

MULTIPLY upon us Thy **M**ULTIPlica super nos,
mercy, we beseech Thee, quæsumus Dómine, per
O Lord, through the sacra- hæc sancta quæ sumpsimus,
ments which we have received: misericórdiam tuam: ut sicut
that even as with a pious de- in tuorum sollemnitáte Sanc-
votion we rejoice in the solem- tórum, quorum reliquias có-
nity of Thy saints whose relics limus, pia devotíone lætámur,
we venerate, so also by Thy ita eórum perpétua societáte,
bountiful goodness we may en- te largiénte, fruámur. Per Dó-
joy their everlasting fellowship. minum.
Through our Lord.

Concluding Prayers, page 793.

Nov. 7—St. Leonard, Abbot (White)

Mass, Os justi, page 1349, except:

Prayer

MAY the kindly prayers of **M**AJESTÁTI tuæ, quæsum-
Thy most holy Confes- us, omnipotens Deus,
sor, Leonard, avail us, O al- nos sanctíssimi Confessóris
mighty God, before Thy Di- tui Leonárdi pia commendet
vine Majesty. Dutifully we oratio; ut, quem venerámur
venerate him: may we be officio, ipsíus suffrágiis sub-
helped by his intercession. levémur. Per Dóminum.
Through our Lord.

Nov. 27—Our Lady of the Miraculous Medal (White)

In the Diocese of Brooklyn.

The Beginning of Mass, page 756.

Introit. Exod. 13, 9

IT SHALL be as a sign in thy **E**RT quasi signum in
hand, and as a memorial manu tua, et quasi

monumentum ante oculos tuos, et ut lex Domini semper sit in ore tuo. Ps. 104, 1. Confitemini Domino, et invocate nomen ejus; annuntiate inter gentes opera ejus. V. Gloria Patri.

before thine eyes, and that the law of the Lord be always in thy mouth. Ps. 104, 1. O give thanks unto the Lord, and call upon His name: tell forth His deeds among the nations. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DOMINE Jesu Christe, qui beatissimam Virginem Mariam Matrem tuam ab origine immaculatam innumeris miraculis clarescere voluisti: concede; ut ejusdem patrocinium semper implorantes, gaudia consequamur æterna. Qui vivis.

O LORD Jesus Christ, Who hast willed that the most blessed Virgin Mary, Thy mother, sinless from the first moment of her conception, should be glorified by countless miracles: grant that we, who never cease from imploring her patronage, may attain in the end to eternal happiness. Who livest.

Lesson. Apoc. 12, 1, 5, 14-16

Lectio libri Apocalypsis beati Joannis Apostoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

SIGNUM magnum apparuit in celo. Mulier amicta sole et luna sub pedibus ejus, et in capite ejus corona stellarum duodecim. Et peperit filium masculum, qui recturus erat omnes gentes in virga ferrea: et raptus est filius ejus ad Deum et ad thronum ejus. Et datæ sunt mulieri alæ duæ aquilæ magnæ ut volaret in desertum in locum suum. Et misit serpens de ore suo post mulierem aquam tamquam flumen, ut eam faceret trahi a flumine. Et adjuvit terra mulierem, et aperuit terra os suum, et absorbit flumen, quod misit draco de ore suo.

A GREAT sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And she brought forth a Man-Child, Who was to rule all nations with an iron rod: and her Son was taken up to God, and to His throne. And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place. And the serpent cast out of his mouth after the woman, water as it were a river: that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 104, 5, 27

Remember the marvelous Mementôte mirabílium works which He hath done: His ejus, quæ fecit; prodígia ejus, wonders, and the judgments et júdicia oris ejus. V. Pósuit of His mouth. V. He placed in in ea verba signórum suórum, them the words of His signs: et prodigiórum suórum in and of His wonders in the land. terra.

Lesser Alleluia

Alleluia, alleluia. V. Ps. 18, 7. Allelúja, allelúja. V. Ps. 18, 7. His going forth is from the top- 7. A summo cælo egréssio most heaven: nor is there any ejus, nec est qui se abscondat that can hide from His heat. a calóre ejus. Allélúja. Alleluia.

Tract. Ps. 86, 1, 2

The foundations thereof are Fundaménta ejus in món- tibus sanctis: diligit Dómin- us portas Sion super omnia above all the tabernacles of tabernácula Jacob. V. Ps. 86, 3. Glorious 3. Gloriósa dicta sunt de te, things are said of thee, O city, civitas Dei. V. Homo natus, of God. V. This man and that est in ea, et ipse fundávit eam man is born in her and the altíssimus. Highest Himself hath founded her.

Greater Alleluia

Alleluia, alleluia. V. Judith Allelúja, allelúja. V. Jud- 15, 10. Thou art the glory of ith 15, 10. Tu gloria Jerúsal- Jerusalem, thou art the joy of em, tu lætítia Israël tu honor- Israel, thou art the honor of ificéntia pópuli nostri. Alle- our people. V. Cant. 4, 7. Thou lúja. V. Cant. 4, 7. Tota pul- art all fair, O my love, and chra es, Maria: et mácula there is not a spot in thee. originális non est in te. Al- Alleluia. lelúja.

Munda Cor Meum, page 763.

Gospel, At that time there was a marriage, page 187.

Creed, page 765.

Offertory. John 19, 27

Jesus said to the disciple, Dixit Jesus discipulo: Ecce Behold thy Mother. And from mater tua. Et ex illa hora ac- that hour the disciple took her cépit eam discipulus in sua. for his own.

Offertory Prayers, page 767.

Secret

BEÁTA Virgine María intercedente, cujus precibus exoratus Jesus Christus Filius tuus fecit initium signorum; da nobis, Domine Deus, sacramentum Corporis et Sanguinis ejusdem Filii tui pura mente conficere, ut æterni convivii mereamur esse participes. Per eundem Dominum.

MOVED by the pleading of the blessed Virgin Mary, in answer to whose prayers Jesus Christ Thy Son wrought the first of His miracles: vouchsafe unto us, O Lord God, to minister in cleanness of heart unto the sacrament of the body and blood of the same Thy Son, so as to deserve to sit down to the everlasting banquet of eternity. Through the same.

Preface No. 11, page 814.

Communion. Eccclus. 36, 6, 7, 10

Innova signa et immuta mirabilia. Glorifica manum tuam et brachium dexterum. Festina tempus et memento finis et enarrant mirabilia tua.

Renew the signs, and work fresh marvels; glorify Thy hand and Thy right arm; hasten the time, and remember the end, and let them declare Thy wondrous works.

Postcommunion

DOMINE Deus omnipotens, qui per Immaculatam Genitricem Filii tui omnia nos habere voluisti: do nobis tantæ Matris auxilio, præsentis temporis pericula devitare; ut vitam consequamur æternam. Per eundem Dominum.

O LORD God almighty, Who hast willed that all things should be given to us through the Immaculate Mother of Thy Son: grant that under the protection of this mighty Mother, we may escape all the dangers of these our times, and in the end may come to life everlasting. Through the same.

Concluding Prayers, page 793.

Nov. 27—*St. Virgilius, Bishop, Confessor*

(*White*)

Mass Statuit ei, page 1337.

The Ecclesiastical Year and the Sacred Liturgy

The Divisions of the Ecclesiastical Year

THE ecclesiastical year begins on the first Sunday of Advent, that is, on the Sunday next, whether before or after, the feast of St. Andrew the Apostle, November 30.

Following this are the four weeks of Advent and the Christmas festivals, ending with the Epiphany, January 6.

The Sundays that follow are called the first, the second, and so forth, after the Epiphany. They are never more than six in number, and their series is, as a rule, interrupted by the coming of Septuagesima Sunday, which is the ninth before Easter and the first of those on which the liturgy is of a penitential character.

Septuagesima is followed by Sexagesima and Quinquagesima; this last is the Sunday next before Ash Wednesday, on which Lent begins. Lent has six Sundays: the two last of these are, respectively, Passion Sunday and Palm Sunday. The week beginning with Palm Sunday, that in which Our Lord was betrayed and crucified, is known as Holy Week. Easter Sunday, the feast of the Resurrection of Our Lord, upon the date of which the foregoing celebrations depend, is the Sunday next following the full moon first occurring after the twentieth day of the month of March. The earliest possible date for Easter is March 22, and the latest April 25.

The weeks between Easter and Trinity Sunday are known as Paschal Time. Forty days after Easter is the feast of the Ascension of Our Lord, which always falls on a Thursday; and ten days later, that is on the seventh Sunday and fiftieth day after Easter, is the feast of the Descent of the Holy Ghost, called Pentecost or Whit-Sunday. Trinity Sunday is the Sunday next following; on the Thursday after this Holy Church celebrates Corpus Christi, the festival of the Most Holy Sacrament, and after its octave day the feast of the Most Sacred Heart of Jesus, with which her cycle of movable feasts ends.

The remaining Sundays of the year, which cannot number more than twenty-eight nor less than twenty-three, are described as the third, fourth, etc., after Pentecost.

The Movable Feasts Around Which the Ecclesiastical Year Is Arranged.

The Sundays after Epiphany and Pentecost.—Easter may occur as early as March 22, and as late as April 25. This movable feast determines the date of other movable feasts, such as the Ascension, Pentecost, Trinity, and so forth. When Easter is exceedingly *early* there is not sufficient time between Epiphany and Septuagesima Sunday for the six Sundays, as

found in the liturgy, after Epiphany, whereas after Pentecost more than the twenty-four prescribed Sundays will be needed to complete the ecclesiastical year. It may happen, too, when Easter is *late* that there are not twenty-four Sundays after Pentecost.

The Sundays omitted after Epiphany are employed, as far as necessary, to make up the number required after Pentecost, that is, the liturgical parts with some slight changes are transferred. When one Sunday only is required, the sixth Sunday after Epiphany is taken; if two are necessary to fill out the ecclesiastical year, the fifth and sixth Sundays after Epiphany are transferred, or, if necessary, the third, fourth, fifth, and sixth.

Because of the special liturgical features of the twenty-fourth Sunday after Pentecost, this Sunday comes last, though it be the twenty-fifth, twenty-sixth, and so forth. The Sundays transferred as above are placed after the twenty-third Sunday after Pentecost. Septuagesima Sunday can not be earlier than January 18 or later than February 22. There may be as few as twenty-three Sundays after Pentecost, and as many as twenty-eight. When there are only twenty-three Sundays after Pentecost, the *twenty-fourth* will retain *Sunday*, while the *twenty-third* will be observed, rubrics permitting, on the day before (Saturday). The office of one of the Sundays after Epiphany, namely, the third, fourth, fifth, or sixth (there are special rubrics for the second), when it would otherwise be omitted, is said on the Saturday which immediately precedes Septuagesima Sunday.

Besides the above celebrations, there is the calendar of festivals fixed to particular days of the month. This varies according to the country and the diocese. The calendar (see list of contents) shows all festivals that are of obligatory observance throughout the Christian world.

Those festivals that are special to the United States, and certain others kept in various Religious Orders, have been placed in several special Supplements and will be found immediately after the Masses for the Dead (page 1546). To find a certain feast, consult the Alphabetical Index at the back of the book as every Mass and Feast in this missal is given therein. The calendar suffices for general needs to show what Mass is to be said on any particular day, but to ensure accuracy in every detail the directory or Ordo annually published in the locality should be consulted. This is the more necessary because of the overlapping of movable and fixed feasts, which often involves the transfer, or putting off, to another day of the one or the other. As a rule a feast of lesser always yields to one of higher liturgical rank.

Note: The reader is again advised to study the section in the front part of the book entitled, *Read Mass with the Priest*, which will enable him to use this book readily and appreciate its relation to the character of the Ecclesiastical Year as explained in this portion.

The Sacred Liturgy

The Yearly Liturgical Cycle

Liturgy in its full meaning is a vast and intelligent putting together of the affections toward the Supreme and Infinite Good by means of which the Church carries on forever that perfect worship in spirit and in truth which Christ came to render unceasingly to His divine Father. It includes all the sacrifices, rites, and chants, as well as the artistic inspirations in the mind of the painters, the sculptors, and the architects, who unite their talents and their prayers so that there may evolve therefrom the sacred edifice of the Catholic Church.

The Liturgy is not only the rule of prayer; it is the rule of faith. "The law of praying, is the law of believing." It not only comprises the relations or aspirations of the Church to Christ and to God, but also contains and transmits to us who have faith the divine word of the most Holy Trinity. It puts to the proof the efficacy of its prayers on the divine heart, and exerts a powerful influence on the "naturally Christian soul" of man, and in a special manner on the religious education of the masses. It has an immense influence on the catechetical training of the faithful; in former days the collective participation in the Liturgy with the fervor and spirit desired by our Mother the Church would be a great source of knowledge as well as of devotion. The Liturgy, as the true mouthpiece of God, aims at being eminently for the people, because it treats man according to his nature, that is, as a being formed of both spirit and matter, who, consequently, infers and abstracts that which is conceivable from that which is perceptible, and which, by reason of its external qualities, is manifest to the senses. So in order to be sure of reaching the intellect, it first conquers and subjugates the senses and the heart, and by means of all the attractions of art, painting, sculpture, and architecture, of music, poetry, and literature, binds the imagination and compels it to act as the handmaid of faith, at the very moment in which it transmits to the intellect the message of God.

Despite the many associations and celebrations in our day the knowledge of God makes but little headway even amongst Christians. Even those who are Catholics in name and in intention often know very little of the Catechism, and even if, for the most part, they are not ignorant of the actual words of the Acts of faith, hope, and charity, yet one cannot therefore say that the Gospel is in truth the standard and rule of life of all those who inscribe their names in the various Catholic societies.

A fatal error of the Reformation was that of individualizing religion through the principle of private judgment, and of presenting before God the Father, not one great family united by faith, but isolated individuals. The spirit of the Catholic Liturgy, on the other hand, is essentially social, in its character public, tangible, and dramatic. In this lies the secret of its early popularity.

The Church, says St. Ambrose, presents the most perfect form of admirable community and social life. As it has been redeemed collectively, and as it is collective in its constitution, so it believes, hopes, and loves collectively, combats collectively, is persecuted collectively, prays and triumphs collectively. The Church lives through Christ; not through Christ the Head separated from His mystical body, but through Christ, Head and Body, which is the Church.

The sacred Liturgy contains a spiritual teaching which is the most complete in itself, because it does not dwell almost conclusively, as so many personal devotions do, on one particular mystery, but in the course of the entire year it unfolds before the faithful and explains to them in a marvellous order the whole series of the dogmas concerning our holy redemption.

The Liturgy is best put into practice, in the hearing of Mass and receiving of Holy Communion, by keeping in touch with the various cycles of the sacred Liturgy, all of which lead to Jesus Christ in the Eucharist, and demonstrate in the sacrifice of the cross and the altar the realization and continuation of all that they offer to our faith, our hope, and our love.

From the late middle ages we distinguish in the Missal and the Breviary two parts—the Proper of the time (*Proprium de Tempore*) and the Proper of the Saints (*Proprium Sanctorum*). The Proper of the Saints is intended not to weaken nor replace the temporal cycle, but to adorn it and give it greater variety and grace, in the manner in which an artist would surround the figure of Christ in the apse of a Christian basilica with a circle of martyrs. The Proper of the Time occupies the entire year, so that the faithful may not simply glance at the mysteries, but by continuous acts of piety and practices of devotion assimilate them and be transformed in them. The true liturgical cycle of the Church is represented by the *Proprium de Tempore*, which, beginning with Advent, passes through the four weeks of expectation before Christmas, through the Epiphany, the forty days of Christ's fasting in the desert, the two weeks of His Passion, the fifty days of the Paschal feasts, and on to the Ascension and Pentecost, completing in this way our catechetical instruction on the mystery of Christ.

To this long cycle of fifty-two weeks, which contains the vivid and dramatic unfolding of the whole Christian catechism, it is as well to add that other short cycle, which, during the course of each week, celebrates the divine masterpiece of the six days of the Creation and draws a parallel between them and the acts of grace in the regeneration of the world through the blood of the Saviour.

There remains lastly a daily cycle, which, divided into seven periods, or, as the Breviary calls them, canonical hours, especially commemorates each day the mysteries of the Passion and death of our Saviour. This last daily cycle, which is the basis of the other two cycles, forms in its turn the setting, as it were, of the Eucharistic sacrifice which is daily offered up to God as the act of perfect worship in spirit and in truth which redeemed humanity offers to the ever-blessed Trinity.

One only God, one only Church, one only form of Catholic

piety, one complete whole, but with many sides; like a complex but closely connected organism, or rather, like a harmony produced by an infinity of sounds; we know only one devotion which fulfils all these conditions and blends in one harmony theology, art, architecture, music, all that is most true, most beautiful, and most worthy in this poor world: in a word, that which we have from the first called in the fullest significance of the word—"Catholic Liturgy."

The Sacred Liturgy from Advent to Septuagesima

First Part of the Ecclesiastical Year: 1. First Sunday of Advent to Christmas Eve. 2. Christmas to the Octave of the Epiphany. 3. Epiphany Octave to Septuagesima Sunday.

The essential object of the Liturgy's yearly cycle is to adore in spirit and in truth, to praise, to propitiate and to offer thanksgiving to the triune God for His great glory and goodness. This glory and this goodness are especially manifest in the twofold work of cosmic creation and human redemption; hence in early times these two *theophanies* (divine manifestations) of the divine magnificence, while they afforded the central theme of the Eucharistic prayer and sacrifice, likewise gave inspiration to the liturgical cycle, as well for the week as for the year.

In the ancient Roman Liturgy, as well as that of other churches, there were two distinct cycles, the weekly and the yearly. The days of the week commemorate the six days of creation, while the annual cycle celebrated the work of our redemption. The Vesper hymns of St. Ambrose celebrate in beautiful words the work of each day of creation. The mysteries fulfilled by Our Saviour in traversing the way of redemption are honored, on the other hand, by a succession of feasts, which, beginning with Advent, and going on to Christmas, Lent, Easter and the twenty-four Sundays after Pentecost, embraces the whole year, and always maintains a wonderful harmony between the logical order of ideas and the chronological sequence of events. The weekly cycle recalls the work of God the Father, God the Son, and God the Holy Ghost; that of the year deals rather with our salvation and our last end, but both the one and the other have as their permanent objective the glorifying of God in His manifestations of power and of love.

1. Advent

From the stem of Jesse, according to the prophecy of Isaias, there came forth a most fair flower, and that flower was Christ. It is therefore only natural that there should be a continuity between the liturgy of the synagogue and that of the Christian faith. The authority of Imperial Rome even confused the Christians with the Jews; during the transitional period the Christian family, presenting the outward and legal appearance of a Jewish community, borrowed therefrom likewise various liturgical usages which still form part of her sacred patrimony.

and, like her faith, are, so to speak, of the seed of Abraham and of Israel by origin and descent.

The Roman Advent bore a joyful character; now we regard this season as a penitential time, or at least, a time in which the absence of Christ is stressed in the Liturgy. Until recent years it was customary in the United States to fast on the Fridays of Advent, but this is no longer done. It is a season of preparation, because during all the years before the birth of Our Saviour, the events of human history led up to this central fact.

The chants of the Mass, the responsories, the antiphons of the divine Office, all contain Alleluias. The *Gloria in excelsis* is omitted from the ferial Masses until Christmas. It would seem that the whole of nature, looking forward, as the Apostle describes it, to the last judgment, awaiting the revelation of the Son of God, feels herself uplifted by the Incarnation of the Word of God, Who after so many ages of waiting, comes at length into this world to bring His greatest handiwork to its final perfection. The Sacred Liturgy, during this time, gathers from the Scriptures all those passages which are most forcible and best adapted to express the intense and joyful longing with which the holy patriarchs, the prophets and the just men of the Old Testament hastened by their prayers the coming of the Son of God. We cannot do better than associate ourselves with their pious feelings, and pray the Word made Flesh that He will deign to be born in the hearts of all men and spread His kingdom likewise throughout those many lands where His holy Name has not hitherto been made known, and whose inhabitants still sleep in darkness and the shadow of death.

2. Christmas Season

The period from Christmas to the Octave of the Epiphany is filled with first of all the festal days commemorating the birth of Our Saviour and His manifestation of Himself to the world, and secondly, with the feasts of saints associated with Our Saviour's birth, or by tradition occupying these places in the Cycle of the Saints. From all eternity the Son of God lived with the Father and the Holy Ghost; on Christmas we celebrate the Word made Flesh, Christ born for us.

The exact day of Our Lord's birth on earth has never been revealed to us; but the Roman Church has, from early ages, set apart for its solemn celebration the twenty-fifth day of December. In the East, however, the birthday of Our Lord is kept on the sixth of January, and for that reason the one and the other festival has been continued, that of December 25 as the Nativity of Our Lord, that of January 6 as His Epiphany, or manifestation to the Gentiles.

Only on two days of the year may the priest celebrate three Masses, on the day of the commemoration of All Souls, and on Christmas. In the last instance, when sung, the first Mass is appointed for midnight, the second for daybreak, the third for the customary hour of high Mass. In the second Mass a commemoration is made of St. Anastasia, a holy Roman

matron, who suffered martyrdom under Diocletian (A. D. 304), and whose feast is kept on December 25.

3. *Epiphany Octave to Septuagesima Sunday*

The Sundays of the year are now counted after the Epiphany and after Pentecost. The number after the Epiphany before Septuagesima changes according to the earlier or later date of Easter.

Generally speaking the Sundays throughout the year had no fixed Station, or Church at which the Pope said Mass. This is true outside of Advent, Lent and Eastertime, except in a few cases such as the Second Sunday after the Epiphany. The Chants (Introit and other Propers) of the Third Sunday after Epiphany are repeated on the Fourth, Fifth and Sixth when such Sundays occur. The Epistles are taken from St. Paul, a rule which continues until the Easter Cycle.

The Church goes back to the regular or usual order in the Office and Mass. The green vestments are used for the Sunday and ferial Masses. On such days a commemoration is made of Our Blessed Lady and the prayer said is for the Church or Pope.

The Sacred Liturgy from Septuagesima to Easter

Second Part of the Ecclesiastical Year: 1. Septuagesima to Passion Sunday. 2. Passion Time and Holy Week.

In the Church of the Apostolic time the custom existed of keeping a vigil each Saturday in expectation of the coming of the Lord. Wednesday and Friday were fast days, the basis of the liturgical week. This primitive fast and vigil was known by the military term *statio*; as kept by the Christians it was of a wholly voluntary character.

The very spirit and supernatural character of Christianity must, even before the canons of the Councils existed, have given rise to special observances in preparation for Easter. Otherwise it would be difficult to explain the different rules of the various churches in this matter. Thus, whilst originally the fast lasted a week at Alexandria, at Rome, and in Gaul, other churches kept as a fast only the last two days of Holy Week, from the Lord's Supper on Maundy Thursday until Easter morning, precisely as was done, we are told by the Apostle St. James the Just.

The Council of Nicæa, fixed the duration of the fast at forty days. St. Gregory introduced a three weeks' preparation for Lent. At Jerusalem the Holy Sacrifice was not offered up on week-days during Lent, but at Rome Mass was omitted only on the last two days. A trace of this custom remains in the omission of Mass on Good Friday.

At the stationary Masses the Kyrie and Litany were not said; the Litany was recited on the way from the place of the gathering (*Collecta*) to the stationary church. The Introit was,

however, repeated and the other ceremonies carried out. Lent was also the preparatory period for the catechumens who were baptized on Holy Saturday.

Nowadays the changed conditions of social life have caused the Church herself to introduce some minor alterations into her rites. The preparatory ritual for catechumens has long fallen into disuse, but this does not mean that the Lenten liturgy has lost its living force, for even in these latter times many souls outside the fold of the Catholic Church await the touch of heavenly grace, and it is the duty of the Church to hasten by her prayers the hour of their conversion—*Oremus et pro catechumenis nostris*—as we are taught to say in the Office for Good Friday.

Lent, moreover, is the season of penitence, of amendment of life, of preparation for Easter, and these conditions of the spiritual pilgrimage transcend the ages and still continue the common duty of all the faithful.

The holy joys of Easter will shine more radiantly and will touch the heart of the Christian more intimately if, purified by penance, he shall have rendered himself worthy to live a supernatural life given entirely to God, after the likeness of the risen Christ, of Whom St. Paul writes: "He dies once; but in that He liveth, He liveth unto God."

The Sacred Liturgy During the Easter Cycle

Third Part of the Ecclesiastical Year: 1. Easter to Pentecost. 2. Time after Pentecost.

Following the death of Christ on the Cross, which paid the penalty for our sins, the Church knowing that this death was for our redemption, remembers even the crown of thorns as a crown of glory. After contemplating Christ upon the cross we now eagerly await His rising from the dead. When two days have passed the time comes at last for this poor weakened humanity, torn and bruised in the divine person of the Crucified, having now made fitting satisfaction to God for its sins, to be restored to its former honorable state. Jesus on the cross yields himself up into the hands of the Father. The Father accepts the offering—a lifeless body covered with wounds and bruises—and pressing it to His heart, warms it with the fire of His very being, and communicates to it His own divine life. Jesus rises again from death at the dawn of the third day, and as He had associated the entire human race with Himself in His atonement, so now He shares His triumph with His whole mystical body on Whom He, as head, sheds the glory of His resurrection.

The Eastertime proper extends from Easter Saturday to Pentecost Sunday. In the United States the period allowed for fulfilling the precept of Easter Communion extends from the first Sunday of Lent to Trinity Sunday. The prayers and masses of this season are all joyful; the Alleluia is restored to the Liturgy and repeated many times. Instead of the *Asperges*, the *Vidi aquam* recalling the baptism of the neophytes is sung before the principal mass on Sundays. The paschal candle

is given an honored place for it symbolizes the presence of Christ on earth; it is extinguished on Ascension Day. The feasts of Eastertime are chiefly those of martyrs who straightway after death are admitted into Heaven.

The Sacred Liturgy During the Time After Pentecost

After Pentecost, the work of the regeneration of the human race has reached its highest point. Christ and the Paraclete live and dwell within the hearts of the faithful, who are thus able to render to the august Triad that perfect adoration in spirit and in truth which alone the Father desires. This is the profound significance of the feast of the most holy Trinity which closes the Octave of Pentecost, and begins the cycle of the twenty-four weeks or so which elapse between Trinity Sunday and Advent. This long cycle, which comprises nearly half the liturgical year, represents the daily history of the Church throughout the ages, a history which begins with the first Christian Pentecost, celebrated by the Apostles in the Upper Room, and which comes to a close with the coming of Christ as Judge, in His second Advent at the end of the world. This is the inner meaning of the two Gospel passages concerning the end of the world and the appearance of the divine Judge which the Liturgy causes to be read on the last Sunday after Pentecost and on the first Sunday in Advent.

During the cycle of the Sundays after Pentecost the marks of the Church, one, holy, catholic and apostolic in her being and in her life, are magnificently expressed in her Liturgy. Through the reading of the Epistles of the Princes of the Apostles, Peter and Paul, we experience over again their preaching and realize that the edifice of our faith rests on that one prophetic and apostolic foundation upon which Christ has built His Church. The history of the early Church contains also the forecast of that which the life of Christ's flock was to be in the ages to come.

Explanation of the Liturgy of the Proper of Time

FIRST SUNDAY OF ADVENT

Station at St. Mary Major¹

The Roman Missal to-day begins the liturgical cycle. The Incarnation is the true central point which divides the course of the ages. By the period of preparation called Advent, the ages before Christ and leading us to His birth are recalled;

¹Indulgences can be gained on those days on which in the Roman Missal the Mass is noted for a station. These indulgences can be gained outside of Rome by the members of certain confraternities; thus all members of the Confraternity of Christian Doctrine who on these days teach, or superintend the teaching of Christian Doctrine can gain these indulgences; they can also be gained by any of the faithful who assist at the explanation of the Catechism.

following the feast of Christmas the great events in the life of Christ and the ages that lead toward the final judgment are kept in mind. The Missal, therefore, is logical and corresponds closely to this lofty concept of history, by which the Incarnation is made the true central event in the world's drama. The early Christians began their liturgical cycle with the festival of Christmas; the present arrangement came into use towards the middle of the fifth century.

The spirit of the sacred Liturgy during Advent, full of the joyful announcement of approaching freedom, is one of holy enthusiasm, tender gratitude, and an intense longing for the coming of the Word of God in the hearts of all the children of Adam.

The Introit gives eloquent expression to the feelings of humanity, cast down, yet full of hope, and begs the Saviour to bring it back into the path which leads to Bethlehem, along the way of truth and justice. The Epistle calls upon us after our period of slackness and spiritual lethargy to rouse from sleep. The Church in the Gospel connects the second coming of Our Lord at the end of the world with his first appearance at Bethlehem as Our Redeemer. At one time the *Dies iræ, dies illa*, now used in masses for the dead, was sung on this day before the Gospel.

Man is made up of spirit and flesh, and whilst the former is desirous of being drawn towards truth and love, the latter understands only such good or evil as can be perceived by the senses, and must therefore be held in check by penance and by a salutary fear of the judgments of almighty God.

The indulgences of the Roman Stations are:

Plenary Indulgence (under the usual conditions).

1. To those who on the day of a Station devoutly visit the Church and assist at functions morning or evening, according to the local custom or the instruction of the Pope.
2. If there be no public services in the Church, by saying before the Blessed Sacrament the Our Father, Hail Mary and Glory be to the Father, five times; adding the Our Father, Hail Mary and Glory be to the Father, three times before any relics set out for veneration, and the Our Father, Hail Mary and Glory be to the Father, at least once for the intention of the Pope.

Partial Indulgence of ten years to all members who make a visit to the Church and recite the prayers above. (Pius XI, April 12, 1932; cfr. Sac. Pœnit., Feb. 25, 1933.)

THE SECOND SUNDAY OF ADVENT

Station at Holy Cross in Jerusalem

After Bethlehem and the manger comes Golgotha with the cross already shining far off over the peaceful country of Ephrata, where the Incarnate Word first appeared upon earth. The station is therefore at the Sessorian Basilica—the Roman counterpart of the *Martyrdom* at Jerusalem. Here was kept

the holy cross which the Empress Helena had presented to the Church in Rome. Many allusions are made to-day to Jerusalem in the Liturgy.

The Prayer is inspired by the famous cry of the Baptist, "Prepare ye the way of the Lord;" so we pray to God to pour His grace into our hearts. This preparation consists in the spirit of contrition purifying the soul and in the sincere purpose of obedience to the divine precepts.

In the Epistle St. Paul in a few touches sketches the mission of the Redeemer to establish all mankind in one single family, the Church. The Gospel testifies to the divinity of Christ by deeds rather than by words.

The Eucharistic grace for which we beg in the Post-Communion is that the holy bread, the memorial of the death of Our Lord, may destroy in us the germs of evil and may nourish us unto everlasting life.

THE THIRD SUNDAY OF ADVENT

Station at St. Peter's

In Rome on the fourth Sunday of Advent there was no station—because of the great ordinations of priests and deacons, *mense Decembri*, which took place on the preceding night—hence this third station preparatory to Christmas was celebrated at St. Peter's with great splendor.

The stational Mass for this day, as it immediately precedes the Christmas season, had originally a strikingly festive character. We know the novenas and triduums in preparation for the greater feasts are of later origin, and in the golden age of the Liturgy these weeks before Easter and Christmas, with their vigiliary Masses and stational synaxes at the most famous basilicas of the Eternal City, were intended to prepare the souls of the faithful and to obtain for them from heaven the grace to profit by the various solemnities of the liturgical cycle.

The note of joy has diminished somewhat in modern times; however, at the Mass the sacred ministers are clothed in rose-colored vestments in place of the customary ones of violet, and the organ once again fills the aisles with its strains.

To dispose our souls for the worthy reception of divine grace demands suitable preparation before approaching the sacraments, by giving due care to prayer and meditation. Wholly immersed in vain and worldly desires Jerusalem was indeed ill-prepared to see the King of Glory in the Man of Sorrows. Ritual and external practices of worship are praiseworthy and necessary, but preparation for the right use of grace is something far more searching and needful.

WEDNESDAY IN EMBER WEEK

Collecta at the Title of Eudoxia. Station at St. Mary Major

The solemn fast of the three days in Ember Week originally peculiar to the Roman Church, was afterwards borrowed by the other Latin dioceses. St. Leo I explains the Ember Days saying that especially at the end of the year it is fitting

that we dedicate the first fruits to the Divine Providence. An ancient tradition reserved the ordinations of priests and deacons to the month of December, and the faithful—following a custom introduced by the Apostles themselves—felt constrained to unite with the bishop in prayer and fasting, in order to call down from God an abundance of priestly gifts upon the heads of those newly chosen to minister at the altar.

Formerly, after assembling, the procession of clergy and people, chanting the Litany, went from St. Peter in *Vinculis* to St. Mary Major by way of the Suburra, the Viminal and the Esquiline. To-day's station—following the custom for Ember Wednesdays—is at St. Mary Major, in order that the new Levites may be placed under the heavenly patronage of her whom the Fathers of the Church sometimes call the "virgin-priest," in whose temple the Incarnate Word Himself was anointed priest by the divine Paraclete.

Originally, on the days of the stational processions, when the great Litany was sung on the way, the Introit was omitted, and the Pope, on reaching the church, recited the Prayer after the last Kyrie. The deacon first invited the faithful to prostrate themselves so that they might pray for a while in secret—*Flectamus genua*; then, after a few moments spent in prayer, he gave the signal to get up again, and the Pontiff summed up the petitions of the assembly in a brief formula—*collecta*—and presented them to God.

In the Post-Communion we pray Our Lord that he will us not to rest satisfied with that pleasure in outward devotion which is sometimes kindled by partaking of the heavenly food, but to aim at laying a firm foundation of virtue.

FRIDAY IN EMBER WEEK

Collecta at St. Mark's. Station at the Twelve Holy Apostles

The *collecta*, or place of assembly, whence the stational procession used on this day to start on its way to the *Apostoleion*, must have been in the ancient titular Church of St. Mark in *Pallacinis*, which is quite near by.

The station preceding the solemn ordinations in Rome is always at the Church of the Twelve Holy Apostles, partly in homage to the holy Apostles whose mission to evangelize the world is to be carried on by the Levites of to-morrow, and partly on account of the great celebrity to which this venerable basilica attained under Julius I and John III.

The Mass is once again an impassioned longing of the soul for the coming Emmanuel. Isaiah speaks in the Epistle, and describes for us in glowing colors the future emancipator of Israel. The Gospel narrates the visitation when Mary begins her works as the dispenser of grace. She visits the house of Elizabeth and Jesus sanctifies John in his mother's womb. Thus is John the first among the saints to owe all his gifts of grace to Mary, and there, under the humble roof of Zacharias, is sung for the first time that sublime canticle, the *Magnificat*, which shall form the dedication hymn of the first

church of Our Lady, and shall be the daily prayer of the Church through all the ages.

The coming of the Incarnate Word inaugurates a new era. We are brought into this new kingdom by the Sacrament of Redemption. We pray Our Lord that the sacred outpouring of the chalice of salvation, while it cleanses us from old stains, may renew our interior life and make us partakers of the mystery of salvation.

SATURDAY IN EMBER WEEK

Station at St. Peter's

In the first ages ordinations took place in Rome only in the month of December, usually at the tomb of St. Peter. The Pope alone inherits the plenitude of St. Peter's primacy, and in the Twelfth Century it came to be the rule that the papal consecration alone was carried out at the altar over the tomb of the Apostle.

The long Mass contains the traces of the fast which began after supper on Friday and lasted until the dawn of Sunday; in that period there was no Mass on Saturday. St. Gregory shortened the primitive vigil and the Mass assumed the form in which we have it to-day. The Mass includes the great canticle of the Blessings which, in the earlier rite, formed the morning doxology. According to the Pontifical now in use, Tonsure is conferred after the Kyrie Eleison; the ordination of Porters follows the first lesson; of Readers, the second; of Exorcists, the third; of Acolytes, the fourth; of sub-deacons, the fifth. Deaconship is conferred at the end of the Epistle; the priesthood is conferred after the first versicle of the Tract.

Christianity came into a world in which events were carefully noted; the oriental religions arose in a primitive world lost in the haze of primitive barbarism. It is for this reason that St. Luke begins the narrative of the Gospel of Jesus with chronological notes concerning the rulers who were then controlling the destinies of Palestine.

The Messiah assumes the consoling name of Emmanuel, God with us. The Word Himself will soon come to make His dwelling-place amongst us and to redeem us, and, in order to show by His very name all this merciful plan of salvation, He will be called Emmanuel and Jesus—that is, Saviour.

FOURTH SUNDAY OF ADVENT

Station at the Twelve Holy Apostles

When the vigils were kept there was no station because the Mass of this Sunday concluded the night vigil at St. Peter's. When this vigil was shortened the second Mass was introduced at the basilica of the Holy Apostles. This accounts for the use of the same Gospel as in the Mass of Saturday.

A Roman tradition attributed the compilation of the Gregorian Antiphony to the inspiration of the Holy Ghost. Consequently this work was deemed to be intangible, so no alterations nor additions could be permitted. Hence the chants of to-day's Mass were borrowed from other preceding Masses, so

that the fourth Sunday of Advent possesses nothing peculiar to itself save the Offertory, the Epistle and the three Prayers.

The Offertory is from St. Luke and repeats the gracious salutation of the Angel to Mary, interwoven with the blessings addressed to her by Elizabeth. The history of the prayer *Ave Maria*, so dear to the piety of the faithful, and grown so familiar to us especially through the rosary, begins with this splendid Gregorian Offertory which gives us the text of the *Ave* in its original form as it was used throughout the Middle Ages. The Holy Mary has been added at a later time out of that Christian piety of the time of the first Franciscans distinguished by its tender love for the Blessed Virgin.

During Advent the Church surrounds the Immaculate Mother of God with special devotion, because she, during the nine months in which she bore Our Lord in her womb, made it her first thought to sanctify by her love, her humility, her entire consecration to Jesus, this period of glad expectancy and of preparation for the birth of the Son of God.

DECEMBER 24—CHRISTMAS EVE

Station at St. Mary Major

It was only when Our Lord's nativity was celebrated with increasing solemnity that a special Mass was said on this vigil. The actual solemnity of December 25, instead of consisting of two Masses, one of the vigil and the other of the feast, with a third inserted in commemoration of St. Anastasia, ended by allowing four Masses, all of them in honor of the Christian mystery—*viz.*, one in the evening of December 24 at the beginning of the night Office, one at midnight at the first cock-crowing, one in the early morning, and one, finally, at the hour of Terce.

Unlike the other vigils, in which the penitential character and a sense of sadness predominate, that of Christmas, is full of vivacity and holy joy. This is fully in accordance with the nature of the heart of man. After so long a period of anxious and painful expectation the sudden news of our approaching deliverance lightens the heart, while a common joy unites us and makes us forget for a moment the hard conditions of our life here below.

DECEMBER 25—CHRISTMAS DAY

The First Mass—at Midnight. Station at St. Mary at the Crib

The feast of Christmas was from the first a feast of the Apostolic See. The fixation of the date resulted from the separation by the Roman Church of the celebration of Our Savior's birth from that of His other great manifestation now placed on the Epiphany.

The characteristic feature of the feast of Christmas in the Roman rite is the custom of the three Masses, one at the first cock-crowing—*ad galli cantum*—the next at dawn, the third in broad daylight. St. Gregory bears witness to the

custom, but it is certainly older than his time, for the biographer of Pope Telesphorus, in the *Liber Pontificalis*, claims that it was this latter Pontiff who first introduced the singing of the *Gloria in excelsis* into the midnight Mass at Christmas. The Mass at midnight recalls the circumstance that Christ was born in Bethlehem at midnight.

The midnight Mass commemorates the eternal birth of the Word of God amid the magnificence of His Father's glory; the Mass at dawn celebrates His appearance in time in the humility of the flesh, and lastly, the third Mass, at St. Peter's, symbolizes His final coming on the day of judgment, to judge both the living and the dead.

In order to reproduce in liturgical form at Rome, as at Jerusalem, the scene of the Savior's birth, Pope Sixtus III (432-40) had erected in St. Mary Major a sumptuous oratory at the crib, and one which was considered by the Romans to be a copy of the original at Bethlehem.

At the foot of the crib we say to the Christ Child in the words of St. Alphonsus "Ah, how much it has cost Thee to love us!"

The Second Mass—at Dawn. Station at St. Anastasia

Originally, the stational Mass at St. Anastasia was wholly in honor of the martyr of that name, but later on, as the feast of Christmas gradually gained in importance, that of St. Anastasia dwindled down to a commemorative Collect. Under the Diocletian persecution this holy martyr was burnt alive on this day. The mystical meaning attached by mediæval liturgists to the hour of dawn had no foundation in the Roman custom.

This Mass draws its chief inspiration from the thought of the sun, whose rising already begins to dispel the shades of night and leads us to the contemplation of Him who was begotten, *Light of Light*, from the bosom of the divine Father before the rising of the day-star.

Generosity, magnificence and light, these are always the marks of God's handiwork. Sin is generally committed in darkness and in secret, for the wicked hate the light, but the Redemption is wrought upon Calvary in sight of the whole world, so that all people, through the light of faith, may recognize and adore the crucified Savior.

*The Third Mass—in Daylight. Station at St. Mary Major
(at one time at St. Peter's)*

The shortness of the winter days and the difficulty of going in procession to the Vatican lead to the substitution of St. Mary Major as the stational Church instead of St. Peter's. In the Middle Ages the Pope celebrated Mass in the great hall of Sicininus with unusual ceremony and great solemnity.

The Introit is from Isaiah: "Behold a child is born to us, and a son is given to us," Who, notwithstanding the infinite nothingness to which He stoops, is God eternal, the creator of the universe, Who rules and governs all things in the power of His Word, and upon Whose shoulder rests the divine and

universal monarchy. He, as the brightness and express image of the Father, will reveal Him to men, and will be to them the envoy of the Most Holy Trinity, the angel or messenger of the glad tidings of redemption.

The Gospel, from St. John contains, perhaps, the most sublime page to be found in the whole of the Scriptures. It speaks of the twofold begetting of the Word in His divine and in His human nature. As the image of the supreme artificer, the Word is at once the prototype and the pattern of all that is created; but in Him this image is identical with His own substance, so that all things live in Him.

Jesus is born of woman in order that we may one day cease to be the children of woman and may be raised to the dignity of sonship to almighty God. The Word joins our human nature to His person, to make us sharers in the divine grace.

DECEMBER 26—ST. STEPHEN, PROTO-MARTYR

Station at St. Stephen's on the Cœlian Hill

The feast of St. Stephen is one of the oldest in the Liturgy. The greatest saints, that would appear, wish to gather around the cradles of the Christ-Child as if to give additional grandeur. The Church of St. Stephen on the Cœlian Hill was finished only under John I (523-26).

In the Prayer we pray to God that we may imitate the example of Stephen, not only by forgiving our enemies, but by even loving them and asking for them the grace of conversion.

The Lesson or Reading in the Mass contains the trial of Stephen as preserved in the Acts of the Apostles, along with the account of his martyrdom.

Stephen is not only a martyr; he is one of the most striking personages of the apostolic age; so much so that the Greeks give him the title of Apostle, so the Roman Liturgy places him in the category of the prophets, doctors and masters, whose cruel fate is described to us in the Gospel for to-day.

On this day, then, let us beg, through the intercession of St. Stephen, the grace of fortitude, which is one of the seven gifts of the Holy Ghost.

DECEMBER 27—ST. JOHN, APOSTLE AND EVANGELIST

Station at St. Mary Major

The feast of St. John is the only feast of an apostle now remaining in the Christmas cycle. The station is at St. Mary Major, dedicated to the Savior; this basilica seemed the most suitable place for the celebration of the Christmas station in honor of St. John to whom the Blessed Virgin had been entrusted, both on account of the Savior's crib there preserved, and of the mosaics of Sixtus III commemorating the Council of Ephesus, held near the tomb of the Evangelist.

The Gradual is drawn from that passage of St. John's Gospel in which reference is made to the popular belief

current in the first generation of Christians in Asia that the beloved disciple should not die before the *parousia* or last coming of Christ. The advanced age of the Apostle, on the other hand, seemed to lend credit to this opinion. So St. John, in the very last chapter of his Gospel, desired—as a sort of final postscript—to rectify this erroneous interpretation of the Savior's words. "So I will have him to remain till I come, what is it to thee?" The words were uttered by Our Lord merely as an hypothesis. "So (if) I will"; but in the several oral versions of the episode the conditional and hypothetical particle "if" was easily passed over; hence St. John felt the necessity of explaining the misunderstanding and setting the matter right.

DECEMBER 28—THE HOLY INNOCENTS

Station at St. Paul's

The relics of the Holy Innocents are said to have been preserved in the splendid church of St. Paul's; the station of to-day, however, was determined by the delicate feeling of the ancient liturgy that the great solemnities of the year should always be celebrated by a station at the tombs of SS. Peter and Paul.

At a very early date the feast of the Holy Innocents massacred by Herod out of fear of Him who was born King of the Jews, was placed near the feast of Christmas; hence in Rome this day was observed as a day of mourning and penance. Purple vestments were used and the faithful abstained from flesh meat and foods cooked in fats. The fast, however, is no longer observed.

The Gospel describes the flight of the Holy Family into Egypt and the massacre of the Innocents. How short-sighted is human scheming! At the very time that it tries to thwart the designs of almighty God, it is just then that it merely serves them the better. Herod is desirous of slaying the newborn Messias; this he fails to do, but sends instead a number of innocent babes into Limbo, there to proclaim His coming, while the Savior goes forth to enlighten and to bless the land of Egypt.

DECEMBER 31—ST. SYLVESTER, POPE AND CONFESSOR

Station at the Cemetery of Priscilla

To-day's station was celebrated in the *Via Salaria*, at the Basilica of St. Sylvester in the cemetery of Priscilla, where the great Pontiff of the Church's triumphant peace lay resting beside the martyrs Felix and Philip, two of the sons of St. Felicitas, and at a short distance from Pope Marcellus and the martyr Crescentian. St. Gregory the Great delivered one of his forty homilies there; indeed, for many centuries that spot was the goal of pious pilgrims when visiting the holy places of the Eternal City.

St. Sylvester was one of the very earliest saints to receive public veneration, even though he was not a martyr, but only

a confessor crowned by the Lord, by reason of his exile in the caves of Soracte. This title *prope martyribus*, joined to his extraordinary personal virtues and to the circumstance of his having inaugurated a new era of splendor and prosperity for the Church, availed to surround the brow of Sylvester with the aureole of the blessed and make his name famous even in the far-off East. Legendary fancy did not fail to take advantage of the popularity of the great Pontiff: thus he became the destroyer of the famous dragon which used to poison the air with its breath, a curious but very impressive figure of the Church's victory over idolatry.

JANUARY 1—OCTAVE OF CHRISTMAS: FEAST OF THE CIRCUMCISION

Station at St. Mary in Trastevere

The Roman Calendars originally made no mention of the Circumcision which came in through the influence of the Gallican Liturgies. Rome preferred to solemnize the eighth day after the Nativity of Our Lord.

The Mass and Office for to-day's feast show a mixed character. At first it was merely a question of the Octave of Our Lord; then, in connection with the Basilica of Our Lady, where the station was held, a special commemoration of the virginal motherhood of Mary Most Holy was inserted, the Circumcision and Presentation in the Temple being afterwards added, although this last, doubtless through Byzantine influence, was afterwards expunged from the office of January 1, so that it should be celebrated on February 2.

The grand Post-Communion, terse and forcible, yet perfectly balanced and rhythmical, implores through the prayers of Mary our purification from sin and our attainment of celestial bliss.

Jesus in heaven, in the essential brightness of His glory, is seated at the right hand of the Father, but here below his more fitting throne of mercy and grace is in the bosom of the Virgin who holds Him a little babe in her arms.

JANUARY 5—VIGIL OF THE EPIPHANY

Station at St. Peter's

The festive character which originally pervaded the whole fortnight after Christmas Day necessarily forbade the keeping of this vigil, which, however elaborate, must always bear a penitential character. When, about the Eighth Century, the stational afternoon Mass was introduced, it was assigned to the Vatican Basilica, whither the Pope was accustomed to repair from the Lateran on that afternoon with his Court for the celebration of Vespers and of the Night Office. This explains why the station is noted in the Missal as being at the Basilica of St. Peter on two days in succession.

In the Holy Family of Nazareth authority and personal dignity are seen in inverse order. Jesus is the last in the house and is obedient to all. Mary, indeed, commands her

divine Son, but yields obedience to Joseph; and he, out of obedience to the eternal Father who so ordains it, serves both Jesus and Mary, giving them commands, thus setting an example of the manner in which all prelates and superiors should act in the Church of God.

JANUARY 6—THE EPIPHANY OF OUR LORD

Station at St. Peter's

Epiphany means "appearance" or "manifestation," and among the Eastern Christian had originally the same significance as Christmas in Rome. It was the festival of the eternal Word, clothed in the flesh, revealing Himself to mankind. Three different phases of this historical manifestation were especially venerated—*viz.*, the adoration of the Magi at Bethlehem, the changing of the water into wine at Cana, and the baptism of Jesus in the Jordan.

The station at St. Peter's is inspired by the same thought as that of Christmas Day. In Rome the greater festivals are celebrated at the *Pastor Ecclesiæ* whose basilica is the sheepfold of the Roman flock.

The interior life of a Christian is the reproduction of the life of Jesus; thus the object of the Church in placing before us the annual cycle of feasts is not merely to commemorate the great historical epochs in the history of our redemption, but also to reproduce in our souls their spiritual teaching. Hence in the Night Office of this feast of the Epiphany we do not so much adore the Christ who showed Himself twenty centuries ago to the Magi, but rather the Christ who has revealed Himself to us, too, who are now living.

SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

Station at the Title of Pammachius

On the day following the Epiphany the station was on the Cælian Hill where once the martyrs John and Paul were beheaded and buried; about the Eighth Century it was transferred to the Sunday. The Octave of the Epiphany, repeating the same mass each day, is of comparatively late origin.

The Prayer is one of the most beautiful in the Missal. In this true theological gem we pray God of His heavenly mercy to grant the prayers of His suppliant people that they may not only see by the divine light that which they ought to do, but may also have strength to carry it out.

SECOND SUNDAY AFTER THE EPIPHANY

Station at St. Eusebius

The ordinary Sundays of the year are never characterized by any stationary solemnity. This Sunday, counted either from Christmas or from the Epiphany in ancient Lectionaries, is an exception. Why this day was chosen for a station we do not know. Possibly on one of the days following the Epiphany there was a procession at St. Eusebius and when this procession was abandoned the station was transferred to the Sunday.

The Communion tells of the miraculous changing of the water into wine and of the surprise of the ruler of the feast, and brings out fully the meaning of the miracle by connecting it with the Holy Eucharist. Our Lord has kept the good wine until now because only in this last age of the world, the Messianic age, as St. John calls it, has He given to men the good wine of His Blood in the Blessed Sacrament. Furthermore, the sweetness of the holy love of God is an inebriating draught which He keeps until the last for those who serve Him faithfully.

SEPTUAGESIMA SUNDAY

Station at *St. Lawrence-without-the-Walls*

The Eastern usage regarded Saturday and Sunday as festival days, and therefore as exempt from the Lenten fast; so, in order to complete the forty days of Lent, the Greeks anticipated the penitential season by some weeks, and from this Sunday onward abstained from the use of meat. Among the Latins four days had to be supplied making Lent begin on Ash Wednesday; the piety of the more devout wished for something more. St. Gregory therefore instituted, or at least gave definite form to, a cycle of three weeks' preparation for Lent, with three solemn stations at the patriarchal Basilicas of St. Lawrence, St. Paul, and St. Peter, as though to begin the Easter fast under the auspices of the three great patrons of the Eternal City.

From this Sunday until Maundy Thursday the *Gloria in excelsis* is omitted in masses of the season. The Collect, which immediately follows the litany (at present the *Kyrie*) on days of fasting and penance, truly represents, therefore, the ordinary and normal form of the litany as used in the ancient liturgy of the Mass and of the Divine Office.

The fruit of to-day's meditation on the Epistle of St. Paul and on the parable of the vineyard is the uncertainty of eternal salvation. It is not enough for us to have been baptized or called to a holy state; it is necessary to labor diligently and imitate the chosen few, that is, the saints and martyrs.

SEXAGESIMA SUNDAY

Station at *St. Paul*

To-day's Mass at the Basilica of St. Paul combines a melancholy strain of penitence with notes of rejoicing in honor of the Apostle of the Gentiles.

The Epistle describes vividly the incredible trial endured by St. Paul in his apostolate among the Gentiles. The parable of the sower related in the Gospel, is aptly chosen by the Church for this feast of the Apostle Paul, who scattered the seed of the good tidings from Damascus and Arabia in the east even unto the Pillars of Hercules in the west.

Many are the evils that threaten our eternal salvation in the midst of the world; the good seed falls on the highway, but its growth is prevented in many ways. Each one of us

should resolve at the foot of the altar to make use, as St. Paul would have us do, of every means to ensure our final salvation. What shall it profit us to gain the whole world, if by so doing, we imperil our own soul?

QUINQUAGESIMA SUNDAY

Station at St. Peter

Having assured ourselves by the stations at St. Lawrence and St. Paul on the two preceding Sundays of the patronage of these saints we go to-day to the Basilica of St. Peter and on next Sunday to that of the Holy Savior in order to commence with full confidence the holy cycle of penance. On Wednesday of this week the Church begins the Lenten fast.

In the Epistle, St. Paul attempts to raise a corner of the veil which hides the Eternal Love from the eyes of mortals. God is the primary and immediate object of the precept of charity, as He is the final end to which the creature tends. Nevertheless, the Apostle dwells rather upon His illuminative intercourse with men, in so far as they are created in His likeness and are the mystical members of Christ.

The Gospel gives us the definite announcement of the approaching Passion of Our Lord. The miracle of the blind man confirms the wavering faith of the disciples. Even the Apostles did not yet understand the mystery of the cross; how necessary, then, is it for us to meditate upon Christ crucified, lest we should fail in a matter of the highest moment, towards which the whole of our spiritual life should be directed—that is, the mystery of expiation through suffering.

THE LENTEN LITURGY AT ROME¹

From the time of the Apostles two weekly fasts, Wednesday and Friday, were regarded as the principal foundation of the liturgical week. In the third century in Rome the fast was prolonged for three weeks. It was the example of Our Lord's forty days' fast in the desert which impelled the Fathers at the Council of Nicæa to fix the duration of the fast ordained by them at exactly forty days. Through many centuries almost down to our time, Lent was regarded as the support of Christian training, the "truce of God," during which period even the law-courts and the places of amusement were closed, the whole body of the faithful put aside all other concerns, and endeavored by practices of penance and by liturgical instruction to renew their spiritual energy in order to rise to a holier life with Christ risen and triumphant over death.

At Jerusalem, Lent began eight weeks before Easter, a custom which was imitated to a certain degree by the Latins, when they, too, began the fast on the Wednesday of Quinquagesima—afterwards known as Ash Wednesday—in order to make up the four days lacking to their Lenten fast of

¹From *The Sacramentary* by Ildefonso Schuster, Cardinal Archbishop of Milan.

thirty-six days. The very first idea of a penitential period in preparation for Easter seems to have arisen with regard to the catechumens, who prepared themselves by prayer and fasting to receive holy baptism on the night before Easter.

Ash Wednesday has now for many centuries marked the beginning of the venerable solemnities of the fast, but in the Roman Liturgy it is still possible to discern through subsequent changes different formulas for the beginning of Lent, which at various times superseded one another. Three weeks before Easter the Pope wearing his crown (*regnum*), as on all great festivals, passed from the Lateran to the stational basilica of Santa Croce in Gerusalemme, carrying in his hand a golden rose sprinkled with balsam, which he afterwards presented to the prefect of the city.

In the time of St. Gregory the Great the paschal fast began on the first Monday of Lent, so in reality only thirty-six days were devoted to rigorous penance. This Pope also reorganized the stational functions in Rome. The people were accustomed to assemble at a certain church and await the arrival of the Pope; a prayer (*collecta*) was said, and then the procession moved to the stational church where Mass was said. This was usually late in the day, for it was the custom not to take either food or drink until sunset. The season of Lent was also the time in which the catechumens were prepared for baptism; at the beginning of Lent their names were given to the bishop and later the great scrutiny was held.

ASH WEDNESDAY

Privileged Major Feria

Collecta at St. Anastasia. Station at St. Sabina

Since the time of St. Gregory this day has inaugurated at Rome the forty holy days of Lent, and was called *in capite jejunii*. The canonical penance imposed on public penitents began on this day. In the rite of the blessing of the ashes, a last trace remains of the ceremony of the imposition of canonical penance on public penitents. Towards the Eleventh Century the disciplinary rule of public penance being done away with, instead of the penitents of former days, the Pope, the clergy, and the Roman people took part indiscriminately in this function, and began to walk barefoot, with ashes sprinkled on their heads, to the Basilica of St. Sabina.

The collecta or assembly of the people was at the church of St. Anastasia, where the ashes were imposed on the heads of the clergy and people. They then proceeded up the Aventine Hill to the little church founded or rebuilt under Celestine I (423-32) by an Illyrian priest by the name of Peter and called by the name Sabina even before the relics of the martyred St. Sabina were brought thither from the *area Vindictiani*.

The rubric prescribes that the ashes blessed on this day be obtained by the burning of the palms, or green branches, blessed on the Palm Sunday of the preceding year.

THURSDAY AFTER ASH WEDNESDAY

Collecta at *St. Nicholas in Carcere*. Station at *St. George in Velabro*

The Basilica of St. Nicholas stands in the ancient *forum olitorium* near the theatre of Marcellus; during the Middle Ages it was raised to the status of a deaconry.

The station at St. George's was instituted by St. Gregory II (715-31), when the *cultus* of the great Cappadocian martyr had become exceedingly popular in Rome. A titular church already existed here in 482, as an inscription of that date mentions an *Augustus lector de Belabru*, but the dedication to St. George was certainly of later date.

To-day's Gospel, telling of the centurion of Capharnaum, alludes to the military character ascribed by tradition to St. George, which caused him to be specially invoked during the Middle Ages as the armed champion of the Christian family.

The Mass is a call to penance. The Lesson from Isaiah recalls the warning given to Ezechias of his approaching death; the thought of death is a powerful inducement to us to change our mode of life. If we would only realize that the moment of our passing from this world to eternity may come unawares, we would implore earnestly a space of time in which to do penance, and resolve to lead a good life.

FRIDAY AFTER ASH WEDNESDAY

Collecta at *Santa Lucia in Septizonio*. Station at *Sts. John and Paul*

Santa Lucia in Septizonio is an ancient deaconry which stood at the southern corner of the Palatine, near the *Septizonium* of Septimius Severus.

The stational Mass was on the Cœlian Hill, in the Basilica of Bizante, erected by that senator and his son Pammachius within the house of SS. John and Paul. The two martyrs had suffered death on this spot for the faith, and had been secretly buried in a crypt. They were thus the only Roman martyrs buried in the very heart of the Eternal City.

The Mass sets forth the emptiness of external ceremonies where these are not accompanied by an internal spirit of true repentance. The Gospel sets forth the Christian law of love and good-will toward our neighbor. To return the courtesy of others with equal grace is a rule of good manners that even pagans may practice, but in order to be able to pardon injuries, to do good without hope of return, we need the example, the command, and the grace of Jesus Christ.

SATURDAY AFTER ASH WEDNESDAY

Collecta at *St. Lawrence in Lucina*. Station at *St. Trypho*

St. Lawrence in Lucina stands on the *Via Lata* in the *Campus Martius*. The tile of Lucina still stands first in hierarchical rank among the presbyteral titles, and besides many other relics of early martyrs, a large portion of the gridiron on which St. Lawrence was burnt is preserved in the spacious basilica, consecrated by Pope Celestine III in 1196.

The title of St. Trypho is of mediæval origin, and appears to have been built by the famous Crescenzi family. Under Clement VIII the building being in a ruinous condition, both the station and the relics of Sts. Trypho, Rêspicius, and Nympha were transferred to the neighboring Church of St. Augustine.

The Lesson of the Mass teaches that in order to receive the divine graces, we must break the bond of sin, perform outward works of mercy, and render God inward and spiritual worship. The choice of the Gospel has reference to the numerous miracles obtained by the faithful at the tomb of St. Lawrence. The Sabbath is symbolical of the peace of God, and of the repose of the soul after the tempests of this life. Many desire it but few attain it. He who would rest with Christ must first climb the mount of Calvary and die upon the cross before he can find peace in the tomb of Joseph of Arimathea.

FIRST SUNDAY IN LENT

Station at St. John Lateran

As to-day is not a day of fasting, there is no *collecta* previous to the station procession, this procession being a rite of a distinctly penitential character, and therefore not in keeping with the Sunday festival.

St. Peter's is the ancient liturgical cathedral of the Roman Pontiffs, who repair there to officiate on all the great festivals, but the habitual seat, the normal residence of the Popes, is the Lateran, and for this reason the *Basilica Salvatoris* (St. John Lateran) can claim the title of Mother and Head of all the churches of the city and of the world.

In the Mass for this Sunday great prominence is given to Psalm 90 that psalm which was quoted by Satan when tempting Our Lord. The faithful should contemplate with special devotion the mystery of Christ tempted in the desert, for there is no other which shows more clearly how the divine Providence makes even the wiles of the devil serve to our sanctification.

Although the faithful have already been fasting for four days, it is only to-day that the Liturgy celebrates the beginning of Lent, for until this Sunday nothing has been changed either in the divine Office or in the Mass. The proper Preface and other prayers are now used and the Lenten forms are followed in the divine Office.

MONDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at Sts. Cosmas and Damian. Station at St. Peter's Chains

Pope Felix IV (526-30) constructed the basilica where the *collecta* in honor of the two celebrated Eastern doctors takes place. During the Byzantine period it was held in very great veneration, and crowds flocked to the sanctuary of the two martyred physicians as to a sure source of health.

The chains of St. Peter are preserved at the Basilica in *exsquilis*, dedicated by Sixtus III to the Apostles Peter and Paul; the relics of the seven martyred Machabees are preserved under the altar. The Chains of St. Peter are kept there; those of St. Paul are at the Ostian basilica.

The Prayer begs almighty God to illuminate our minds with His heavenly light, so that the Lenten fast may not only discipline our bodies, but may render our souls both contrite and earnest. The Lesson from Ezechiel describes a scene frequently reproduced in the *cubicula* of the ancient cemeteries. It teaches the docility with which the soul entrusts itself to the care of the divine Shepherd, keeps it from all danger, and renders it the object of his heart's tenderest solicitude.

TUESDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at *St. Nicholas in Carcere*. Station at *St. Anastasia*

In the Middle Ages the church of St. Nicholas was one of the most central and important of the Roman churches. The funeral ceremony of Urban II was held here; the name *in carcere* (in prison) also goes back to the Middle Ages.

St. Anastasia is commemorated in the second Mass of Christmas; her feast at Rome is perhaps older than the feast of Christmas itself. The church is said to mark the spot of the martyr's dwelling; she was a holy widow martyred under Diocletian.

The *Lucernare* (Psalm 140) of the Gradual is noteworthy. In oriental liturgies it belongs to the Night Office. We must bear in mind that for many centuries Rome did not use the canonical Office of Vespers, its place being taken by the stationary Mass celebrated either during Lent or on the eve of some solemn feast, at the very hour of sunset, when the Eastern Church was reciting the Office of the *Lucernare*. We learn from the Mass the importance of prayer and meditation, and how careful should be our preparation to approach the sacraments.

EMBER WEDNESDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at *St. Peter ad Vincula*. Station at *St. Mary Major*

The ancient Roman sources speak of three ember fasts, not four. Perhaps the actual fixing of the spring ember days in the sixth week before Easter dates from a time when the paschal fast began only three weeks before the great festival.

It was customary at Rome on the Wednesday preceding the ordinations of the month of March to hold the scrutinies of the candidates for the priesthood in the Liberian Basilica (St. Mary Major) under patronage of her whom Proculus of Constantinople invoked in the words: "O temple, in which God was made a priest."

The first Prayer and Lesson, in this time of fast and on this ancient catechetical day, evoked the remembrance of Mount Horeb where Moses dwelt for forty days, fasting and conversing with God in order to receive from him the Tables of the Law. The second Lesson tells of the wonder-working bread which fortified the prophet Elias: a type of the Eucharist, the true unleavened bread of mortification which, as the Scripture says, purifies the soul and leads it to the height of Calvary.

THURSDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at St. Agatha in Monasterio. Station at St. Lawrence in Panisperna

The titular church of the famous deaconry of the Suburra was dedicated to the Sicilian martyr Agatha; in the eighth century a monastery was attached to it.

St. Lawrence in *Panisperna* on the Viminal marks the spot of his martyrdom. Gregory II who instituted this station with a graceful allusion to the splendor of the sepulchral Basilica, called the *Speciosa*, (St. Lawrence-outside-the-Walls) in the Introit celebrates the sanctity of the great archdeacon, to whose prayers the early Fathers especially attributed the final triumph at Rome of the cross over paganism.

The Mass dwells on fasting and prayer; the Gospel recalls the woman of Chanaan who, by humility and perseverance in prayer, obtained the cure of her daughter. Our Lord at first appeared to refuse to perform a miracle in favor of a Gentile woman; the cure of her daughter showed the mercy of God calling to penance the Chanaanite and the publican.

EMBER FRIDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at St. Mark. Station at the Twelve Holy Apostles

The church built by Pope Mark (337-40) is reckoned among the first erected in Rome. It is possible that the dedication to the Evangelist of Alexandria is of later date. Under the altar of the Basilica of the Holy Apostles dedicated by John III (560-73) are preserved the relics of St. Philip and St. James. In the Middle Ages, many bodies of saints were brought hither from the Apronian Cemetery on the *Via Latina*, amongst them that of the martyr Eugenia, in whose honor the station of the Fourth Sunday in Advent was celebrated in this church.

The Liturgy insists on the necessity of a reformation of life; when baptism was administered to adults, it was expected that the sacrament should effect in the catechumen a complete change of heart. The Pool of Bethesda, of which the Gospel (*John 5, 1-15*) speaks, symbolizes the baptismal font of the catechumens, and is, to all the faithful, a figure of the adorable Heart of Jesus, through Whose wounded side they pass into an ocean of love and compassion.

EMBER SATURDAY OF THE TWELVE LESSONS AFTER
THE FIRST SUNDAY IN LENT

Collecta at St. Mary in Transpontina. Station at St. Peter

St. Mary in *Transpontina* stood between the Ælian Bridge and the colonnade which led to St. Peter's. The present church is not an ancient building nor does it stand on the original site, but about three hundred yards nearer the Vatican.

The station is at St. Peter because of the ordinations; according to the Roman idea every transmission of ecclesiastical power through sacred orders, was derived from the supreme power of Peter. Therefore ordinations in Rome must take place at the Vatican, with this distinction, that whereas it was the prerogative of the Pope to receive consecration at the altar which was over the tomb of the Prince of the Apostles, in other cases the ceremony took place in one of the adjoining oratories.

In former days there was no Mass on this morning; the day was spent in strict fasting, the whole of the night in prayer, singing psalms, and listening to the reading, both in Greek and in Latin, of twelve lessons from Holy Scripture. The five lessons which now precede the Epistle are the last relics of this ancient solemnity; the conferring of holy orders, minor and major were joined with them.

The Gospel of to-day shows us how deeply imbedded was the thought of the cross in the heart of Jesus. Even amid the glory of Mount Thabor He spoke with Moses and Elias of His approaching death, in order to make known the force of the love which impelled Him to sacrifice Himself for us.

SECOND SUNDAY IN LENT

Station at St. Mary in Dominica

In early days there was no stational Mass, nor proper Mass for this Sunday; there was only the Mass following the long fast of Saturday. The name given to the Basilica of St. Mary on the Cælian Hill, in *Dominica*, is of very ancient origin—of the Fourth Century, at least—when the Lord's house was generally called the *Dominicum*.

The Mass is made up chiefly of parts of the Mass of Saturday. In the Prayer we ask God to behold our poverty, our weakness and our need, and implore His help that our bodies may not succumb to outward evils, and our souls to sin. The use of the Gospel of the Transfiguration for the second time emphasizes this festival. The early Roman Liturgy did not, it is true, devote many festivals to celebrating even the most important mysteries of the life and Passion of Our Savior, but in its annual cycle it offered to the faithful full opportunity of meditating, at the proper season, on all the solemn mysteries of the Redemption. The spirit of the liturgy is strongly opposed to the novelty so dear to the secular mind.

MONDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at *Sts. Cosmas and Damian*. Station at *St. Clement*

The basilica of the two holy physicians stands in the Forum, having been adapted from the ancient *templum Romuli* and the *templum sacræ urbis*.

The Basilica of St. Clement (whose name is mentioned in the Canon of the Mass) rises on the site of an ancient Roman *domus*, which tradition connects with his name. During the final persecution, there was a deliberate attempt to profane that sanctified spot, by erecting here an altar to Mithras, which, however, under Constantine, gave place once more to the cross of Christ. In the Introit (*Ps. 25*) the martyr himself speaks in the person of the Psalmist: "In the churches will I bless the Lord"—that is, in those assemblies which were brought together by Clement in his own house, and which were the forerunners of the stational gatherings.

TUESDAY AFTER THE SECOND SUNDAY IN LENT

Station at *St. Balbina*

There was no *collecta* on this day, perhaps because the Basilica of St. Balbina stood alone, far away on the Aventine, there being no other church in its vicinity from which the stational procession could set out.

The foundress of the *titulus Balbinæ*—dedicated at first to the divine Redeemer, before it took the name of the martyr Balbina, who was buried in the cemetery of Prætextatus—was perhaps the matron—Balbina, after whom a portion of the Catacomb of St. Calixtus was called.

The Mass recalls our needs and places them before God. In the final Benediction of the people, we pray that the divine mercy may favorably accept our supplications, and heal the diseases of our souls, so that having obtained the forgiveness of our sins, we may truly rejoice in the blessing of God.

WEDNESDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at *St. George*. Station at *St. Cecilia*

The Basilica of St. George still stands on the further side of the *pons Senatorum*, in the *regio* of the Velabrum.

The *titulus Cæciliæ* is in Trastevere, in the actual house of the martyr. In 1595, the sarcophagus under the altar containing her relics was opened, and the body of the holy virgin was found in the same position as it had assumed after the fatal blow of the executioner, lying on one side, with the knees slightly bent and her arms stretched along the side.

The privilege which Jesus concedes to His chosen friends is that of drinking His chalice. The draught is bitter, but it gives strength to the soul. Love is nourished on sacrifice and pain. The more we love Jesus, the more we shall suffer for Him.

THURSDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at *St. Chrysogonus*. Station at *St. Mary in Trastevere*

The Basilica of St. Chrysogonus, in Trastevere, built under

Constantine stands on the same spot as the former house of the martyr.

An ancient tradition says that on the site of the Basilica of St. Mary in Trastevere Pope Callixtus (219-24) died for the faith, being thrown into a well. The Christians obtained from the Emperor Alexander Severus the right to have a meeting-place in Trastevere; the present church is near this ancient site; a tavern was near-by, the remembrance of which may have suggested the choice of the parable of the rich reveller in the Gospel.

The rich man dies and is buried in hell. This is a fearful warning for those who allow themselves to be carried away by the lure of earthly pleasures.

FRIDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at St. Agatha in Monasterio. Station at St. Vitalis

The meeting-place to-day is in the deaconry of St. Agatha "of the Goths" in the Suburra, which was restored to Catholic worship by Gregory the Great.

From there the procession went to the neighboring Church of Vestian, dedicated under Innocent I (402-17) to the martyr Vitalis. The martyrology of Ado confused this Vitalis with the saint of the same name at Ravenna. In the Mass, the choice of the lesson of Joseph let down by his brothers into an empty well, and the Gospel of the wicked husbandmen who stoned their master's son, was suggested by the *Acta* of St. Vitalis, which tell us how the martyr was first buried up to the waist in a pit and then stoned to death.

The Church, as though she feared that the very splendor of her liturgy might lead simple folk into thinking that Christianity consisted merely in holding functions and receiving the sacraments, insists continually in her Lenten formulas that we should by our good works, give reality to what is so sublimely expressed in the liturgy.

SATURDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at St. Clement. Station at Sts. Peter and Marcellinus

The church of SS. Peter and Marcellinus is about three hundred yards distant from St. Clement's. Pope Damasus as a boy learnt the circumstances of the martyrdom of these two saints from the lips of the executioner himself.

As the liturgy of this day lays great stress on the contrast between the two brothers, Esau and Jacob, and between the faithful son and the prodigal, it is possible that underneath there lies an allusion to that executioner, who expiated his crime by baptism and penitence.

We ourselves were once a long way off, like the prodigal son, and if we now belong to the household of the faith it is because the Good Shepherd has brought us back to the fold.

We must try to smooth away difficulties, to help on conversions, and to imitate the angels of God, who rejoice with Jesus in heaven over one repentant sinner.

THIRD SUNDAY IN LENT

Station at St. Lawrence-without-the-Walls

Pope Pelagius II (578-90) added a large upper *aula* to the original Laurentian Basilica and dedicated it to the Blessed Virgin. For this reason Leo IV (847-55) decreed that the station of the Octave of the Assumption should be held there, and the Gospel of to-day alludes to this dedication by praising the great Mother of God.

In the Epistle to the Ephesians read as the Lesson for to-day, St. Paul speaks very appropriately of the divine light and its fruits, which are first described in their negative aspect, when he warns his hearers against sensual pleasures, evil-speaking, and covetousness, and then in their positive aspect, goodness and justice and truth.

The Church celebrates her solemn stations in the sanctuaries of the martyrs in order to remind us that we are the heirs of their spiritual patrimony. Their blood cemented the first Christian edifice, and we, as children of the martyrs, possess their sepulchres and the places sanctified by their confession, inasmuch as we succeed them in the profession of the same faith.

MONDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at St. Adrian. Station at St. Mark

The church of St. Adrian was dedicated by Pope Honorius I (625-38) to the memory of this famous martyr of Nicomedia, who, during the Byzantine era, was the object of much devotion in Rome.

The station Basilica *de Pallacine*, dedicated later on to St. Mark the Evangelist, was erected by the Pope of that name (337-40), and is the only church in Rome sacred to the memory of this devoted disciple of St. Paul, and faithful interpreter of St. Peter, who wrote his Gospel after St. Peter's death, at the request of the faithful in Rome.

The scriptural passages read to-day have in mind the Eastern origin of the titular patrons of the Basilica, and tell us, therefore, of the Syrian Naaman, who, rejecting the grander rivers of Damascus, was cleansed from his leprosy in the lesser waters of the Jordan.

Catechumens desiring to be healed from the leprosy of infidelity and original sin, must humble themselves, and, abandoning the rivers of Damascus—that is, the attractions of their former worldly life—must wash themselves clean in the pure waters of holy baptism.

TUESDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at Sts. Sergius and Bacchus. Station at Pudentiana

The Byzantines built at least five churches in Rome to the

honor of the martyrs Sergius and Bacchus. The one where the people collected for the procession to the Basilica of Pudens, was called the *Canelicum*, and stood in the *regio* of the *Montes*. The *titulus sancti Pudentis* was one of the oldest of the urban titular churches; ancient ecclesiastical tradition asserts that it was sanctified by the sojourn of Peter in the house of the senator Pudens, mentioned by St. Paul in his epistles. The memories of Pope St. Pius I (158-67), of his brother Hermas, the mystic author of the *Pastor*, those of Priscilla, Pudentiana, Praxedes, Justin the Philosopher, Hippolytus the Doctor are all connected with the history of this house; it was really the papal residence in the second century.

The Lessons and prayers may have reference to St. Peter, whose presence in the house of Pudens was the cause of all manner of prosperity and abundance. Charity and hospitality never impoverished anyone, and when the needy are given shelter for the love of God it draws down upon that roof the blessings of divine Providence.

WEDNESDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at St. Balbina. Station at St. Sixtus

The distance from the Church of St. Balbina on the Aventine to that of St. Sixtus on the *Via Appia* is not great. St. Sixtus (Xystus) was the first Pope martyred in the Catacombs; his name is in the Canon of the Mass.

In ancient times the scrutiny of the catechumens who wished to be admitted to holy baptism on Easter Eve began to-day; the Mass, therefore, has a distinctly catechetical character, especially in the Lessons.

The Communion speaks of the ways of life; the way of the cross, of the sepulchre, and of the descent into Limbo, by which Christ passed to the glory of the resurrection.

THURSDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at St. Mark. Station at Sts. Cosmas and Damian

Under the high altar of St. Mark's rest the bodies of the martyrs Abdon, Sennen, and Hermes, transferred thither by Gregory IV (827-44).

The station Basilica we have already noticed as the place of the *collecta* on the second Monday in Lent. The Mass refers chiefly to the anniversary of the martyrdom, and the frequent mention of health, sickness, and healing recalls the great popularity of the veneration paid to the holy *Anargyri* (moneyless) in those early days.

FRIDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at St. Mary ad Martyres. Station at St. Lawrence in Lucina

St. Mary *ad Martyres* is the name given to the beautiful Pantheon of Agrippa when it was turned into a Christian Church by Boniface IV (608-15). The Romans of the Middle

Ages loved this majestic sanctuary, where among other relics was preserved in a casket locked with thirteen keys the image of the Holy Face.

Lucina was a matron living in the time of Pope Marcellus (304-9) who placed her houses in the *Via Lata* at the disposal of the ecclesiastical authorities; these erected there the *titulus Marcelli*, and, when the church was confiscated, built another not far off, in *Lucina*. Pope Celestine III placed under the altar a large piece of the gridiron on which St. Lawrence was martyred.

The Liturgy now becomes permeated with the thought of Baptism. After hearing of the water gushing from the rock in the desert, we now read in the Gospel (John 4, 5-42) of the living water which Our Lord promised to the Samaritan woman. This second scriptural scene was also familiar to the faithful as a type of the sacrament of Baptism, and we see it represented as early as the second century in the cemetery of Prætextatus.

SATURDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at St. Vitalis "*ad duas domos*." Station at St. Susanna

St. Vitalis was dedicated by Innocent I (412-17) to the martyrs Vitalis, Gervase, and Protase. The Basilica of St. Susanna is the ancient *titulus Gaii*, called also after the saints Gabinius and Susanna, the brother and the niece of the Pontiff who performed the dedication; it rises on the ruins of an ancient Roman building (the two houses, *ad duas domos*) and was a parish church in the time of Pope Symmachus (498-514).

The story of Susanna, so familiar to the early Church, and so often reproduced in the paintings of the Catacombs, should fill our souls with loving confidence. Susanna prefers to fall a victim to the vengeance of her accusers rather than sin against God. She places all her trust in the Lord, and her prayer becomes her salvation.

The holy Gospel describing the scene where the woman taken in adultery is brought before Christ, is a great consolation to sinners who can never hope to regain the esteem of their fellow men but who hear the voice of God within them saying: "Neither will I condemn thee."

FOURTH SUNDAY IN LENT

Station at Holy Cross in Jerusalem

Ever since the time of St. Helen, a large portion of the true cross has been preserved in the basilica *in cædibus sessoritis*, and for this reason the station is held there to-day. Its earliest designation was *Basilica Heleniana*, or more commonly *Sancta Hierusalem*, whence we have those frequent allusions to Jerusalem in to-day's Mass.

Sending the golden rose blessed by the Pope as a gift to one of the Catholic princes is a ceremony which at Rome gives a special distinction to the Fourth Sunday in Lent.

The Introit sounds the note of joy (*Lætare*) in the triumph of the holy cross; to-day is the feast of holy Jerusalem. The church invites us, as it were, to take a little rest in order to recruit our strength before proceeding with renewed fervor on the road of penance.

The Liturgy, therefore, reminds us of how Our Lord multiplied the loaves and the fishes in the desert, and fed therewith five thousand persons (*John 6, 1-15*). That food represents the Word of God, which is the food of the soul; it also represents the material blessings with which divine Providence unfailingly sustains our human nature.

MONDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at St. Stephen on the Cœlian Hill. Station at the Four Holy Crowned Martyrs

The circular church of the Proto-martyr Stephen is situated less than three hundred yards from the Basilica of the Four Holy Crowned Martyrs, which rises fortress-like on the hill-side.

The relics of the titular saints (there are three groups of four martyrs in Roman History: Clement, Simpronianus, Claudius, and Nicostratus, buried *ad duas lauros* on the *Via Labicana*; a group of stone-cutters from Pannonia drowned in the river Save, and a group of four other martyrs from Albano), are preserved in the crypt under the high altar.

The story of the judgment of Solomon, of which we find a representation even in the paintings at Pompeii, teaches that the Church herself, rather than the Synagogue, is the Mother of souls: the true Mother loves her children.

TUESDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at the Monastery of "Santa Maria Domnæ Rosæ." Station at St. Lawrence in Damaso

The church of the *collecta* corresponds to the present *Sta. Caterina dei Funari*; at one time *Sancta Maria domnæ rosæ* was the residence of the Dean of the Lateran Schola, and in 1536 Paul III granted it to St. Ignatius Loyola, who founded there an institution for poor girls.

St. Lawrence in *Damaso* is built on a spot full of memories connected with the family of Pope Damasus (366-84). His relics rest under the high-altar.

The Lesson (*Exod. 32, 7-14*) contains the beautiful prayer of Moses for his people, who had fallen into the sin of idolatry. This is perfect love—to be willing that one's name be struck off from the book of life rather than let one's own brethren perish beneath the justice of God.

In going up to the feast of Tabernacles only when the festival was well begun, Jesus wishes to teach us to love and reverence the sacred Liturgy and the rites of religion, and shows us that He Himself is the center of creation and of all history.

WEDNESDAY IN MEDIANA AFTER THE FOURTH
SUNDAY IN LENT

Collecta at St. Mennas. Station at St. Paul "*aperitione aurium*"

The Church of St. Mennas stood on the left bank of the Tiber at the first milestone on the Via Ostiensis. The Alexandrians in Rome had such devotion to this Egyptian saint that his *natalis* on November 11 was still honored in the Seventh Century by the celebration of the station at his sanctuary.

St. Paul is the prototype and model of catechumens, on account of his conversion on the way to Damascus. The miracle which Christ worked upon the blind man was renewed in a spiritual sense upon the candidates for baptism, to whom the Pontiff explained for the first time with solemn rites the Creed, the Lord's Prayer and the beginning of the four Gospels.

The entire Mass is inspired by the thought of the sacrament of Baptism. Holiness is the common vocation of all; one often speaks nowadays of a vocation to the priesthood or to the religious life, but too little is said of the call to the Christian life, which is bestowed on us through the grace of holy Baptism. Yet the religious vocation itself does but develop in us the call to a Christian life, by means of the counsels of perfection. These are not two separate forms of Christianity; the Christianity of the Gospel and that of the monastic rule are but one and the same Christian profession.

THURSDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at St. Quiricus. Station at St. Martin "*ad montes*"

The Church of St. Quiricus (at one time St. Quiricus and Julitta, Oriental martyrs) is at the foot of the Quirinal hill.

Through the zeal of Pope Symmachus, two oratories were erected beside the ancient *titulus equitii*, dedicated to the first two confessors to whom after the martyrs liturgical *cultus* was paid, Sts. Martin and Sylvester. It is located on the Esquiline hill.

The Mass dates only from the time of Gregory II: the sung parts are from other feasts. Both the Epistle and the Gospel recount a miracle of raising the dead to life; St. Martin of Tours was celebrated as the resuscitator of three dead persons. The story of Ellysæus is an example of the discretion needed by superiors in dealing with those under their care.

FRIDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at St. Vitus in "*Macello Livie*." Station at St. Eusebius

The assembly of the faithful was appointed for to-day at a church once called *ad Lunam*. During the Seventh Century, when St. Vitus was a popular Italian saint, this church received his name.

~~These~~ ^{These} ~~church~~ ^{church} ~~may have~~ ^{may have} ~~the Mass.~~ ^{the Mass.} ~~was martyred~~ ^{was martyred} ~~under the Arian Emperor Constantius II (357-361).~~ ^{under the Arian Emperor Constantius II (357-361).} The nearness of an ancient burying-ground may have influenced the choice of the Epistle and Gospel of the Mass.

The resurrection of Lazarus may be regarded as a type of the sacrament of Penance. Jesus alone has power to convert the heart, but He delegates to his apostles and ministers the office of freeing Lazarus from the bands and the winding-sheet which envelope him.

SATURDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at *St. Angelus* "*in piscibus.*" Station at *St. Nicholas in Carcere*

The gathering of the faithful to-day was near the fish-market; the church was in existence before the Eighth Century. The seven martyred sons of St. Symphorosa repose here.

Over sixty churches were dedicated to St. Nicholas: this one stands near the ancient site of a public prison, and is built on the ruins of a pagan temple of Piety.

This Saturday is called *sitientes* from the opening words of the Introit. Since the time of Pope Gelasius it has been a day for conferring Holy Orders, and was therefore once a day of great fast, extending through the night.

The Gospel teaches us that if the house of God on earth is not to be turned into a house of traffickers—still less can we purchase our entrance into heaven. We are to drink with joy from the fountains of grace which flow from the blessed Eucharist.

PASSION SUNDAY, OR SUNDAY IN MEDIANA

Station at *St. Peter*

The liturgical cycle of the Passion begins with the Mass at the Vatican, where Nero crucified the first Vicar of Christ and where Symmachus had built an oratory named *Sancta Hierusalem*, as the Sessorian Basilica was originally called, in honor of the triumphant Standard of Redemption.

The Mass of this Sunday is entirely dominated by the memory of the Sacrifice on Golgotha, and is one of the most beautiful and pathetic in the whole Roman Antiphony. During the fortnight, the early *Ordines Romani* forbid the final doxology. In to-day's Mass the *Judica me* is sung at the Introit, and is therefore omitted previous to the Confession before the priest goes up to the altar.

The communion verse (1 Cor. 11 24-25) expresses the union of the daily sacrifice with the Passion of our Lord. The liturgical celebration of the Passion begins today; the words of St. Paul (as adapted by the Church) emphasize the commemoration of the sufferings and death of Christ in every reception of Holy Communion. The whole Christian life (as

St. Ambrose remarked) is linked through its sufferings, austerities, self-denials and sacrifices, with the one only sacrifice of Jesus Christ. The whole work of salvation is the continuation and completion of the mystery of our Saviour's death and resurrection. His sacrifice sanctifies and consecrates all our sacrifices and makes of them one offering before God.

MONDAY AFTER PASSION SUNDAY

Collecta at St. Mark. Station at St. Marcellus

The Church of St. George *de Balabru* is at the foot of the Palatine, where the four-sided arch of Janus stands, and where, from remote antiquity, the pagan populace used to seek divinations.

The Basilica of St. Chrysogonus in Trastevere, near the classical guard-house of the *Vigiles*, still preserves under the sanctuary the remains of the dwelling-place of the martyr of that name, which dates back to the time of Constantine.

In the Prayer we ask two things of God: firstly, that He would so sanctify our lenten fast that our interior dispositions may harmonize with our bodily abstinence; and, secondly, that our penitence and contrition of heart may obtain for us the pardon of our past shortcomings.

In the Gospel, grace is compared to water, because, like water, it extinguishes the fire of the passions, refreshes the spirit, quenches the thirst of immoderate desires, and gives life and growth to the beauteous flowers of virtue.

TUESDAY AFTER PASSION SUNDAY

Station at St. Cyriacus at the Baths of Diocletian

A very ancient regulation prohibited the procession and the stational Mass on Mondays, Tuesdays and Thursdays throughout the year, except on the feasts of the martyrs. Hence the *Ordines Romani* observe that no station was held on this day.

St. Cyriacus was long venerated at the Basilica of St. Mary *in Via Lata*; his body was brought there during the middle ages.

The story of Daniel in the lion's den read in this Mass was widely known in the early days of Christianity, for it is reproduced in many of the catacombs. St. Cyriacus is said to have first exercised, like Daniel, his apostolate at the Persian Court, that of King Sapor.

In the Post-Communion we beseech God that our frequency in drawing near to the holy table may be for us both a token and a pledge of our approaching each day nearer to the celestial altar and the eternal prize.

WEDNESDAY AFTER PASSION SUNDAY

Collecta at St. Mark. Station at St. Marcellus

The *Collecta* is at the church built by Pope Marcus, where the station is held on Monday after the third Sunday in Lent.

The title of Marcellus stands on the *Via Lata*, on the site once occupied by the house of a matron named Lucina. Recent excavations have corroborated the data furnished by the *Acta of St. Marcellus*, so that we may hold for a certainty that the church was erected during the pontificate of the martyr who was afterwards buried there.

The Lenten fast is now drawing to its close, wherefore we pray in the Collect that the abstinence which we have practiced, being sanctified by the mortification of all our evil passions, may serve to enlighten the hearts of the faithful. God himself has placed this desire in our hearts, so we trust that he will graciously accept it and will grant it abundant fruit.

THURSDAY AFTER PASSION SUNDAY

*Collecta at Sta. Maria "in Via Lata." Station at
St. Apollinaris in Archipresbyteratu*

Under the high altar of Sta. Maria is preserved with all veneration the body of Agapitus, the famous martyr of Præneste (Palestrina), together with some relics of St. Cyriacus, the martyr of the *Via Ostiensis*.

On the feast of St. Apollinaris (July 23) the Lesson from the Epistle is read dealing with the Prince of Pastors, and with humility and faith, because the archbishops of Ravenna began to arrogate to themselves papal honors. St. Apollinaris, who came to Rome with St. Peter, was martyred in Ravenna in A.D. 79; many churches and chapels were built in Rome in his honor during the period of the greatness of Ravenna.

Rome replied to the usurpations of the Patriarchs of Ravenna in the Middle Ages with lessons on humility drawn from the Gospels. This is the law ordained by God: the papal blessing consolidates and gives increase to the position of her sons, but if one of these rises up against the See of Peter, he will infallibly be crushed by the majesty of Rome. From the Gospel we learn that Jesus desires all humanity to behold the Magdalen and repent for their sins. We are not all able to fast, nor can we all be apostles, but everyone of us has a heart to consecrate to the love of God alone.

FRIDAY AFTER PASSION SUNDAY

(For the Feast of the Seven Dolors of the B.V. Mary, kept on this day, see p. 966)

*Collecta at Sts. John and Paul. Station at St. Stephen on
the Cœlian*

The Basilica of SS. John and Paul was built by Bizante and Pammachius over the very house where the two martyrs suffered death for the Faith.

The circular church of St. Stephen was called *in Cœlio monte* in order to distinguish it from the many churches dedicated to him in the city itself. Primus and Felician, the first

martyrs whose bodies were brought from extra-mural cemeteries into the city were placed by Pope Theodore I in a small chapel of this church.

Caiphas the high priest spoke, saying that Jesus should die for the nation. Christ is to die in order to bring together all the children of God dispersed throughout the world in one great family, which shall be neither Jew nor Greek nor Gentile, but only one holy Catholic Church. Stephen receives this last wish of his divine Master, and boldly announces it to the Hellenist Synagogues of Jerusalem.

God holds the souls of all men in his hands, and we should welcome with open arms those whom he has brought back from a long way off, remembering how we, too, had once strayed far away, but are now converted to the Shepherd of our souls.

SATURDAY AFTER PASSION SUNDAY

Collecta at St. Peter "when the Pope gives the paschal alms to the poor." Station at St. John before the Latin Gate

To signify their close connection with the Apostolic See, a host consecrated by the Pope was sent to the titular priests. When they said their own Mass they placed in the chalice a particle of the host sent to them on this Saturday; abundant alms were distributed to the poor.

In course of time both these ceremonies became obsolete and in their place a new station was instituted at the Church of St. John before the Latin Gate. The tradition which relates that St. John was miraculously preserved from death when plunged into a caldron of boiling oil is very ancient, as it is vouched for by Tertullian; the first to connect this scene with the place before the Latin Gate where the Church of St. John now stands is Ado in his *Martyrology*.

In the Prayer we beseech God that the people who are dedicated to Him may increase in the affections of pious devotion and may develop by good works that seed of holiness which was sown in their hearts at holy Baptism. The school in which they must learn this lesson of perfection is the Church herself with her Sacraments and her Liturgy; so that the Christian life may become one long chain of graces connected one with another, each grace serving to prepare and dispose us to receive another. During our present lives every chastisement sent by God is for our correction; in the final prayer the Church asks for the special help of God that will enable the soul to make the acts of contrition and love which must precede its reconciliation and forgiveness; then comes the purification from sin by the infusion of sanctifying grace. In a few days Christ will be lifted up on the cross, whence He will draw all men unto Himself.

PALM SUNDAY

Collecta at St. Sylvester in the Lateran. Station at St. John Lateran

The great ceremonies of Holy Week took place in the ancient pontifical residence in the Lateran Palace. After the palms

were blessed, they were carried to the chapel of St. Sylvester and distributed. The Mass was sung in the Basilica of the Savior.

In the blessing of the palms we have an ancient type of the liturgical synaxes or gatherings for the recitation of the Divine Office, the instruction of the faithful and prayer, which were not followed by the celebration of Mass. This type of synaxis, taken from the Jewish rite used in the synagogues of the Dispersion, formed part of the Christian ritual from the time of the Apostles.

In our present rite, not all parts are equally ancient; the Collects or prayers which follow the Preface in the blessing of the palms are of ancient origin and sublime conception; in them the Church seems to wish to pour out all her love for her Redeemer about to sacrifice Himself for her.

The Mass begins upon the return of the procession; it dwells chiefly upon the sufferings of the Redeemer, His humiliations and sorrows, though not unmindful of His glorious resurrection. This week was called "paschal" week because the sacred Liturgy in these last days of Lent does not separate the remembrance of the Saviour's Passion from that of His triumphant resurrection. The Collect expresses this in beautiful words.

The remembrance of the sufferings endured for our sakes by Jesus Christ should be constantly revived in our hearts, that it may awaken in them those feelings of love and gratitude of which St. Paul speaks: "Christ has loved me, and has given Himself for me. I live, but it is no more I who live, it is Christ who liveth in me. I live in His faith." The reading of the whole narrative of the Passion of Our Lord is a very ancient Roman tradition; the *Ordines* of the ninth century attest it.

MONDAY IN HOLY WEEK

Collecta at St. Balbina. Station at St. Praxedes

A little way off from the titular Church of Balbina stands the Basilica *de fasciola* (of the bandage), the ancient station for this day. Tradition says that St. Peter, when he sought to leave Rome to escape persecution, stopped to replace the bandage which covered the wound in his leg caused by the chains he had worn in prison. At that moment Christ appeared to him. St. Peter inquired: "Domine, quo vadis?" (Lord, whither goest Thou?), and Our Lord made answer: "I go to Rome to be crucified again." The vision passed and Peter understood from these words that it was in the person of his first Vicar that Christ was to be put to death in Rome, and in obedience to the implied command, he returned in all haste to the city.

The title of Praxedes has been the station since the end of the Middle Ages; an ancient mosaic representing the Blessed Virgin and SS. Praxedes and Pudentiana is venerated here. A column of reddish jasper brought to Rome from Jerusalem in

1223 is affirmed by tradition to be the one to which Our Redeemer was bound for the scourging at the pillar.

In the Mass, Christ calls upon His Father, protesting His own innocence and imploring him to curb the attacks of Satan upon the human race.

The Gospel, recounting the anointing of the feet of Jesus with the spikenard of great price, and the remarks of Judas Iscariot, are reminders of the coming betrayal, Passion and death. The sweet perfume is the symbol of the perfection of the contemplative life, which the worldlings look upon as wasted, but which fills the Church of Christ with sweetness.

TUESDAY IN HOLY WEEK

Collecta at Sta. Maria in Portico. Station at St. Prisca

In the porch of the palace of Galla, the daughter of the consul Symmachus, a mediæval church existed. Galla, on entering a convent, turned her own house into a hospital and refuge for the poor, in the time of Pope John I (523-26). A new church now exists, a little distant from the ancient site.

The Basilica of St. Prisca on the Aventine is rightly associated with the Roman domestic church of Aquila and Priscilla, saluted by St. Paul (*Romans 16, 3, 5*). It is one of the most ancient sanctuaries in Rome, hallowed by the presence and ministry of St. Peter and St. Paul. Under the high altar lies the body of Prisca, a virgin and martyr (not the wife of Aquila and disciple of St. Paul).

The Mass is a celebration of the mysteries of the Passion of the Redeemer, that we may derive therefrom the fruit which the Church offers us in the holy Liturgy. We are not simply commemorating an historic event. The works of Christ bear fruit when they are recalled, and have the same divine power when the Church expounds them to the Christian world to-day as they had when they were first done or spoken before the Jews.

Only in the Middle Ages was St. Mark's account of the Passion introduced as the Gospel for this Mass. The Psalm of the Introit (*Ps. 66*) is the most beautiful prayer that we can, in union with the Church, lift up to Christ crucified; may the light of His countenance shine upon us; may God have mercy on us and bless us. His dying eyes are fixed on us in love, and that glance is a living and shining ray which enlightens the whole world.

WEDNESDAY IN HOLY WEEK

Morning synaxis at the Latern. Collecta at St. Peter in Chains. Station at St. Mary Major

In the early Roman church, there was no Liturgy for this day; it was kept as we now keep Good Friday; the Mass was omitted and only the Litany solemnly recited. The Mass was reserved for the evening, in St. Mary Major. By the time of St. Leo the Great, this day already had its Mass. It was the rule that it be celebrated in St. Mary Major, to entrust

as it were the aspirants for Baptism to her loving care who on Good Friday will be named the Mother of Mercy and the Advocate of the human race.

The Introit announces the triumph of the Cross; the Church desires to confirm our faith in Him whose Passion is read in the Gospel according to St. Luke, Whom to-morrow we shall see crucified between two thieves. The crucifixion is the summary of Catholic belief. The Cross is the crown of all the works of God, and the masterpiece of His love. God is well pleased with it; He cannot hear it commemorated nor behold its image without being moved with pity towards us.

MAUNDY THURSDAY

Station at the Lateran

The Basilica of the Savior, or the Church of St. John Lateran, is the scene of the solemn rites with which the Church commences on this day the celebration of the paschal feast. Originally there were three Masses, one in the morning for the reconciliation of public penitents, another for the consecration of the holy oils destined for Extreme Unction and Baptism, and a third at the close of the day in commemoration of the Last Supper and for the Easter Communion. These rites have now been simplified, and the holy oils are blessed in the Mass of the Easter Communion. After the Mass of to-day, Holy Communion is not distributed until the Resurrection has been celebrated in the liturgy. For detailed description of the ceremonies of Maundy Thursday, see note in proper part of the Missal for this day.

GOOD FRIDAY

Collecta at the Lateran. Station at the Holy Cross in Jerusalem

The Roman Basilica, Holy Cross in Jerusalem, is to-day's station, for Christ had said, "It cannot be that a prophet perish out of Jerusalem." Formerly, the Pope walked barefoot from St. John Lateran, swinging a censer filled with precious perfumes before the wood of the true Cross, carried by a deacon.

Originally, there was not even the Mass of the Presanctified on this day, as a sign of deep mourning. Our present rite does not go back beyond the Middle Ages, and represents the order used in the titular churches of Rome, in which the Pope was never present. For detailed description of the ceremonies of Good Friday see note in proper part of the Missal for this day.

HOLY SATURDAY

Collecta at St. John Lateran, for the catechumens

In olden days the paschal fast was very strict, extending from the evening of Good Friday until the dawn of Easter Sunday. In Rome, not even children were dispensed from this fast; this was also the rule in the Celtic Church. Mass was

not celebrated on this day, as the whole Church was watching in devout expectation until the night should come in which the mystery of Christ's Resurrection should be celebrated. The night between Holy Saturday and Easter Sunday was spent in prayer; Tertullian speaks of this custom as a law. It was only in the later Middle Ages that the ceremony was definitely anticipated in the afternoon, and eventually, as now, in the morning of Holy Saturday.

The first ceremony is that of the Lights, or Easter fire (*Eucharistia lucernaris*). It seems to have a twofold origin: the Easter fire of the Celtic Churches and the sacred rite of lighting the evening candle, to burn throughout the long vigil; it was not among the primitive rites in Rome, but was adopted during the Carolingian period.

Next follows the vigil, with its primitive form of the Divine Office, with the ancient prophecies whose reading filled the night. Then came the blessing of the font and the Baptism of the catechumens, followed by the Mass. For detailed description of the ceremonies for Holy Saturday see note in proper part of the Missal for this day.

EASTER SUNDAY

Station at *St. Mary Major*

Throughout this paschal week the Roman Liturgy is entirely absorbed by two great thoughts, that of the Resurrection of Our Lord and that of the Baptism of the neophytes. These are, as it were, two mysteries which mutually complete and explain each other. Each is a symbol of the other; the one is the prototype, the other the antitype; but neither can be understood if considered by itself, for the regeneration of souls to the life of grace through the sacrament of Baptism, after a spiritual manner which yet is full of reality, is a new Resurrection of Christ in His Mystical Body.

There is no longer any mention of fasts and corporal penances, but instead, visits are paid to the great Roman Basilicas, the white-clad band of neophytes being conducted thither as in a triumphal procession.

After the paschal vigil of Holy Saturday at the Lateran the first basilica to be visited is that of the Mother of God on the Esquiline, for it is fitting that to her, before any other, the joys of the Resurrection should be announced, to her who more intimately than any other shared in the Passion of Jesus.

The Introit is derived from Psalm 138, which extols the knowledge and the presence of God that pervade the innermost part of our being. The antiphon has, however, been adapted to the paschal solemnity. Truly Christ fell asleep upon the cross, having yielded up His spirit to His Father, and now He awakens in the loving arms of the Almighty, who has accepted the spotless victim spontaneously offered to Him, and, pressing Him to His bosom, has revived within Him the spark of His own divine life. Christ has indeed arisen from the dead.

In the Postcommunion we are reminded that the Holy Eucharist is a pledge of the Communion of Saints, uniting the hearts of all the faithful in the spirit of love. This is why, in olden days, the faithful, at the moment of receiving Holy Communion from the hands of their bishop, gave him the kiss of peace, of which we find a last trace in our present custom of kissing the ring of a bishop.

The Holy Eucharist is not only for the commemoration of the death of Our Lord, it is also a representation of Him in His glory. Therefore, whilst it sows in us the seeds of death, that we may learn to die with Christ, it gives us at the same time a part and share in His Resurrection.

EASTER MONDAY

Station at St. Peter

Among the early Christians the Easter festivities were prolonged for the entire week; to no other feast was so much solemnity given. During this week Rome kept continuous festival; business transactions were suspended; every morning the stational Mass was celebrated at one of the chief basilicas. The station at St. Peter's brings to his tomb the newly baptized and bears witness in the Mass to the lively faith of the Apostle in whose house to-day the Roman Church is desirous of renewing, as it were, the paschal feast.

In the Epistle St. Peter lifts up his voice and proclaims the glory of Christ's Resurrection. In the Gospel mention is made of the apparition of Our Lord to Peter on the evening of Easter Sunday. The disciples on the way to Emmaus knew the Lord in the breaking of the bread. It is probable that this was the eucharistic bread; as the Savior at the Last Supper received the Eucharist first Himself, in all likelihood He did so again after His Resurrection.

The Prayer speaks of the paschal Sacrament as being closely bound up with the redemption of the world. The spiritual Israel has come forth from the slavery of Egypt. May the Lord then protect this newly won liberty.

EASTER TUESDAY

Station at St. Paul

After visiting St. Peter's, it was fitting that the neophytes should at once be brought to the Doctor of the Gentiles, beside whose tomb they had learnt the first rudiments of the new law of the Gospel. Therefore in the Lesson from the Acts of the Apostles chosen for to-day, it is Paul who announces to the faithful the Resurrection of the Savior as Peter did on Easter Monday.

The Gospel from St. Luke describes the first appearance of Jesus to the Apostles. As the Resurrection of Our Lord is the central tenet of the Christian faith, so the Divine Wisdom, in order to take away all excuse for the unbelief of the synagogue, willed that the miracle should be proved beyond all possibility of doubt.

In the Prayer with solemn simple words a rule of life is set forth to-day surpassing the heights to which any mere human mind could rise. The Church prays that God may grant to be baptized realization of all which Baptism means inasmuch as it communicates the very life of Jesus Christ Himself. In the Postcommunion the Church teaches that there are two kinds of Communion, the sacramental and the spiritual. By the first we partake actually of the body and blood of Christ; by the second we live by the spirit of the Eucharist, as the sacramental Communion can be received only at certain times and in certain places, Our Lord unites the soul so intimately to Himself in the Holy Eucharist that it lives by His spirit and breathes in unison with His heart. Such, in its highest sense, is spiritual Communion.

WEDNESDAY IN EASTER WEEK

Station at St. Lawrence-without-the-Walls

To-day we honor St. Lawrence, the Cross-bearer of the Roman Church, to express our gratitude for the favor shown by him to the catechumens in bringing them to holy Baptism. The Gospel gives the account of the third appearance of the risen Savior to the Apostles. On the shores of Lake Tiberias St. John, the virgin soul among the Apostles, sees him first, but Peter, the most ardent and the most impetuous, in the vigor of his faith throws himself into the water and is the first to reach the divine Master, whilst the others slowly follow in the boat. The fishes brought by St. Peter at the command of Jesus are interpreted to represent the neophytes baptized on Holy Saturday.

Throughout the paschal season the Church displays a great veneration for the martyrs, of which the first evidence is seen to-day at the tomb of St. Lawrence. The reason of this devotion is that the martyrs have a special claim to the glory of the Resurrection, since they have participated more closely than others in the ignominy of the Cross.

THURSDAY IN EASTER WEEK

Station at the Twelve Holy Apostles

At the high altar of the Church of the Twelve Apostles are preserved the relics of the Apostles Philip and James only; the stationary feast is celebrated in honor of all the Apostles together. The Lesson from the Acts of the Apostles deals with the conversion of the treasurer of Candace, Queen of the Ethiopians by Philip the deacon, not the Apostle.

The Gospel gives the account of the appearance of the risen Savior to Mary Magdalen; this occurred before He showed Himself to the Apostles, but in the Liturgy it is put back until to-day on account of the respect for them.

The words of Jesus to the Magdalen are very consoling; by the Resurrection Our Lord has linked humanity to Himself by an intimate bond. Jesus is truly our Brother, God is in every deed our Father. By the death of Christ we have gained far more than we had lost by sin, and it is in this sense that the deacon sings in the Easter *præconium*: "O happy fault, that was worthy of so great a Redeemer."

FRIDAY IN EASTER WEEK

Station at *St. Mary ad Martyres*

In the Seventh Century the Roman Pantheon was dedicated to St. Mary and the heroic sons of the Roman Church who had suffered martyrdom. The martyrs indeed seem to have a particular right to the glory of the Resurrection on account of their perfect resemblance to Christ crucified; and many ancient liturgies kept a special feast in their honor in the very midst of the Easter festival. To-day's station at *Martyres* remains as a last record of this early liturgical tradition, for, later on, the collective feast of the martyrs was transferred, even in Rome, to the middle of the month of May and still later to the first day of November.

The Introit contains an allusion to the paschal feast of the neophytes, who, like the Israelites of old, have escaped from the slavery of Egypt across the Red Sea, which is a symbol of holy Baptism. The enemy who was overwhelmed by the waves is Satan, or sin.

The doctrine taught in the lesson taken from 1 Peter 1 that contained in the article of the creed: "He descended into hell." Among the souls in Limbo were patriarchs and prophets and some who had paid no heed to the warnings of Noe when he predicted the destruction of the world in the flood.

The words must not be taken to mean that Christ preached in hell in order to convert the souls who had already been condemned for their sin of unbelief; for the state of the soul cannot change after death. Christ descended into the abode of the dead to announce both to the good and to the wicked the redemption now accomplished; to the good for their supreme consolation, to the wicked as a further reason for their condemnation.

In the Communion the mission of the Church to teach nations and baptize is proclaimed.

SATURDAY IN EASTER WEEK

Station at *St. John Lateran*

The conclusion to-day of the baptismal celebrations the neophytes together again in the Lateran Basilica before the font in which on Easter Eve they were born to newness of life. To-day's stationary liturgy seems to be influenced more than ever by the thought of purity and innocence, like a loving mother carried away by the beauty of her newborn child.

On this day in the early Roman Liturgy the Pope used to distribute to the people the *Agnus Dei* of the blessed wax mixed with sacred chrism, on which was impressed the image of the Lamb of God. This custom, one of great antiquity, took place during the Mass, whilst the *schola* of the cantors chanted the invocation *Agnus Dei* before the Kiss of Peace preceding the Communion.

The Epistle explains the teaching of St. Peter to the first Christian converts about the sublime dignity to which they have been raised by Baptism. The Gospel befits the return

of the newly baptized to the Lateran Basilica; Peter is the pastor whose words have taught the neophytes; John is the co-titular patron of the Lateran baptistry, so that it is in his house, as it were, that the station is celebrated to-day.

After eight days Jesus showed Himself to His Apostles saying: "Peace be to you." When time is drawing to an end and the last day is at hand, He will appear once more to His Church, and by the gift of His peace will strengthen her against the final persecutions of Antichrist.

LOW SUNDAY (OR *DOMINICA IN ALBIS*)

In the morning, Station at St. Pancras; in the afternoon, at Sts. Cosmas and Damian

Low Sunday, so-called in English, by contrast with Easter or High Sunday, is known in the Liturgy as *Dominica in Albis*, the Sunday of the laying aside of the white robes; for in early ages it was on the evening before this Sunday that the neophytes, or converts, baptized together on Holy Saturday and then solemnly robed in white, the color symbolical of the innocence recovered by them through the grace of the sacrament, returned to the use of the ordinary habiliments of civil life.

From the time of St. Gregory the Great, the Basilica of the martyrs outside the walls were never chosen as the object of the stational processions on account of their distance. On the Octave of Easter, when everything is eloquent of spiritual youth, an exception is made in honor of the tomb of a young martyr, the fourteen-year-old Pancras or Pancratius.

According to the ancient Roman tradition Easter Week ended with the Vespers of the Saturday after Easter; hence to-day the neophytes lay aside their white garments as a sign that the festival is over, and resume their ordinary dress, and the Church in the Collect at the Mass speaks of Easter as of a festival which has already taken place.

The Gospel recalls the institution of the Sacrament of Penance. It was fitting that the Lord should on the very day of the Resurrection institute that sacrament which takes away sorrow and mourning in this world and calls sinners to a new life of sanctity. In memory of that fact Catholic tradition still imposes on the faithful the duty of receiving absolution from a priest before receiving their Easter Communion.

When the veneration of the martyrs Sts. Cosmas and Damian became general in Rome, the Easter stations had been for a long time already settled; however, under Felix IV a station was assigned to the Basilica of Sts. Cosmas and Damian, on the second Sunday after Easter. As this conflicted with the station at St. Peter, it was put back until the afternoon of Low Sunday.

SECOND SUNDAY AFTER EASTER

Station at St. Peter

On this Sunday St. Gregory the Great delivered his magnificent homily on the Gospel of the Good Shepherd, near the

tomb of the first universal pastor. Christ founded the papal primacy on the unshakable faith and intense love of Peter; and he, following in his Savior's steps, did not hesitate to give his life for the flock entrusted to him.

The devotion to Jesus the Redeemer under the figure of the Good Shepherd was dear to the faithful from very early times; in the catacombs Christ is frequently represented as a shepherd. The liturgical and traditional use of the Gospel of the Good Shepherd on the second Sunday after Easter is very old. Jesus, therefore, presents Himself to us to-day as the "Good Shepherd" and tells us what will henceforth be His relationship with His flock. Of those outside the fold Our Lord speaks gently; not a word of reproach but merely a statement of facts.

In the Postcommunion we beseech almighty God that, having participated in the sacrament which causes us to live through his own life, he will grant us the enjoyment in eternity of the grace we have to-day received. How wonderful is the thought that the best preparation for a Holy Communion is that Communion which precedes it!

For the remaining Sundays of Eastertide no stational Church is assigned.

APRIL 25—ST. MARK

The Greater Litanies

Collecta at the Title of Lucina. Station at St. Peter

The Litanies and the Mass of Rogation for this day are of ancient origin, except the Introit, which in early days was replaced by the Litany in processions. The feast of St. Mark is of much later origin.

The pagan festival, *Robigalia*, occurred on April 25th; young people used to go across the Milvian bridge to sacrifice to Robigus who preserved grain from blight. The Christian procession formed at St. Lawrence in Lucina and went by the Flaminian Way over the same bridge, where the sign *In hoc signo vinces* appeared to Constantine. Then going along the Tiber, passing in back of Castel Sant Angelo entered St. Peter's. The people were thus taught that it was not the favor of the heathen god, but a devout life, humble prayer, and the intercession of the saints, especially that of St. Peter, the *Pastor ovium*, which would disarm the justice of God offended by our sins. This rite is called the Greater Litanies, because it was of a much more solemn nature than the ordinary stational litanies.

The procession is a survival of classical tradition incorporated into religious customs; the Church preferred to give a spiritual significance to observances implanted in the hearts of the people, rather than suppress them partially.

The Litany still preserves the very ancient type of prayer which ended the night vigil and served as a transition between the vigil Office and the offering of the Holy Sacrifice. The oldest part of the Litany is that which begins with the words "Through the mystery of thy holy incarnation" which belongs to primitive Christianity.

The whole Mass shows us how highly we should value prayer. Even in the middle of the night, and even to the extent of seeming importunate, our prayers should rise to God, because our miseries and our weaknesses are so numerous, and because God has decreed that His grace shall be granted to us only on the wings of prayer.

St. Mark, who was by birth a Jew, was converted to the Faith by St. Peter, whom he afterward accompanied to Rome, as secretary or interpreter. St. Peter sent him to Alexandria in Egypt, and he was first bishop of that city. He governed his See for about twenty years and in the end was martyred, A.D. 70, by the heathen. His symbol is a lion, for his Gospel begins with the mission of John the Baptist in the desert and the voice of the lion resounds in desert places.

MONDAY AFTER THE FIFTH SUNDAY AFTER EASTER

Station at St. Mary Major. The Rogations

In Rome, the Litanies on St. Mark's day had a festal character. The triduum of penitential litanies before the feast of the Ascension was first instituted at Vienne by St. Mamertus about the year 470, and was accompanied by fasting and abstention from servile work. When Rome adopted this custom the fast was abolished, and the three days' prayer retained. The procession and Mass followed the same order as on April 25.

TUESDAY AFTER THE FIFTH SUNDAY AFTER EASTER

Station at St. John Lateran. The Rogations

This station is a proof of the late introduction of the Rogations into the Roman Liturgy. The Lateran Basilica is no longer called the Basilica of the Savior, but of St. John the Baptist, to whom is thus given the place immediately after the Blessed Virgin and before the Apostle Peter. St. John the Baptist is the type of that penitence which disposes us to ask for and to obtain grace. The procession and Mass followed the same order as on April 25.

WEDNESDAY BEFORE THE ASCENSION

Station at St. Peter. The Rogations

This station at the Vatican Basilica on the last day of the Rogations was instituted out of veneration for the tomb of the Apostle, and in order to assimilate as far as possible the lesser litanies to the greater ones of April 25 which ended at the Basilica of St. Peter. The Litany of the Saints is a jewel of ancient prayer; in its present form it dates from the Tenth Century. The names of the saints are the glory of the Church; the thought of them fills us with hope. The procession and Mass followed the same order as on April 25.

ASCENSION DAY

Station at St. Peter

The liturgical festival of the Ascension, whilst less ancient than that of Pentecost, is one of the oldest of the cycle, was

already so universally observed that St. Augustine was able to attribute its institution to the Apostles themselves. At Rome, the Pope, after the night Office was concluded, and after Mass had been celebrated at the altar of St. Peter, was crowned by the cardinals, and towards the sixth hour was accompanied by bishops and clergy to the Lateran.

On this day Jesus was taken up into heaven; His faithful disciples continued to gaze heavenward. The contemplative vision of Paradise is reserved, however, for those who have already passed into the Church Triumphant.

The supreme glorification of the Head who is this day enthroned at the right hand of the Father in heaven affects the members also, like the precious balsam which, as the psalmist tells us, descended from the head of Aaron on to his flowing beard and on to his gorgeous pontifical vestments. This spiritual unction is the gift of the Holy Ghost, which Christ obtains to-day from heaven for his Church. Hence the connection between the Ascension and Pentecost is very close, nor can we understand the one without the other.

SUNDAY AFTER THE ASCENSION

Station at St. Mary "ad Martyres"

On this day when the Pope celebrated Mass at *Sancta Maria rotunda*, formerly in the *Pantheon*, he preached about the coming of the Holy Ghost; to illustrate his words a shower of roses *in figura ejusdem Spiritus Sancti* (as a figure of the same Holy Spirit) was scattered from the central opening in the roof upon the people as he preached.

THE NIGHT VIGIL OF PENTECOST

Station at St. John Lateran

In ancient times Baptism was administered on this night in the Lateran exactly as on Easter Eve; but in the Twelfth Century, when the ceremony had already been anticipated on the afternoon of Holy Saturday, the Pope went at sunset to celebrate solemnly Vespers and Matins at St. Peter's. In private Masses the Lessons, the Litany, etc., are omitted, and the Introit is recited as on the Wednesday after the Fourth Sunday in Lent on the occasion of the great baptismal scrutinies.

Throughout the Mass there are references to Baptism and Confirmation. Although Baptism is distinct from Confirmation, yet the latter takes its name of *Confirmatio* from the fact that the coming down of the Holy Ghost into the soul of the neophyte completes the work of his supernatural regeneration. Through its sacramental character it confers on him a more perfect likeness to Jesus Christ, impressing on his soul the final seal or ratification of his union with the divine Redeemer.

PENTECOST SUNDAY

Station at St. Peter

Peter is the leader around whom gathers the little flock of Sion on this first Christian Pentecost, and he inaugurates

to-day his pontifical primacy when he announces for the first time the Gospel message to the representatives of the various nations, without distinction of race or nationality, of country or State.

On this day Christ, risen from the grave and seated at the right hand of the Father, communicates His own divine life to the members of His Mystical Body through the outpouring of the Holy Ghost. So the Church having attained its full development, now first appears before the world.

To appreciate the Introit it should be heard with the majestic and joyful melody which the ancient Gregorian music has allotted to it.

The Sequence, *Veni, Sancte Spiritus*, attributed to Innocent III, replaced under Pius V an older one of great beauty. This Sequence is repeated daily throughout the Octave.

The Holy Ghost descends in power to vindicate the innocence of Jesus by filling the Church with such surpassing sanctity that it becomes, as it were, a fire prefiguring the final judgment on the enemies of God. The faithful kneel at the invocation of the Holy Spirit, Who at the last day requires the restoration of the Christian soul to the body which has been His mystical temple.

MONDAY IN PENTECOST WEEK

Station at the Apostles, at the Eudorian Title ad Vincula

Originally the feast of Pentecost brought to an end in Rome the fifty days of the Easter celebrations and introduced the fast of the Ember Days of the summer quarter. Afterwards it became customary to continue the festivity for two more days, the Monday and the Tuesday, and, finally, after the time of St. Leo the Great it was extended like the Octave of Easter through the entire week.

The station was at St. Peter in Chains to avoid having two successive stations at the Vatican.

To-day's Gospel shows the immense contrast between God and man. God so loves the world that, in order to save it, He sacrifices His only-begotten Son, whilst mankind repays this supreme love with utter ingratitude and obstinately chooses darkness rather than light.

TUESDAY IN PENTECOST WEEK

Station at St. Anastasia

The titular church of St. Anastasia, once the Court church during the Byzantine period, is chosen for to-day's station instead of the Basilica of St. Paul, as the latter is too far out for a procession at this season of the year when the weather is too warm.

During the Octave of Pentecost the Church celebrates more especially the glories of the grace of the Holy Ghost and His secret work of sanctification in the Mystical Body of Christ. Thus to-day she repeats in the verse for the Communion the words of Our Lord: "The Spirit who proceedeth from the

Father, he shall glorify me," and this glorification consists chiefly in our sanctification and in the growth of the Kingdom of God in our souls.

EMBER WEDNESDAY IN PENTECOST WEEK

Station at St. Mary Major

The station is at St. Mary Major, as is the rule in Rome whenever the scrutinies of the candidates for Holy Orders are to take place. The Mass bears a festival character; at one time the Ember fast was postponed for a few weeks. Gregory VII re-established the Ember Days in their proper place, but the festal tone of the Office was retained.

The contrast between to-day's fast and the Gospel lesson in which Jesus offers Himself as the bread of eternal life is very opportune. Man does not live by bread alone, but has an absolute need of the Word of God, without Whom this earthly existence is as a day without light, an empty pretence of life, a gloomy image of death.

THURSDAY IN PENTECOST WEEK

Station at St. Lawrence-without-the-Walls

The station is now at St. Lawrence, although the Mass would indicate that at one time it was at the Church of the Twelve Apostles.

The Lesson from the *Acts* describes the joy which filled the people of Samaria when the deacon Philip preached the Gospel and worked miracles among them. This joy is a gift of the Holy Ghost. If the world nowadays is more than ever before restless and eager for amusements, it shows that it has none of the joy and consolation of the divine Paraclete, of which it has become unworthy by its resistance to His grace.

EMBER FRIDAY IN PENTECOST WEEK

Station at the Twelve Holy Apostles

The stational Mass was at one time placed at Sts. John and Paul, but in the earlier days was held where the Roman Missal now assigns it.

The spirit in which the Church solemnizes her feasts is one of intense spiritual joy. The Introit to-day contains, as it were, the summary of a great ascetic treatise on Christian joy: "My lips shall rejoice when I shall sing to thee, alleluia, alleluia"; this is the inward consequence of this prayer of love.

In the Postcommunion we pray that the sacred mysteries of the altar, which we have just celebrated in obedience to Our Lord's command, may become a remedy which shall strengthen our weakness in the hard trials that beset us.

EMBER SATURDAY IN PENTECOST WEEK

Station at St. Peter

In the Seventh Century due to the postponement of the Ember fast the station was at St. Stephen on the Cœlian

Hill; in the Eleventh Century a return was made to the primitive place, St. Peter.

Of the five scriptural Lessons which precede the *Gloria in excelsis* of the Mass, some refer to the feast of Pentecost and some to the "fast of the fourth month," as St. Leo the Great calls it; they represent a kind of compromise or fusion of the two rites. Formerly the vigil lasted throughout the night, and twelve lessons were read, both in Greek and in Latin; but in the time of St. Gregory the Great the vigil was shortened and brought within more reasonable limits, as we now find it in our present Missal.

Ordinations are held on this day, the various Orders being given as on the Ember Saturday in September.

The Paschal Season closes with the Mass. The Sacrifice of the Mass fittingly brings the holy season of Easter to an end. Our redemption is now accomplished, and the Holy Ghost has come as though to insure its lasting efficacy by means of the sacramental character which He impresses on our souls. This is the special prerogative of the divine Paraclete; His work is always definite, complete, and final, like a conclusion which follows inevitably and irrevocably on its premises. This is the reason why sins against the Holy Ghost can never find pardon; for they are the outcome of the final hardening of the soul in utter hatred of Supreme Love.

EMBER WEDNESDAY IN SEPTEMBER

Station at St. Mary Major

The Liturgy of the Ember Day fasts possessed originally a distinctly festive quality, and was partly a festival of thanksgiving for the ingathering of the fruits of the season. These rustic feasts originated at Rome. The observance of the Ember Day fasts was only introduced into Milan in the days of St. Charles Borromeo.

The liturgy of this week has kept to a great extent unchanged its early festive character, which recalls so vividly the rural feasts of ancient Rome at the close of the vintage.

The idea of a special preparation for the solemn Ordinations represents a later addition, which, however, dates from the time of Gelasius I.

The station on Ember Wednesday is, as a rule, at St. Mary Major, and the three Lessons in the Mass are a survival of the ancient Roman liturgical use, which recalls those very early times when to the two Lessons from the Law and the Prophets, customary in the synagogues of the Dispersion, the Apostles added a third lesson taken from the Gospels.

The passage from the Gospel of St. Mark (9, 16-28) teaches that humble prayer, on the other hand, and fasting, spiritualize our nature, which is thus raised to a supernatural state, and render it invulnerable to the fatal blows of Satan.

The Church to-day insistently invites us to rejoice, and tells us that this holy joy in the Lord is that which nourishes our spiritual strength.

EMBER FRIDAY IN SEPTEMBER

Station at the Twelve Holy Apostles

The Station on Ember Friday is regularly at the Church of the Twelve Holy Apostles in Rome. This arose from the founding of this Church at the same time when the Friday Liturgy became common. An ancient Roman custom of fasting strictly three days in the week was relaxed somewhat under Pope Callixtus and limited to the three periods of the harvest, the vintage, and the drawing off of the new wine.

The Introit bids us seek the Lord; the search after God is in the ancient rule of St. Benedict the one condition by which the vocation of aspirants to the religious life is to be judged. In the prayer we ask that to bodily abstinence we may add mental observances. The Postcommunion of to-day is used in many feasts of saints; we ask for greater benefits which can be none other than the grace of union with Jesus in heaven.

EMBER SATURDAY IN SEPTEMBER

Station and Vigil at St. Peter's

This Mass, which was celebrated during the night at St. Peter's, is a last relic of the ancient night vigils held every Sunday during the first three centuries. The verse for the Offertory, "I have cried in the day and in the night before thee," recalls the original nocturnal character of this Mass.

The Lessons recall various Jewish fasts and feasts; thus the second Lesson describes the Fast of Tabernacles. This is also a day for Ordinations; after the first Lesson the *Ostarii* or door-keepers are ordained; after the second, the *Lectors*; after the third, the Exorcists; after the fourth, the Acolytes; after the fifth the Sub-deacons. This Lesson from Daniel and containing the canticle *Benedicite* concluded the office and served as a transition to the Mass. After the *Benedicite* came the great Litany with the Ordination of new deacons and priests of the Roman titles. The Roman Pontifical now places the Ordination of sub-deacons after the Lesson from Daniel. The Ordination of deacons after the Epistle of St. Paul to the Hebrews and the Ordination of priests before the last verse of the Tract.

In the Postcommunion we ask God that His grace, of which the Eucharist is the vital source, may be fully efficacious in us, so that the mystical union of the soul with Him which is typified by this Sacrament may attain to its full perfection in heaven.

Short Accounts of Certain Feasts and Lives of Saints Found in the Proper of Saints of This Missal

Feasts of January

JAN. 11. St. Hyginus, Pope and Martyr: St. Irenæus after listing Telesphorus as a martyr, adds the name of Hyginus. His name was placed in the Roman Missal in the late Middle Ages; during the first two centuries hardly any of the martyrs had left any trace in the Liturgy. Their burial places were generally unknown and their worship was local; there was danger that Catholic devotion to the saints might be regarded as a new form of paganism. Hyginus was a Pope and a martyr (died 142). Because of the Octave of the Epiphany, his feast is celebrated by a simple commemoration in the Mass *Statuit*.

JAN. 14. St. Hilary, Bishop, Confessor and Doctor of the Church: This feast kept in Tours on January 13 from the end of the Fifth Century was inserted in the Roman Calendar by Pius IX. St. Hilary was a native of Poitiers, and his family was one of the most illustrious in Gaul. In the year 353 he was chosen bishop of Poitiers. About the year 356 he was banished by order of Emperor Constantius. He died in his native city, January 13, 363.

St. Felix, Martyr: This holy priest born at Nola, near Naples, died 312, is also commemorated on this day. He is famous for many miracles. Cruel persecution failed to bring about his death; to him the famous St. Paulinus owed his conversion.

JAN. 15. St. Paul, the First Hermit, Confessor: Innocent XIII raised the traditional feast of St. Paul to the rank of a double for the Universal Church. In the middle of the Third Century, St. Paul, a native of Egypt, fled into the desert, at the age of twenty-two, to escape the persecution that Emperor Decius waged against Christians. There he devoted his life to penance and prayer. He passed nearly a hundred years in solitude, and from the time he was forty-three years old his food was brought to him by ravens. The emblem of the Hermits of St. Paul was a palm-tree; in the Mass of to-day frequent graceful allusions are made to this providential tree which furnished both food and clothing to our saint, and which by its spreading branches so truly symbolized in holy Scripture the supernatural energy of the just. He died about 341, wrapped in the cloak of St. Anthanasius lent to him by St. Anthony of the Desert.

St. Maurus, Abbot: St. Maurus, son of the Roman patrician Eutychius and first disciple of St. Benedict, accord-

ing to the *Dialogues* of St. Gregory the Great, hastening in obedience to help St. Placid who was drowning, walked dry-footed on Nero's lake at Subiaco. Died in 584, in France.

JAN. 16. St. Marcellus, Pope, Martyr: Marcellus did not die a violent death and was formerly venerated at Rome as a Confessor in the original meaning of the word. Because of his mildness in reconciling sinners by the Sacrament of Penance the austere heretical party raised a tumult. The tyrant Maxentius then condemned Marcellus to exile from the trials of which he subsequently died. He may thus be rightly called a martyr because of his sufferings.

JAN. 17. St. Anthony, Abbot: St. Anthony, the father and patriarch of monks, in all likelihood founded in Egypt the first monasteries authorized in the Church. He died in the year 356, at the age of a hundred and four years. In consequence of the disease called St. Anthony's fire, a great number of hospitals and chapels called after him arose throughout France and Italy.

JAN. 18. Feast of the Chair of St. Peter at Rome: Eleven years after the ascension of Our Blessed Lord, St. Peter who had been appointed the head of the Church on earth by Christ Himself, transferred the seat of the Papacy from Antioch to Rome, where he preached the Faith and established his episcopal chair, and there the Bishops of Rome have been ever since accounted his successors. The feast of the Chair of St. Peter is that of the foundation of the See of Rome. From the Third Century it was symbolized by a chair carved in wood or tufa, a relic now kept high in the apse of the Vatican Basilica.

St. Prisca, Virgin, Martyr: A commemoration is likewise made of St. Prisca, a noble Roman virgin who suffered martyrdom about the year 275. Her relics are preserved in the ancient church in Rome which bears her name.

JAN. 19. Sts. Marius, Martha, Audifax, and Abachum, Martyrs: *Station at the Cemetery ad Nymphas;* This group of Persian martyrs, consisting of husband, wife, and two sons, were originally buried *ad nymphas Catabassi*. They came to Rome under the Emperor Claudius II and visited Christians cast into prison. The Mass for their feast is very ancient and in excellent liturgical form.

St. Canute, King, Martyr: St. Canute (died 1086), King of Denmark, by his zeal for the Faith made enemies who put him to death in the Church of St. Alban. Pope Benedict XV adorned his altar in the Church of St. Mary in Trastevere (Rome) with artistic candelabra.

JAN. 20. Sts. Fabian, Pope, and Sebastian, Martyrs: *Station at the Cemetery of Callistus and at that ad Catacumbas:* Pope St. Fabian ruled the Church from A.D. 236 to A.D. 250. He died a glorious martyr in the persecution under Decius in 250. St. Sebastian was a high officer in the army of Emperor Diocletian. When it was learned that he was a Christian he was condemned to death. He was first shot with arrows, but

as he survived this he was finally beaten to death in 288, by order of the Emperor.

JAN. 21. St. Agnes, Virgin, Martyr; Station at the "Lesser Cemetery" of St. Agnes: St. Agnes, a Roman maiden, in her thirteenth year was beheaded, in the year 304, for the sole reason that she was a Christian. The original Mass for her feast in the Gregorian Sacramentary had a magnificent Preface not inserted in modern Missals. She is praised by all the Fathers of the Latin Church; the family of Constantine built a magnificent basilica at her tomb.

JAN. 22. Sts. Vincent and Anastasius, Martyrs; Station at the Vatican at the Oratory in Jerusalem and at the Monastery Ad Aquas Salvias on the Ostian Way: These two martyrs also had each the honor of a separate station Mass at Rome. St. Vincent, a Spanish deacon, suffered death for the Faith, under Diocletian, in the year 300. St. Anastasius, a native of Persia, was also put to death for being a Christian. The feasts of these two are both celebrated on the same day. The example of the heroic fortitude of the martyrs who in the hope of the resurrection, rather than betray the Faith, seek no escape from death, is, indeed, necessary in our days when a sentimental pietistic feeling threatens to replace in the conscience of many the practical profession of the Christian life.

JAN. 23. St. Raymund of Pennafort, Confessor: St. Raymund was born in 1175 of a noble Spanish family. In middle life he entered the Order of St. Dominic. In 1250 he was called to Rome by Pope Gregory IX, who made him his confessor and grand penitentiary. He refused the position of archbishop and also that of general of his Order, and devoted himself to labors among infidels. He died in 1275.

St. Emerentiana, Virgin, Martyr: St. Emerentiana is said to have been stoned by the pagans, when, while still a catechumen, she was discovered praying at the tomb of St. Agnes, her foster-sister.

JAN. 24. St. Timothy, Bishop, Martyr: St. Timothy was a convert of St. Paul who believed that he was intended for an evangelist. Timothy was ordained and at once became the beloved fellow-worker of St. Paul. Finally, he became the first bishop of Ephesus, and while there received the two Epistles which bear his name. In the year 97 he was beaten and stoned to death because of his opposition to idolatrous ceremonies. Pius IX in 1854 raised his feast to the rank of double.

JAN. 25. Conversion of St. Paul the Apostle; Station at St. Paul: Since the eighth century the feast of the conversion of St. Paul has been set apart by the Church to return thanks to almighty God for His act of grace in bringing the future apostle to the Faith. At one time the feast was even a holy-day of obligation. After the miracle of Christ's Resurrection no other wonder in the history of the early Church is a stronger proof of the divine origin of Christianity than the marvelous conversion of St. Paul.

JAN. 26. St. Polycarp, Bishop, Martyr: Polycarp, whose name signifies much fruit, was ordained by St. John and made bishop of Smyrna. He was martyred in Smyrna in 165.

JAN. 27. St. John Chrysostom, Bishop, Confessor, Doctor of the Church: St. John was born at Antioch in 344. He was called Chrysostom, which means "golden mouthed," on account of his eloquence. He was made bishop of Constantinople in 398, and died in 407 after suffering bitter persecution.

JAN. 28. St. Peter Nolasco, Confessor: St. Peter was born of a noble family in Languedoc, about 1189. He founded the Order for the Redemption of Captives, and for twenty-five years toiled to release Christian captives from Turkish slavery. Worn out by his labors he died on Christmas Day, 1256.

The Second Feast of St. Agnes, Virgin, Martyr: According to some, St. Agnes appeared to her parents eight days after her martyrdom. The ancient sacramentaries show clearly that this day celebrates the actual earthly birthday of St. Agnes; the nativity of John the Baptist and of the Blessed Virgin are thus celebrated because they were free from original sin; the earthly birth of St. Agnes is celebrated because her whole life abounded in divine grace.

JAN. 29. St. Francis de Sales, Bishop, Confessor, and Doctor of the Church: St. Francis de Sales was born near Annecy, 1567. He became bishop of Geneva in 1602. In union with St. Jane Frances of Chantal he founded the Order of the Visitation. His life was filled with good works. He died December 28, 1622. Pope Pius IX made him a Doctor of the Church.

JAN. 30. St. Martina, Virgin, Martyr: St. Martina was a noble Roman lady who was martyred in the Third Century. Urban VIII composed hymns for her feast.

JAN. 31. St. John Bosco, Confessor: St. John was born Aug. 16, 1815, at Becchi, Italy. His life work was that of taking care of young boys and girls. For this purpose he founded the Congregation of the Salesian Fathers in 1852 and the Daughters of Our Lady Help of Christians in 1872. Such was his zeal for the welfare of young people that today there are over 1,400 of his institutions spread over the earth. He died in 1888 and was canonized by Pope Pius XI, Easter Sunday, 1934.

Feasts of February

FEB. 1. St. Ignatius, Bishop, Martyr: St. Ignatius was the third successor of St. Peter at Antioch; a tradition says that he was held on the knee of Our Lord when the Savior spoke the words "Suffer the little children to come unto me." During the persecution of Trajan he was condemned to death and sent in chains to Rome. While on the way he wrote letters to various churches; he rejoiced when he heard the roaring of the lions

set loose to devour him. He was martyred at Rome on October 17, about the year 110. He is commemorated every day in the prayer which precedes the *Pater Noster*, known as the "Great Intercession."

FEB. 2. The Feast of the Purification of the Blessed Virgin Mary, or Candlemas Day: The celebration of this feast began very early at Jerusalem. It commemorates not only the Purification of the Blessed Virgin but also the meeting of Simeon and the Infant Jesus in the Temple. In the East it was regarded as a feast of Our Lord; Pope Sergius I ordered that it should be preceded by a penitential procession to St. Mary Major, and thus it became predominantly a feast of the Blessed Virgin. The blessing of the candles as a peculiar rite dates only from the Tenth Century. Candles were distributed at Rome at all nocturnal processions; it is probable that this custom has been retained on this day because of the words of the canticle of Simeon, "*Lumen ad revelationem gentium.*"

FEB. 3. St. Blaise, Bishop, Martyr: St. Blaise, bishop of Sebaste in Armenia, suffered among other torments that of faying with a wool-combers' brush under Licinius, and was finally beheaded (317). In the Eleventh Century there were thirty-five churches dedicated to him in Rome. He saved the life of a child who was dying choked by a bone. In consequence he is invoked especially for healing all diseases of the throat. His throat is preserved as a relic in the Vatican. The church blesses two candles and prays for all those whose necks the candles shall touch that they be delivered from diseases of the throat and every other evil. He is one of the fourteen "auxiliary" saints.

FEB. 4. St. Andrew Corsini, Bishop, Confessor: St. Andrew, born at Florence of the noble Corsini family, was consecrated at birth to the Blessed Virgin. His mother dreamed she had given birth to a wolf, which, on entering into the Carmelite Church, was suddenly changed into a lamb. As a young man he fell into many sins, but led by divine grace he entered the Carmelite Order, became its head in Tuscany and later bishop of Fiesole. He was a model bishop, recognizing that the pastoral office demands not mere goodness but an eminent state of sanctity. Died 1373.

FEB. 5. St. Agatha, Virgin, Martyr: St. Agatha, born in Sicily, resisted the solicitations of Governor Quintianus, who ordered her breast to be torn, but it was healed on the following night by the Apostle, St. Peter, as is mentioned in the Communion. She died uttering a prayer in 251. Her name is in the Canon of the Mass.

FEB. 6. St. Titus, Bishop, Confessor: St. Titus, the first bishop of the island of Crete, died about the end of the First Century of our era. He received from St. Paul an Epistle, which with the two Epistles to St. Timothy, forms the group known in the New Testament as the Pastoral Epistles.

St. Dorothy, Virgin, Martyr: St. Dorothy, a virgin-martyr, was beheaded under Diocletian at the beginning of the

Fourth Century. Legend says that at the moment of her martyrdom the lawyer Theophilus begged of her flowers of Paradise, which she sent to him.

FEB. 7. St. Romuald, Abbot: St. Romuald at the age of 20, undertook a life of prayer, meditation, and penance. He founded under the rule of St. Benedict an Order which takes its name from a field owned by Maldule. In a vision Romuald while in this field saw a ladder on which monks clothed in white ascended and descended. He acquired this field and built the monastery which he called Camaldule.

FEB. 8. St. John of Matha, Confessor: St. John of Matha, a Frenchman, with his compatriot, St. Felix of Valois, founded the Trinitarian Order for the redemption of Christian slaves from the Mohammedans. The little cell in which he lived in Rome is still to be seen. On the door of the church nearby there still exists, dating from the time of Innocent III, a striking mosaic of the Savior between two slaves, one white and the other black.

FEB. 9. St. Cyril of Alexandria, Bishop, Confessor, Doctor of the Church: This feast was instituted in 1882 by Leo XIII, who chose this day because January 28, on which date the saint's name appears in the Martyrology, is already assigned to another Office. The name of St. Cyril immediately evokes the memory of those celebrated early sessions of the Council of Ephesus, when, through the agency of Cyril, the most splendid pages of the doctrine concerning the Blessed Virgin Mary were recorded. Nestorius having thrown doubt upon the dogma that in Jesus Christ there is only one person, it consequently resulted from this heresy that there could no longer be bestowed upon the Blessed Virgin the title of Mother of God, by which the faithful until then had been accustomed to invoke her. He died A.D. 444.

St. Apollonia, Virgin, Martyr: St. Apollonia, a Christian virgin of Alexandria, was martyred under the Emperor Decius (249). Because during her martyrdom her teeth were broken and torn out, devotion spread to her as a protectress against tooth-ache. Under divine impulsion she joyfully cast herself into the flames prepared for her.

FEB. 10. St. Scholastica, Virgin: St. Scholastica, the twin sister of St. Benedict, followed in the footsteps of piety of her saintly brother. In the *Dialogues* of St. Gregory the Great it is related that on the occasion of the last conversation of St. Scholastica with her brother, he had determined to return to his monastery at evening, but Scholastica leaning with her elbows on the table and holding her forehead in her hands, began to shed tears. A violent storm immediately burst forth, and the rain fell in torrents, so that Benedict was compelled to remain and continue the spiritual conversation. St. Gregory says that on that occasion she had more power than he over the heart of God, because whilst St. Benedict upheld the law of discipline and justice she, on the other hand, appealed to a higher law, that of love: *plus potuit, quia plus amavit*. She died in the early half of the Sixth Century.

FEB. 11. The Feast of the Apparition of Our Blessed Lady at Lourdes: Our Blessed Lady appeared to Bernadette Soubirous on February 11, 1858, and said "I am the Immaculate Conception." Pope Pius X in 1908 ordered that this feast be kept in the Universal Church on this day. The miracles at Lourdes have continued to the astonishment of the world down to the present time. In 1933 Bernadette was canonized and her feast fixed on this day.

FEB. 12. The Seven Holy Founders of the Order of the Servants of the Blessed Virgin Mary: These holy men, canonized by Pope Leo XIII, were Florentine merchants, who lived in the Thirteenth Century. They established the Order of the Religious Servants of the Holy Virgin, commonly called the Servites, which aimed to increase the devotion of Our Lady's seven Sorrows. Their work was rewarded by the conversion of many sinners. They were called Servites by little children whose innocent lips were miraculously opened on one of the public squares of Florence to utter the praises of these seven holy men.

FEB. 14. St. Valentine, Priest, Martyr: St. Valentine was a holy priest in Rome who assisted the martyrs in the persecutions under Claudius II. In the end he was beheaded for being a Christian, February 14, 270. He was a doctor of medicine as well as a priest; one of the catacombs is dedicated to him.

FEB. 15. Sts. Faustinus and Jovita, Martyrs: Sts. Faustinus and Jovita, two brothers, suffered death for the Faith at Brescia in Northern Italy, about A.D. 121.

FEB. 18. St. Simeon, Bishop, Martyr: This holy Bishop was, according to an ancient tradition, the last offshoot of the noble stem of Jesse, and a distant relative of Our Savior. He became Bishop of Jerusalem and was crucified under Emperor Trajan, A.D. 107.

FEB. 22. The Feast of the Chair of St. Peter at Antioch: In the ancient Roman traditions the Feast of St. Peter's Chair at Rome was kept on this date; this custom remained unaltered down to the Sixteenth Century. The Chair of St. Peter became a symbol of the universal primacy which Peter and his successors exercised over the whole Church. The Mass is the same as that on January 18, except that there is no commemoration of St. Prisca.

FEB. 23. St. Peter Damian, Bishop, Confessor, Doctor of the Church: This saintly Bishop of Ostia, selected as advisor by seven popes in succession was a fearless and distinguished son of the Order of St. Benedict, who, in the Eleventh Century—a very turbulent period marked by antipopes, heresies, and a lamentable relaxation of the religious spirit—was like a column of fire guiding the faithful along the narrow path of the Cross of Christ that leads in safety to heaven. He passed from this life to God on February 22, 1072, but because of the feast of the Chair of St. Peter, his yearly commemoration takes place

to-day. Leo XII ordered that his Office—which was at first observed only by the Benedictines—should be extended to the Universal Church.

The Vigil of St. Matthias the Apostle: Commemoration is made, in the Mass of St. Peter Damian, of the vigil, or eve of St. Matthias, Apostle, whose feast is kept on February 24, except in leap year; at that time it is kept on February 25.

The Mass for the vigil of an apostle will be found in the Common of Saints, page 1299. This vigil does not appear in ancient liturgical documents; it was instituted by St. Pius V in order to raise the feast of St. Matthias to the same dignity as that of the feast of the other apostles.

FEB. 24 (In leap year Feb. 25). St. Matthias, Apostle: St. Matthias was elected to take the place of Judas among the apostles. He is honored as a martyr by the Church. In the Roman Canon of the Mass the name of Matthias is not among those of the twelve apostles, whose number is completed by the addition of the name of Paul. In the series of apostolic men in the prayer preceding the *Pater noster*, Matthias is named between the Proto-martyr and the Apostle Barnabas. His relics are said to be kept in the Basilica of St. Mary Major. St. Clement of Alexandria says that he gave to us the beautiful maxim: "We must wholly subdue the body through mortification, subjecting it to the spirit of the crucified Jesus."

Feasts of March

MAR. 4. St. Casimir, Confessor: The festival of this saint, who preserved a virginal purity in the midst of the frivolities of a royal court (died 1483), was instituted by Paul V. He practiced bodily mortification in a high degree, gave abundant alms and meditated continually on the sufferings of Christ.

St. Lucius, Pope, Martyr: St. Lucius is praised greatly by St. Cyprian for his manner of dealing with lapsed Christians; he was exiled from Rome almost immediately after he became bishop; he lived only a few weeks after his return.

MAR. 6. Sts. Perpetua and Felicitas, Martyrs: St. Perpetua had just become a mother and St. Felicitas was on the point of becoming one, when they were thrown into prison at Carthage during the persecution of Severus. They prayed that they might become martyrs and were filled with joy at their condemnation. They were put to death in the amphitheatre in 202. They were the first saints to be included from outside Rome in the Roman Calendar of the Fourth Century. They are named in the Canon of the Mass.

MAR. 7. St. Thomas Aquinas, Confessor, Doctor: At the age of 5, St. Thomas was committed to the care of the Benedictine monks at Monte Cassino; he died at the Abbey of Fossanova in 1274. He is called the "Angel of the Schools." The special glory of St. Thomas, his most salient virtue, is the profound

love which he shows for the sacred tradition of the Church. He appears almost to be one with it, and has therefore become its most authoritative interpreter. It would, indeed, not be easy to find in the annals of Christianity a more inspired mind, reflecting better the perfections of the angelic spirits than that of the great Dominican, who, building upon the foundations laid by the ancient Fathers of the Church, gave with marvelous accuracy a definite form to our knowledge of God. Leo XIII declared him the patron of all catholic schools.

MAR. 8. St. John of God, Confessor: St. John, because of his divine love called "of God" founded the order of Brothers Hospitallers, which devotes itself to the healing of bodies and of souls. He is patron of Catholic hospitals and of all those whose last days of expiation upon earth, before appearing at the judgment seat of God, are passed amid the throes and agonies of disease. Leo XIII caused his name to be placed in the Litany of the Dying. The pharmacy of the apostolic palaces is always under the direction of a Religious of the Order of St. John of God, who thus holds the post of infirmarian to the Pope. He died March 8, 1550.

MAR. 9. St. Frances of Rome, Widow: St. Frances, a noble Roman lady, married at the age of 11, was for forty years a perfect Christian spouse. Pope Innocent X placed her name in the Calendar of the Church as a striking example and heavenly patron of the state of widowhood. She was professed as an Oblate of the Basilica of Sta. Maria Nova under the rule of St. Benedict. She renounced all her possessions and labored for the poor even joining crowds of beggars asking for alms. She died 1440.

MAR. 10. The Forty Holy Martyrs of Sebaste: The Forty Martyrs of Sebaste suffered in Armenia under Emperor Licinius, A.D. 320. Refusing to sacrifice to idols they were stripped of their clothes and exposed on a frozen pond. They asked God that "the forty who had entered the lists might be forty to win the crown, forty being the number consecrated by the fasts of Jesus, Moses and Elias." God can raise up sons to Abraham from the stone; if we do not correspond to his grace the loss will be ours alone, since God will perform by means of another that which He would otherwise have deigned to accomplish through our instrumentality. This is what happened in the case of the Forty Martyrs of Sebaste. The angels had prepared forty crowns in heaven; one of the confessors of the Faith broke down under the torments, and apostatized, but his place was immediately taken by one of the executioners, who thereby merited the fortieth crown. They were much praised by St. Basil and St. Gregory of Nyssa, and were greatly venerated even in the West.

MAR. 12. St. Gregory the Great, Pope, Confessor, and Doctor of the Church. Night Vigil and Stational Mass at St. Peter: St. Gregory I, called the Great, was one of the most illustrious of the Popes. For fourteen years his pontificate was a model of ecclesiastical rule. He healed schisms; revived discipline; aided in the conversion of the Spanish and French Goths, and

kindled anew in Britain the light of the Faith. He set in order the prayers and chant of the Church; and the Church reckons him one of her four great Doctors. He died March 12, 604. To this day the Pope when solemnizing High Mass at St. Peter's is vested at the altar which covers the tomb of St. Gregory.

MAR. 17. St. Patrick, Bishop, Confessor: St. Patrick, Apostle of Ireland, was sent to that country by Pope St. Celestine as a missionary. He found Ireland heathen and left it Christian. St. Patrick died, A.D. 464, and was buried at Down, in Ulster. He scattered the seed of the Gospel with such success that, from the innumerable band of holy men and women which it produced, the verdant land of Erin was known in the Middle Ages by the glorious title of the "Island of Saints"—a glory which three centuries of bitter persecution of the Catholic Faith at the hands of the Anglican Church utterly failed to eclipse. Pius IX in 1859 as a tribute to the vigorous faith of this nation raised the feast of St. Patrick which has appeared in the Roman Breviary since the Fifteenth Century, to the rank of a double. Patrick is the great patriarch of the Irish episcopate, and of Irish monachism. This monachism left its mark throughout mediæval Europe wherever the *Scotti* planted their tents and introduced their traditions. His feast is a holy day of obligation in Ireland; there is a church dedicated to him in Rome, not far from the *Via Salaria*.

MAR. 18. St. Cyril of Jerusalem, Bishop, Confessor. Doctor of the Church: St. Cyril, Patriarch or Archbishop of Jerusalem, was proclaimed a Doctor of the Church by Pope Leo XIII. His instructions in Christian doctrine, solid, simple, and profound, show the teachings of the Church in his day to be the same as they are to-day. He died in 386, after a troubled episcopate of thirty-five years.

MAR. 19. St. Joseph, Spouse of the Blessed Virgin Mary, Confessor: Joseph, says the Holy Scripture, was a just man; he was innocent and pure; he was gentle and tender; he was prudent and a lover of silence; above all he was faithful and obedient to divine calls. Devotion to St. Joseph has developed amongst Christian people in so marvelous a manner, following such wonderful laws, that it is impossible not to recognize therein the working of Divine Providence. In the early Church the festivals were such as referred to the mystery of the salvation of the world. The golden period of devotion to Mary began with the Council of Ephesus. Second only to Mary comes Joseph who although not the Father of Jesus, had a father's authority over Him. He was invested with this authority by the Eternal Father. The commands of God to the Holy Family were delivered by an angel to Joseph. During the Fourteenth and Fifteenth Centuries devotion to him grew rapidly fostered by St. Bridget of Sweden and St. Bernardine of Sienna. Pius IX declared Joseph "Patron of the Universal Church."

MAR. 21. St. Benedict, Abbot: The son of a member of the Roman nobility, he was born at Nursia, near Spoleto, about the year 480. While still quite young, he left Rome, giving up his studies and career in the world and retired to a place called

Subiaco, where he lived as a hermit, receiving the monastic habit from Romanus, monk of a neighboring monastery. After three years of eremitical life, was made abbot of Vicovaro, but the monks, finding his way of life too strict, strove to poison him. He left them and founded, first, twelve monasteries at Subiaco, and later the great Abbey of Monte Cassino where he wrote the Holy Rule. He died in 543. In mediæval Rome there were more than eighty Benedictine monasteries charged with the singing of the Divine Office in the chief basilicas. St. Gregory the Great was the first to encourage the universal devotion to St. Benedict, when less than fifty years after the death of the Saint, he wrote his life and made known his rule. It was owing to him that this immortal code of perfection, kept for greater security in the papal archives at the Lateran, very soon superseded in Europe all other earlier forms of monastic life and became the *Regula Monachorum*, the eminently Roman and papal rule of the monastic devout life. To the Benedictines is conceded a proper Mass with a sequence and Preface proper.

MAR. 24. St. Gabriel, Archangel: The festival of St. Gabriel was appointed for this day in the Roman Missal by Pope Benedict XV. It is placed close to the festival of the Annunciation of the Blessed Virgin to whom he announced that she had been chosen to become the Mother of God. In the Old Testament he is mentioned in the Book of Daniel, and he was the Archangel who appeared to the High Priest, Zachary, the father of John the Baptist.

MAR. 25. The Annunciation of the Blessed Virgin Mary: *Collecta at St. Adrian. Station at St. Mary Major:* This ancient feast, like that of Christmas, was considered originally as a feast of Our Lord, rather than of the Blessed Virgin. It has been fixed on the date of March 25, since before the Seventh Century.

At the High Mass on this day the celebrant and his ministers kneel on the altar-steps during the singing of the *Et incarnatus est*, in the Nicene Creed. Should the feast fall on Passion Sunday, it is celebrated on the following Monday. If it falls in Holy or Easter week it is celebrated on the Monday after Low Sunday.

The Mass, although we are in the middle of Lent, carries us straight back to Advent. Yet this white winter blossom which recalls the snows of Christmas has its own deep significance, for it reminds us of Gideon's fleece—that gracious symbol of the spotless virginity of the Mother of God—which was found by the Prophet newly wet with the dew of spring in the midst of a sun-baked plain in Palestine.

MAR. 27. St. John Damascene, Confessor, Doctor of the Church: St. John of Damascus suffered much from the Greek Emperors of Constantinople for upholding the teachings of the Church in regard to the religious honor shown to pictures and statues of the saints. After many persecutions, he went to his reward in heaven in 754. Pope Leo XIII ordered his

feast to be celebrated by the Church. His many writings, his knowledge, piety, and eloquence caused him to be compared by the Second Council of Nicæa to a "river of gold." He was the last Byzantine to contribute anything to the formation of the Catholic theological structure. While not a bishop, nor a leader of men, by loving truth and preaching it fearlessly he became a light to shine in the darkness of those separated from the apostolic communion.

MAR. 28. St. John Capistran, Confessor: St. John Capistran, who was born in 1385 (died 1456) distinguished himself in early life as a public man. At the age of thirty he entered the Franciscan Order and was ordained a priest. From that time his zeal for the salvation of souls was unceasing. In a crusade against the Turks during the Fifteenth Century he was the leading spirit. He was canonized in 1724, and Pope Leo XIII ordered that his feast should be observed by the whole Church. To his preaching and prayer is attributed the victory over the Turks under the walls of Belgrade. The prayers in the Mass make allusion to this triumph and to the fervent devotion practiced by the great Franciscan toward the holy name of Jesus.

Feasts of April

APR. 2. St. Francis of Paola, Confessor: St. Francis was born at Paola in Calabria (1416). At an early age he led such a holy life that many disciples came to follow his way of living in the desert place to which he had retired. He gave them a rule and formed them into the Order of the Minims placing them in humility a degree below the Friars Minor. His prophecy that the Motherhouse of his order would one day stand on the Pincian Hill in Rome was fulfilled in 1493 when Charles VIII built a church there. After a long life, famous for prophecies and miracles which he seemed to work at will, he died at the age of 91 in 1508.

APR. 4. St. Isidore, Bishop, Confessor, Doctor of the Church: Devotion to this great Doctor of Catholic Spain, rose in Rome shortly after his death in 636. The Synod of Toledo composed of fifty-two bishops in 652 proclaimed him "Doctor most famous of our day, most recent glory of the Catholic Church, following in time those who had gone before us, but not lower in his knowledge of doctrine." He was the great source of ecclesiastical learning for many centuries. His instruction on the office of a bishop states that the bishop should read the Scriptures and the Canons, imitate the examples of saints, engage in vigils, fasts and prayer, join humility with authority, and place his chastity under the guard of charity, without which all other virtues are nothing.

APR. 5. St. Vincent Ferrer, Confessor: This great Dominican of the Fourteenth Century (died 1419), calling himself "the Angel of the Judgment" when two or more aspirants claimed the papal throne, brought back to repentance by his powerful preaching and miracles, a great multitude of the faithful. At

first he favored the anti-pope, Benedict XIII, to whom he was confessor, but later realizing the claim of the ambitious Spaniard to be indefensible, he left him and foretold that the skull of the anti-pope would be tossed about the street by children as a plaything. This came to pass in 1811, when the French occupied the castle of Illucca and cast the corpse of the anti-pope buried there out of the window. He celebrated a sung Mass every morning early, imitating the manner of its institution by Our Divine Savior in the room of the Last Supper.

APR. 11. St. Leo the Great, Pope, Confessor, Doctor of the Church: The feast of this great Pope was transferred from the day of his death, November 10, 461, to April 11, the day on which his body was first laid in the tomb under the outer porch of the old St. Peter's. He is called "Great," not only for his learning, but also for his successful government of the Church by overcoming heretics and saving Rome from the invasion of Attila. The magnificent Offices of Advent are attributed to him and certainly several of his compositions are contained in the Leonine Sacramentary. By his humility, mildness, and charity this great Pope won the love and reverence of emperors, princes, and people of every rank.

APR. 13. St. Hermenegild, Martyr: St. Hermenegild, a Spanish prince, was a convert from Arianism, thanks to the influence of his Catholic wife and the instructions and prayers of St. Leander. His conversion so angered his father, the king, that the monarch had him cast into prison. On Easter night a heretical Arian bishop was sent to him with Holy Communion, but he refused to receive even the Easter Communion from the hands of a heretic, and his father then put him to death. St. Gregory the Great learned of his martyrdom while at Constantinople and inserted the account in the third book of his *Dialogues*.

APR. 14. St. Justin, Martyr: St. Justin, a converted philosopher, and probably priest, is the greatest of the early Apologists. Before arriving at the sublime knowledge of the Cross he passed through all the various schools of philosophy. He fearlessly proclaimed Christianity, both in argument with the Jew Trypho and in his *Apologies* to the Emperors and the Senate. As in the writings of St. Justin, so in his Mass said to-day, the antithesis between human learning and divine knowledge is ever recurring. Thus in the Gradual we read "The wisdom of this world is foolishness with God" (I Cor. iii, 19). Under the Emperor Marcus Aurelius he was scourged and put to death April 13, 162. His tomb is believed to be in the Cemetery of Priscilla, and in 1882, Pope Leo XIII made him after Thomas Aquinas, Patron of Catholic Philosophy, and prescribed the celebration of his feast throughout the whole Church.

Sts. Tiburtius, Valerian and Maximus, Martyrs: St. Valerian was espoused to St. Cecilia, and was converted to the Faith by her, and with her became the means of converting his brother, Tiburtius. Maximus, the officer appointed to attend their execution, was brought to the Faith by their example.

APR. 17. St. Anicetus, Pope, Martyr: St. Anicetus was Pope when St. Polycarp, the disciple of St. John came to Rome to consult about the date on which Easter should be kept. The reasons offered by St. Polycarp did not convince St. Anicetus, nor did the argument of Anicetus move St. Polycarp. St. Anicetus had such respect for St. Polycarp, who had known St. John the Evangelist, that although disagreeing on this matter of discipline, he allowed St. Polycarp to celebrate Mass in the presence of all the faithful in Rome. He was given the title of martyr, because of his sufferings for the Faith, although he was not put to death by his persecutors. He died about 161, and was buried in the Vatican near the tomb of the Apostles, where all the Popes of the first two centuries were buried.

APR. 21. St. Anselm, Bishop, Confessor, Doctor of the Church: St. Anselm was born at Aoust, in Piedmont, of noble parents. He embraced the religious life, became an abbot, and succeeded Blessed Lanfranc as Archbishop of Canterbury. Banished by William Rufus, he found at Rome under Urban II a warm welcome; he assisted the Pope in combating the errors of the Greeks at the Council of Bari. Full of faith he said, "God loves nothing better in this world than the liberty of His Church." Pope Leo XIII on his death bed composed some verses in honor of St. Anselm and caused them to be sent at once to the great basilica adjoining the university college of the Benedictine Order, which had been built under this Pontiff. (Died April 21, 1109.)

APR. 22. Sts. Soter and Caius, Popes, Martyrs: St. Soter was raised to the Papacy after the death of St. Anicetus, about 161, and was martyred under Emperor Marcus Aurelius. St. Caius succeeded St. Eutychian as Pope in 283. He died April 21, 296. For his sufferings under Diocletian he was made a martyr although he died a natural death. Ancient inscriptions bear testimony to the devotion of the faithful to these Pontiffs.

APR. 23. St. George, Martyr: The feast of St. George is found in the Ethiopian, Coptic, Syriac, and Latin liturgies. The ancient "Georgia" is named after him. He is renowned as the armed defender of the Church, one who carried the trophies of victory over the enemy. The Emperor Diocletian had at first favored this illustrious son of a noble family of Cappadocia, but when St. George reproached the Emperor with his cruelty to Christians, he was cast into prison and put to death with such great cruelty that in the Eastern Liturgy he is styled the "Great Martyr." England chose him for her patron in 800.

APR. 24. St. Fidelis of Sigmaringen, Martyr: St. Fidelis of Sigmaringen (Suabia) was born in 1577 and was ordained a priest in 1612. He brought so many into the Church that he incurred the hatred of the Swiss Calvinists, who killed him in 1622. He is the proto-martyr of the later reformed Capuchin Friars Minor.

APR. 25. St. Mark the Evangelist; Major Litanies. Station at St. Peter's: The procession on this day is in no way related

to the feast of St. Mark; if the feast be transferred the Great Litanies are not transferred, unless Easter Sunday should fall on April 25, when the procession would take place on the following Tuesday. The feast of St. Mark was not regularly inserted into the Roman Calendar until about the Twelfth Century. This is explained by the original association of the commemorations of the saints with their tombs. Although St. Mark was among the first who with St. Peter brought the Faith to Rome and at the request of the Romans themselves, wrote his Gospel, he did not die in the Holy City.

Mark is said to have been the young man who, on the night that Jesus was made prisoner, left the sheet in which he was clothed, in the hands of the soldiers and fled naked. He accompanied his cousin, Barnabas and Paul, on their first apostolic mission. Paul, however, would not take him along on the second journey; when Paul was in prison at Rome, Mark was again closely associated with him. To St. Mark is attributed the foundation of the Church in Alexandria, which See he governed for about twenty years and in the end was martyred, about the year 70. His body was taken to Venice whose patron he has been since the Ninth Century and where there is a great Basilica dedicated to his name.

APR. 26. Sts. Cletus and Marcellinus, Popes and Martyrs: According to the testimony of St. Irenæus, Cletus is to be identified with Anacletus, who governed the Church after Linus and before Clement. Of his actions we know nothing beyond the notice in the *Liber Pontificalis* to the effect that he embellished the tombs of the Princes of the Apostles, and that he himself was buried in the Vatican. The fact that Cletus was raised to the supreme pontificate, whilst the immediate disciples of Peter and Paul were still living, testifies to his great merits.

Even more obscure is the history of Pope Marcellinus, concerning whom the strangest legends were circulated from very early days. According to certain apocryphal writings, dating from the time of the disputes of Symmachus, he had formerly offered incense to idols, but had afterwards expiated his apostasy like Peter, and had voluntarily exposed himself to martyrdom. St. Cletus lived in the First Century; St. Marcellinus at the end of the third.

APR. 27. St. Peter Canisius, Confessor and Doctor of the Church: St. Peter Canisius, called "The Second Apostle of Germany," as St. Boniface was the first, was the first German Jesuit. He was born at Nymwegen, May 8, 1521, and was received into the Society of Jesus by Blessed Peter Faber, at Mayence, May 8, 1543. After an extraordinarily apostolic life as teacher, orator, writer, adviser, he died a holy death on December 21, 1597, at Freiburg, Switzerland. He was beatified November 20, 1868, and canonized May 21, 1925. He had a great love for children; to him we owe the first catechism of Christian Doctrine; he is often pictured as surrounded by a group of devout children, teaching them the catechism. The greatest stress he placed upon the education

of priests. "To train good priests," he said, "is the simplest way towards the sanctification of an entire people."

APR. 28. St. Paul of the Cross, Confessor: St. Paul of the Cross, born at Ovada, founded the Congregation of the Passionists, amid the solitary rocks of Monte Argentaro. He felt that in order to form apostles and missionaries it is necessary to have retirement from the world, seclusion, spiritual recollection, strict poverty, and austere penance. He preached everywhere the mystery of the Cross; the Passionists make a vow to propagate the memory of Our Savior's passion. He died in Rome October 18, 1775.

St. Vitalis, Martyr: St. Vitalis was a martyr of Ravenna; the Emperor Justinian erected a splendid basilica in his honor. He was martyred by being buried alive up to his waist and then stoned.

APR. 29. St. Peter of Verona, Martyr: St. Peter was a Dominican priest of unspotted life, who labored earnestly for the conversion of heretics. In the end he was cruelly killed near Como, in Italy, April 6, 1252. He was the object of widespread veneration in Italy during the Fifteenth Century. In his day heresy was a crime against the state and punished by civil authority. St. Peter, as inquisitor, was thus able to protect the Faith and to save the state from revolution.

APR. 30. St. Catharine of Siena, Virgin: St. Catharine of Siena was the twenty-third in a family of twenty-four children. She is best known for the work she did in persuading Gregory XI in bringing the Papacy from Avignon back to Rome. She worked miracles for the sake of the poor and the afflicted. At the age of eighteen she received the habit of the Third Order of St. Dominic. For three years she never spoke to any one but God and her confessor. During her prolonged fast her only food was Holy Communion. Our Savior appearing to her on one occasion offered her a crown of thorns and another of roses, bidding her choose; she eagerly took the crown of thorns and forcibly pressed it upon her head. She died in 1380.

Wednesday after the Second Sunday after Easter; THE SOLEMNITY OF ST. JOSEPH, Spouse of the Blessed Virgin Mary, Patron of the Universal Church, Confessor: This feast became obligatory on the Universal Church after the occupation of Rome by the troops of Victor Emmanuel II. The Pope proclaimed St. Joseph Patron of the oppressed Household of the Faith, and entrusted to him the defence of the Catholic Church. By virtue of his espousals to Mary he became the representative of the Eternal Father in the Holy Family of Nazareth; he still continues to exercise his fatherly care over the Catholic Church, and extension and continuation of the family life of Bethlehem and Nazareth.

At first the feast of the Patronage of St. Joseph was appointed for the Third Sunday after Easter, but when, in the liturgical reform of Pius X, it was desired to restore to the

Sunday Offices their precedence over those of the saints, the feast of St. Joseph had also to give way and was anticipated on the preceding Wednesday.

To compensate for this it was raised to the rank of a feast of the first class with an Octave.

In her Liturgy the Church attributes to St. Joseph a special power of intercession on behalf of the dying. This most holy patriarch was assisted in his own agony by Jesus and Mary, in whose arms he gave up his soul to God, more by the force of love than by that of suffering.

Feasts of May

MAY 1. Sts. Philip and James, Apostles: In the Church of the Twelve Apostles in Rome there were some relics of the apostles Philip and James the Just or Less. Because of the consecration of the Church of the Holy Apostles on May 1, and the relics of St. James preserved in this Church, the feast of James the Less was joined with that of St. Philip and celebrated on this day. The station mass is said here on all Fridays in ember week and on Easter Thursday. The apostle St. Philip was one of the first chosen disciples of Christ. He preached the Gospel in Eastern Europe, and in Phrygia, and in the end suffered death by crucifixion. St. James governed the Church of Jerusalem for nearly thirty years, until about A.D. 62, when he was stoned to death by the Jews.

MAY 2. St. Athanasius, Bishop, Confessor, Doctor of the Church: St. Athanasius, Doctor of the Church and Patriarch of Alexandria, one of the most renowned of the Fathers of the Church, was the heroic and successful defender of Catholic doctrine against Arius. After many sufferings in the cause of God's Church, he died May 2, 373.

While living in Rome during his exile he described to the Romans the wonderful life of Antony and Pachomius in Egypt, sowing the seed of monasticism in Rome. He taught with great power the independence of the Church from civil authority.

MAY 3. The Finding of the Holy Cross: The Cross on which Our Blessed Lord suffered for us was, following Jewish usage, buried on Mount Calvary after the Crucifixion. The precise spot was revealed in a vision to the Empress Helena, mother of Constantine, the first Christian Emperor.

This date commemorates the recovery of the True Cross in the reign of the Emperor Heraclius and its delivery by him about the year 629 into the hands of the Patriarch Zacharias of Jerusalem, from which city it had been carried away some years previously by the Persians with the object of transporting it to their own country.

God has been pleased to give so much power to the Cross that at its sign alone the demons fly; by it the priest blesses the faithful, the devout receive abundant graces. The early Christians had so much devotion to it that, according to the ancient Fathers, they never began any action without first making the sign of the cross upon themselves.

In the Middle Ages no public deed, inscription, law etc., was begun to be written without first tracing upon it the sign of the cross. This sign was accepted as the signature of the uneducated; it often preceded that of ecclesiastics, and in many country districts even the dough and the bread were marked with a cross before they were baked.

Sts. Alexander, Eventius, Theodulus, and Juvenal, Martyrs: St. Alexander, Pope, was martyred, A.D. 119, in the tenth year of his pontificate. With him suffered Sts. Eventius and Theodulus, St. Juvenal, (A.D. 367), also commemorated on this day, was a holy bishop in Central Italy,

MAY 4. St. Monica, Widow: St. Monica, born in Africa, married a pagan whom she converted. As described in the ninth book of his *Confessions*, the beautiful figure of the mother of St. Augustine will continue to live in the Church as one of the finest examples of a Christian mother. Night and day she prayed for her son; he tells us that she "shed for him more tears than other mothers shed over a coffin." God heard her prayers after twenty years and gave to her son, under the influence of St. Ambrose, the grace of conversion. She died at Ostia in 387, after God had granted to her and to Augustine a marvelous ecstasy.

The body of St. Monica remained at Ostia until the year 1162, when a certain Walter Prior, of the Canons Regular of Aroasia, in Belgium, removed the body secretly from its tomb and carried it off to his own monastery. The celebration of her feast on the 4th of May spread from this monastery through Belgium, Germany and France and thus came into general liturgical use.

MAY 5. St. Pius V, Pope, Confessor: Coming from a family in poor circumstances, a Dominican friar from his fifteenth year, this great Pope as a simple Religious, as bishop, and as cardinal was famous for his intrepid defence of the Faith and discipline of the Church, and for the spotless purity of his life. The secret of his power lay in seeking the glory of God alone, and in his constant attention to prayer. By this latter means he overcame the insolence of the Turks and sanctified the people entrusted to his care. His name adorns the front page of the Roman Missal and Breviary, because it was by his authority that the revision of the liturgical books was brought to a conclusion. Since his time the Holy See and the entire hierarchy have followed definitely the road of that salutary revival of the ecclesiastical spirit which was marked out by the Council of Trent. He died in 1572.

MAY 6. St. John before the Latin Gate: Besides the solemn feast two days after Christmas, the Church commemorates the attempt to put St. John to death in a caldron of boiling oil outside the Latin Gate. The saint came from it unhurt, and even more vigorous than before. A church now marks the site which a late tradition assigns to this event. This feast celebrates the martyrdom of the evangelist who, according to the prophecy of the Savior, was also, like his brother, to

drink of the chalice of the Passion, in order that he might have the right to one of the highest thrones in the Messianic kingdom, which his mother had begged for him.

MAY 7. St. Stanislaus, Bishop, Martyr: St. Stanislaus, a Polish martyr, was Bishop of Cracow. King Boleslaw II was outraging the whole kingdom by his acts of lust and cruelty. St. Stanislaus, finding all remonstrances useless, excommunicated him. By order of the king he was cut in pieces at the foot of the altar while celebrating High Mass on the feast of the Apparition of St. Michael in the oratory of the Holy Archangel on the outskirts of Cracow. As, however, that day has been dedicated from the early Middle Ages to St. Michael, when the feast of the martyred bishop was introduced into the Calendar of the Universal Church by Clement VIII, it was kept in anticipation on the eve of his death.

MAY 8. The Apparition of St. Michael the Archangel: There are several feasts of St. Michael in the Liturgy. Very ancient is the commemoration of the dedication of the celebrated Lombard sanctuary on Sant'Angelo on Monte Gargano in Apulia, near the ancient Sipontum. There is a tradition that St. Michael appeared on this mountain and requested that a church be erected to him and all the angels.

In the Old and the New Testament St. Michael, in the struggle against the Evil One, is always depicted as the invincible champion of God. The mystery of iniquity which, according to St. Paul, shall be boldly revealed in the last ages of the world and which has already begun its work of perversion, meets at present with an obstacle which hinders its full development. This obstacle is usually said to be the protection of St. Michael. St. Michael is appointed by God himself to be the protector and defender of the Church. After the protective duty conferred on St. Joseph, there is no work on earth of such great importance and sublimity as that entrusted to St. Michael.

MAY 9. St. Gregory Nazianzen, Bishop, Confessor, Doctor of the Church: St. Gregory of Nazianzen, one of the Fathers of the Greek Church, was born in Asia Minor; he was made a bishop and afterward Patriarch of Constantinople. He labored with wonderful success against the Arians. His success drew on him the hatred of the enemies of the Faith. Finally, he resigned his See and retired to his native town, where he died in 390. As a champion of the Faith he was so well equipped, so strenuous, and so exact that he is called St. Gregory the Theologian. His firmness restored the Faith of the Council of Nicea to Constantinople; he was, however, a man of gentle spirit and eminently poetic mind. Renouncing his bishopric he set his heart on the contemplative life and monastic discipline.

MAY 10. St. Antoninus, Bishop, Confessor: St. Antoninus entered the Dominican Order in his sixteenth year. In 1446 he was compelled to accept the archbishopric of Florence. When the false Renaissance was beginning to give a tone of

classical paganism to society he set an example of fervent pastoral zeal, joined with the love of study and of the most austere virtues of the cloister. He died in 1459.

Sts. Gordian and Epimachus, *Martyrs*: Under Pope Adrian I the bodies of these two martyrs were placed in the same tomb. Gordian was a Roman judge converted by a holy priest who was brought before him for trial under Julian the Apostate. St. Epimachus was an Alexandrian martyr who at first had a separate mass in the Liturgy.

MAY 12. Sts. Nereus, Achilleus, Domitilla, and Pancras, *Martyrs*: Sts. Nereus and Achilleus were servants of St. Flavia Domitilla. She was the wife of the consul Flavius Clemens, cousin of the Emperor Domitian. She died in exile on the island of Pandataria. Her granddaughter, likewise Domitilla, also died in exile on the island of Pontia. The virgin whose feast is celebrated to-day is the second Domitilla.

The fourteen-year-old Pancras suffered martyrdom probably in the reign of Diocletian, and was buried by the matron Ottavilla in a property belonging to her on the *Via Aurelia*, where the basilica dedicated to him still stands. There the station is celebrated on Low Sunday, when the neophytes, newly born in the Spirit, used to put off their white baptismal garments. In the Middle Ages it was the custom that the most solemn oaths should be taken at the tomb of the martyr Pancras, as though the simple innocence of a childhood consecrated by the blood of martyrdom would ensure a safer guarantee of their genuineness. The Romans venerated him with great fervor.

MAY 13. St. Robert Bellarmine, *Bishop, Confessor, Doctor of the Church*: St. Robert Bellarmine, of whom Pope Clement VIII said: "The Church of God had not his equal in learning," was born in 1542 at Montepulciano and died in 1621. He entered the Society of Jesus, was made a Cardinal and distinguished himself by his teaching, preaching, writing and defense of the rights of the Church. During St. Aloysius' last years, St. Robert was his spiritual director. He was beatified in 1923, canonized and declared a Doctor of the Church in 1931. He is the patron of catechetical instruction, and members of the Confraternity of Christian Doctrine may gain a plenary indulgence on his feast day under the usual conditions.

MAY 14. St. Boniface, *Martyr*: St. Boniface, a Roman martyr, suffered at Tarsus, the capital of Cilicia, at the beginning of the Fourth Century. He had gone thither, as a penance for the sins of his past life, to recover relics of the saints. After his martyrdom his body was taken back to Rome and enshrined in a church that was erected in his honor.

MAY 15. St. John Baptist de la Salle, *Confessor*: St. John Baptist de la Salle was canonized by Leo XIII, who also extended the observance of his feast to the Universal Church. His place in ecclesiastical history is chiefly important from the social point of view, since at least two centuries before

world changes rendered necessary the education of the masses, and before technical schools had gained for themselves the all-important place in the training of the young which had up till then been held exclusively by classical teaching, God gave him an intuition of this need as though by a prophetic vision. St. John Baptist de la Salle, answering the divine call, resigned his honorable position as a canon of Rheims, and, overcoming much opposition and many difficulties, founded the Society of the Brothers of Christian Schools, which still is productive of so much good throughout the Church. He died at Rouen on Good Friday, April 7, 1719, at the age of 68.

MAY 16. St. Ubalduſ, Bishop, Confessor: St. Ubalduſ, Bishop of Gubbio in Central Italy, died at his poſt in 1160, after great devotion to his flock and with ſuch a reputation for ſanctity that he was canonized in leſs than thirty years after his death. He is remembered for his great power over the evil ſpirits.

MAY 17. St. Paſchal Baylon, Confessor: St. Paſchal Baylon, was a ſimple lay brother of the Franciſcan Order, and, by preference, occupied himſelf with the rougheſt and moſt ſervile taſks. He was diſtinguiſhed by an ardent love and devotion to the Bleſſed Sacrament. He died in the odor of ſanctity, May 15, 1592. Even after death his body moved and his eyes opened in an act of adoration when the prieſt raiſed up the ſacred hoſt at the elevation in the Maſs. Pope Leo XIII. declared him protector of all Eucharistic Congreſſes and works.

MAY 18. St. Venantius, Martyr: St. Venantius, at the age of fifteen, was ſeiſed as a Chriſtian, and was beheaded with his converts by order of Emperor Decius in 250. Clement X, who had a particular devotion to this holy youth, ordered his feaſt to be kept throughout the Church.

MAY 19. St. Peter Celeſtine, Pope, Confessor: St. Peter Celeſtine was the founder of the Celeſtine Order. He was living in a mountain ſolitude when he was called to Rome by his election to the Pontificate. He was accuſed of exceſſive ſimplicity in public affairs, nor did he deny the truth of this accuſation. Other Popes, ſuch as Sts. Martin and Benedict IX had reſigned the Papacy; the Thirteenth Century canon-iſts nevertheleſs, diſputed whether it was lawful for the Supreme Pontiff ever to renounce his poſition. Celeſtine V decided the queſtion according to primitive Roman traditions, and laid aſide the papal robes to return to his former monaſtic life. Both during his pontificate and after his humble abdication, he worked many miracles. He died May 19, 1296.

St. Pudentiana, Virgin: St. Pudentiana, a Roman virgin, was the daughter of the Senator Pudens, who had been converted by Sts. Peter and Paul. Pudentiana and her ſiſter, St. Praxedes, paſſed their lives in good works.

MAY 20. St. Bernardine of Siena, Confessor: St. Bernar-

dine of Siena in Italy was a Franciscan friar, who devoted his life to the saving of souls. He it was who started the devotion to the Holy Name of Jesus. St. Bernardine died May 20, 1444.

MAY 25. St. Gregory VII, Pope, Confessor: St. Gregory VII was one of the most famous of the successors of St. Peter. He was born at the foot of the Capitol, near the deaconry of St. Mary in Portico, which he caused to be restored after he had become Pope, reconsecrating the high altar. In his early youth Hildebrand was professed in the Order of St. Benedict in the little monastery of St. Mary on the Aventine, where the Priory of the Knights of Malta now stands. He was elected Pope in 1073, and his conflicts with Henry IV, Emperor of Germany, have made his name immortal throughout the whole Christian world. On May 25, 1085, in the twelfth year of his pontificate, Gregory entered into his rest. He died in exile at Salerno, where his body is buried in the Cathedral.

St. Urban I, Pope, Martyr: St. Urban, who succeeded St. Calixtus in the year 223, was Pope for seven years. He suffered martyrdom under Emperor Alexander Severus.

MAY 26. St. Philip Neri, Confessor: This holy priest who died in 1591, exercised the apostolic ministry at Rome for about fifty years, and in the midst of a frivolous and corrupt society became the adviser of Popes, of Cardinals and of some of the most distinguished persons of his time. Until recent years his feast was kept in Rome as a holy day of obligation and the Pope himself used to go in state to celebrate Mass at his tomb in St. Mary in Vallicella. He instituted the Congregation of the Priests of the Oratory; he desired to reawaken the religious spirit in Christian society through the frequenting of the holy sacraments and through catechetical instruction.

Stern and severe towards himself he was full of gentleness towards others and even humorous when the occasion required it. St. Philip was able to raise the dead to life, to hear their confession, to converse with them, and then, at their request to open to them once more the gates of eternity by the sign of the cross. He refused all ecclesiastical honors, even the cardinalate. He was so filled with love at Holy Mass, that he used to spend three hours in offering the Holy Sacrifice.

St. Eleutherius, Pope, Martyr: St. Eleutherius succeeded St. Soter in the pontificate in 176, and governed the Church for fifteen years. He died a martyr, 192.

MAY 27. St. Bede, Confessor, Doctor of the Church: St. Bede, the illustrious ornament of the Anglo-Saxon Church and the first English historian, is universally known as "Venerable Bede." He was declared a Doctor of the Church by Pope Leo XIII. He trained six hundred scholars, who were attached to him by his piety, learning, and sweet disposition. He left beautiful lives of Anglo-Saxon saints, and his commentaries on the Scriptures are still in use by the Church.

He died May 26, 735. Historians relate of him that he passed no time in idleness and never ceased to study; he always read, always wrote, always thought, and always prayed.

St. John I, Pope, Martyr: St. John I was Pope during the reign of Theodoric, the Arian king of the Goths, who cast him into a dungeon at Ravenna, where he died from his sufferings, May 27, 526. His body was carried to Rome and buried under the porch at St. Peter's.

MAY 28. St. Augustine of Canterbury, Bishop Confessor: St. Augustine was a Roman monk, and was sent by Pope Gregory the Great with forty companions to England in order to convert that land to the Faith. The result far surpassed the expectations of the Pope, for God set his seal on the preaching of St. Augustine by so great a number of miracles that the age of the apostles seemed to have come again. Ethelbert, the King of Kent, together with the chief persons of his court, was the first to receive Baptism from the hands of the saint, who gave bodily health to the sick as well as salvation to their souls.

By command of St. Gregory, Augustine was consecrated the first Bishop of the English by Virgilius of Arles. Returning to England, he consecrated bishops for other Sees and established his own See, as Primate, at Canterbury, where he also built a monastery. He died on May 26, 609, and was at once venerated as a saint. This feast was placed on the Calender by Leo XIII.

MAY 29. St. Mary Magdalen dei Pazzi, Virgin: St. Mary Magdalen dei Pazzi was born in 1566. The charity that burned in her heart led her to enter a Carmelite convent at the age of eighteen. Among the special gifts for which St. Mary Magdalen is celebrated, is the sweet perfume which to this day is given out by the pure and incorrupt remains of this holy virgin. Many of the revelations granted to this saint are also famous, such as one concerning the immense glory attained by St. Aloysius Gonzaga in heaven. She died May 25, 1607.

MAY 30. St. Felix I, Pope, Martyr: Pope St. Felix, in the sixth year of his pontificate, received the martyr's crown under Emperor Aurelian, 274. It was St. Felix who commanded Masses to be celebrated over the tombs of martyrs in remembrance of which the relics of martyrs are still placed in the altar stone.

MAY 31. St. Angela Merici, Virgin: The feast of the foundress of the Ursulines under the rule of the Third Order of St. Francis was inserted in the Calendar of the Universal Church by Pius IX in 1861. The devout pilgrimages of St. Angela to the Holy Land and to Rome recall, in a manner, those made by St. Bridget of Sweden some two centuries earlier. She showed the same faith and enjoyed equal respect with the Popes, so much so that Clement VII would not allow her to leave the Eternal City. After having brought together a band of holy women, who devoted themselves to the Christian education of girls, St. Angela passed away from this life, full of merits, on January 27, 1540.

MAY 31. St. Petronilla, Virgin: St. Petronilla was long venerated as the daughter of St. Peter; recent study has shown that she belonged to the Roman family of the Aurelii. The mistake arose from misunderstanding an inscription. On her tomb the Pope and the Roman Church formed by oath a spiritual relationship with France, which thus became the eldest daughter of the Church.

Friday after the Octave of Corpus Christi; FEAST OF THE SACRED HEART OF JESUS:

The origin of this feast is similar to that of the Blessed Sacrament. The symbolism surrounding the wound in the side of Jesus made by the lance of Longinus, from which flowed blood and water, was already familiar to the early Fathers of the Church. There are wonderful pages in the writings of St. Augustine and St. John Chrysostom about the Church which, radiant with youth, springs from the side of the new Adam asleep upon the cross, as well as about the divine sacraments which flowed from the loving Heart of the Redeemer.

This tradition of the Fathers was preserved and developed by the Benedictine school of piety; so that when, finally, in the Twelfth Century, St. Bernard directed the mystical devotion of his monks of Clairvaux towards a special *cultus* of the human nature of the Savior, the devotion to the Sacred Heart after the manner now paid to it by the Liturgy may be said to have come into being. From simply meditating on the wounds of Jesus, the Benedictine mystics had developed a special devotion to that in His side, and entering through the opening made by the lance of Longinus, had penetrated to his very Heart wounded by the lance of love.

The feast of the Sacred Heart was given approbation by Clement XIII in the year 1765. In 1856 at the urgent request of the French Bishops, Pope Pius IX extended the feast to the Universal Church. On June 11, 1899, by order of Pope Leo XIII and with the formula prescribed by him, all mankind was solemnly consecrated to the Sacred Heart. Popes Pius X and Pius XI were authors of further acts of approval and finally, on January 29, 1929, the latter Pontiff approved and ordered for use in the Universal Church the proper Office and Mass for the feast and its octave as set forth in the decree of the Sacred Congregation of Rites of the same date.

Feasts of June

JUNE 2. Sts. Marcellinus, Peter, and Erasmus, Martyrs: Sts. Peter and Marcellinus, the latter a priest, suffered martyrdom under Diocletian. St. Erasmus, a bishop in the south of Italy, also suffered martyrdom in the same persecution.

JUNE 4. St. Francis Caracciolo, Confessor: St. Francis Caracciolo, born in the kingdom of Naples, was one of the founders of the Order of Clerks Regular, who in turn watched in perpetual adoration before the Blessed Sacrament. His short life of forty years was profitable in the sight of God;

he edified by his holy life, not only Naples and Rome, but also distant Spain. He died on June 4, 1608, and was canonized by Pope Pius VII.

JUNE 5. St. Boniface, Bishop, Martyr: St. Boniface was a native of Devonshire, England. His first attempt to convert pagans having failed, he went to Rome where he received the Pope's blessing on his mission, and then set forth with the papal authority to preach to the German tribes. He thus became the apostle and first archbishop of the Germans. While engaged in his earnest work he, with other Christians, suffered martyrdom, on June 5, 755. Pius IX extended the Office of St. Boniface to the whole Church.

JUNE 6. St. Norbert, Bishop, Confessor: St. Norbert, archbishop of Magdeburg, in North Germany, was the founder of the Canons Regular or Premonstratensians, as they were called. The doctrine of the Real Presence having been questioned by Tanchelin of Antwerp, our saint, who was distinguished for his devotion to the Blessed Sacrament, reclaimed many who had fallen away, and rekindled the love of Our Lord in the Blessed Eucharist. His order takes its name from Prémontré where it was founded. The chief characteristic of the mission of St. Norbert was his eloquent preaching of the word of God. This is an entirely apostolic mission which is not always appreciated as much as it should be. The preaching of the Gospel is indeed a most necessary thing, for no man can believe the Word of God and be saved except there be an apostle to preach it to him. He died in 1134, worn out with toil.

JUNE 9. Sts. Primus and Felician, Martyrs: These two martyrs were brothers who gave their lives for the Faith, June 9, under Diocletian. Hundreds of spectators who witnessed their martyrdom proclaimed themselves Christians and likewise suffered for the Faith. Their bodies were the first to be brought into Rome from the cemeteries outside the walls.

JUNE 10. St. Margaret, Queen of Scotland, Widow: St. Margaret was the granddaughter of an English king. In 1070 she married Malcolm III of Scotland, and reigned as queen of that country for twenty-three years. She gave bountifully to the poor and saw that the laws of God and His Church were observed throughout her realm. Pope Innocent XII appointed June 10 for the observance of her feast. She was the guardian angel of her people, on account of which Clement X proclaimed her the patron of Scotland. She died in 1093.

JUNE 11. St. Barnabas, Apostle: St. Barnabas, who was originally known as Joseph, a rich levite, was a native of Cyprus. According to *The Acts of the Apostles*, he "having land, sold it, and brought the price, and laid it at the feet of the apostles." In company with St. Paul they journeyed to the cities of Asia Minor and the people were amazed at their preaching. St. Paul constantly gives him the title of apostle, which has therefore been ascribed to him in the

Liturgy. Persecuted by the Jews he was stoned to death in the island of Cyprus. His name is mentioned in the Canon of the Mass immediately after that of St. Matthias.

JUNE 12. St. John of St. Facundus, Confessor: St. John was born at St. Facundus in Spain, and belonged to the Augustinian Order. He was distinguished for his devotion during holy Mass; he loved peace-making and brought an end to a civil war among the factions in Salamanca. He died June 11, 1470.

Sts. Basilides, Cyrinus, Nabor, and Nazarius, Martyrs: Sts. Basilides, Cyrinus, Nabor, and Nazarius were Christian soldiers in the army of Maxentius. They were beheaded by order of Aurelius, prefect of Rome.

JUNE 13. St. Anthony of Padua, Confessor: St. Anthony of Padua, of the Order of St. Francis, was called the "Hammer of Heretics." For nine years he labored in France, Italy, and Sicily. Men heard his voice, saw his miracles, and their hearts were turned to God. Nothing is lacking to the glory of St. Anthony; he had a great desire for martyrdom, and on that account he entered the Franciscan Order and set sail for Mauretania. He was an apostle, and the fame of his fervent preaching filled Italy and Rome, where he proclaimed the Word of God in 1327. Both during his lifetime and after his death in 1331, St. Anthony became renowned as a worker of miracles, and there are few cities which do not possess a church or an altar dedicated to him.

JUNE 14. St. Basil, Bishop, Confessor, Doctor of the Church: St. Basil the Great was Archbishop of Cæsarea in the Asiatic Province of Cappadocia. His solid and eloquent words silenced the Arian heretics who were persecuting the Church, and he restored the spirit of discipline and fervor. He was one of the most celebrated Fathers of the Eastern Church. He is the author of a monastic rule from which St. Benedict derived many points, and which is still observed by the monks of the East. During his lifetime he was called a vessel of election by St. Ephrem. He died January 1, 379.

JUNE 15. Sts. Vitus, Modestus and Crescentia, Martyrs: St. Vitus was a martyr who is spoken of in the Martyrology of St. Jerome as being a native of Lucania, or of Sicily, and whose veneration was very widely diffused in Italy during the Lombard period. The Mass was originally of St. Vitus only, but later there were associated with him the martyrs Modestus and Crescentia; the former, according to the *Acta*, being his teacher, the latter his nurse. St. Vitus was delivered by his father to be scourged because he had been baptized; his judge was struck blind but healed by his prayers. His teacher and nurse then took him to foreign parts whence he was summoned by Diocletian to deliver his son tormented by the devil. When St. Vitus had done this he was ordered to worship false gods; upon his refusal, together with Modestus and Crescentia, he was plunged into a caldron of molten lead and flaming resin. They died in 303.

JUNE 18. St. Ephrem the Syrian, Deacon, Confessor and Doctor of the Church: St. Ephrem born at Nisibis in Mesopotamia of a pagan father, was cast out of his home and lived as a hermit in the desert. He never became a priest but was deacon of the Church of Edessa. From early times, because of his opposition to the Arians, he had been famed as a teacher of the Universal Church; not only the Syrians, but the Byzantines, the Slavs, the Armenians, and the Copts had incorporated in their liturgical books the melodious compositions of the celebrated Deacon of Edessa, who was called in consequence by the Eastern Church the "Lyre of the Holy Spirit." He died at Edessa in 379. In 1918, the year in which the Centenary of St. Jerome was being kept, Pope Benedict XV compared these two heroic monks of the East. On October 5, 1920, this same Pope proclaimed St. Ephrem a Doctor of the Church. He is the only Deacon honored with the title of Doctor.

Sts. Mark and Marcellianus, Martyrs: Sts. Mark and Marcellianus were twin brothers, of an illustrious family in Rome. They gave their lives for Christ in 286, under the persecutions of Diocletian, after suffering cruel torture. According to the *Acta* of St. Sebastian, which do not, however, date from primitive times, Mark and Marcellianus, after having fearlessly confessed the Christian Faith in the midst of torments, were on the point of denying it, being overcome by the tears of their parents who came to visit them in prison. Thus we see how great a danger to the souls of the Religious is to be found in unrestrained family affection, as St. Philip Neri well observes in reference especially to these two martyrs.

JUNE 19. St. Juliana Falconieri, Virgin: St. Juliana Falconieri, born in Florence in 1270, niece of St. Alexis Falconieri, even as a child showed such sanctity that her holy uncle told her mother that she had given birth to an angel. To hear sin spoken of made her tremble. At the age of fifteen she consecrated her virginity to God. She founded the Order of the Mantelette (wearers of a short cloak or mantle); she was then asked by St. Philip Beniti to take charge of the whole order of the Servites and thus may be regarded as a second foundress of this Community devoted to the Sorrows of the Blessed Virgin. Toward the end of her life, on account of constant sickness, it was not possible for her to receive the Blessed Sacrament; she asked that it might be held near her heart. When this was done the sacred host miraculously penetrated her breast. She died on June 19, 1340.

In olden times the pagans placed in the mouth of the dead a piece of money as payment to the boatman Charon. In the Fourth Century it was already an ancient tradition of the Roman Church to comfort the last moments of the faithful by administration of the Eucharist; the Viaticum also was sometimes placed on the breast of the dead person. This custom which testified to the robust faith of that early age in the immortality of the soul and final resurrection was afterwards modified by the Church, decreeing that Communion

after Confession and Extreme Unction should suffice as Viaticum.

JUNE 19. Sts. Gervase and Protase, *Martyrs*: Sts. Gervase and Protase, said to be twins, were called by St. Ambrose the proto-martyrs of Milan. At the close of the Fourth Century he discovered their relics and had them suitably enshrined. Their names are included in the Litany of the Saints.

JUNE 20. St. Silverius, *Pope, Martyr*: This Pope was a son of Pope Hormisdas who had been married before receiving Holy Orders. He fell a victim to the brutal tyranny of Belisarius. Accused of favoring the Goths he was stripped of the papal insignia and handed over to some sub-deacons who clothed him in the monastic habit. It was then announced that Silverius had become a monk. The Emperor Justinian restored him, but Belisarius was once more able to exile him to the island of Palmaria, where he succumbed to hardships and want in 538. God glorified him by many miracles.

JUNE 21. St. Aloysius Gonzaga, *Confessor*: This saint was like a white and fragrant lily in his virgin purity, transplanted by God from the luxurious and sensual Court of Madrid to the chosen garden of St. Ignatius of Loyola at Rome. The whole life of Aloysius breathes forth sanctity and purity; his Baptism, which was administered at the very moment of his birth, his first Communion at the hands of St. Charles Borromeo; his reception into the Society of Jesus by Claudio Acquaviva, the spiritual direction given to him at the Collegio Romano by St. Robert Bellarmine; his severe penances, and, lastly, his holy death as a victim of charity in the service of the plague-stricken sufferers in the Hospital of the Consolazione at Rome. He died on the octave-day of Corpus Christi, 1591, at the age of twenty-three years. Benedict XIII declared him the patron of young people.

JUNE 22. St. Paulinus, *Bishop, Confessor*: St. Paulinus was Bishop of Nola in Southern Italy. So great was his charity that he sold himself into slavery in order to ransom the son of a poor widow, who had been carried off by the Vandals of Africa. He was afterward set free, and returned to Nola, where he died in 431. Otho III brought his body from Beneventum to the little island in the Tiber near the Trastevere. Pius X had them carried back in triumph to his episcopal city at Nola, and ordered a new Mass in his honor to be inserted in the Missal and his feast raised to a double in the Universal Church. His figure is one of the most attractive of ancient times. Without leaving his monastic retreat he exerted great influence on his times; he was not a man of action, but of prayer, given to solitude and a lover of poetry and fine arts.

JUNE 23. Vigil of the Nativity of St. John the Baptist: In Rome the devotion to St. John centers around the Lateran Basilica where Pope Hilary had erected two oratories, one in honor of St. John the Evangelist and the other in honor of

St. John the Baptist. These two oratories became so famous that they gave the name of St. John to the Lateran Basilica itself.

The greatness of St. John the Baptist consists entirely in his mission of preparing the way for Jesus Christ. Therefore he did not live for himself, but for Christ and for His greater glory. This is genuine humility, the foundation of all true greatness before God.

JUNE 24. The Nativity of St. John the Baptist: The day of the death of other saints is kept as their feast, and in the case of St. John the Baptist the day of his birth is celebrated, as having taken place amidst the outpouring of the gifts of the Paraclete. The feast is celebrated with great liturgical splendor, the station Mass was celebrated in the Basilica of the Saviour. This grandeur of early devotion to the Baptist need cause no one to wonder, if we realize the eminent position which St. John holds in the history of the Incarnation. His seal of canonization is seen in the eulogy addressed to him by the Word of God Himself made man, when He pointed him out to the people as the greatest among all the prophets, and among all those born of woman, the new Elias, the burning and shining light.

Many churches and oratories were dedicated to him; at one time three Masses were celebrated in his honor. When Pope Benedict XIV examined the question of the precedence over St. Joseph given to St. John in the Litany of the Saints, it was not considered opportune to decide how the passage in the Gospel (Matth. 11, 11) "among those born of women, there hath not arisen a greater than John the Baptist," was to be understood. Now that devotion to St. Joseph has thrown so much light on his person, it is clear that the primacy accorded to St. John is to be understood of his prophetic and Messianic mission. He surpassed in dignity and in sanctity all the patriarchs, prophets and saints who announce and prepare the way for the New Testament. St. Joseph belongs to another period. He enters into the divine plan, not as prophet, but as part of the plan of the Incarnation itself. He introduces and presents Jesus with all honor to the world as the heir of the Messianic promises. Mary and Joseph have transcendent dignity; this in no way detracts from the glory of St. John whose praise is sung in the liturgical hymns. Our musical scale took its names (Do, re, mi) from the ascending tones of the Vesper hymn of St. John.

JUNE 25. St. William, Abbot: The feast of the founder of the Solitaries of Monte Vergine was inserted in the Calendar of the Universal Church by Leo XIII. This monastic Congregation was widely diffused at one time in the South of Italy, but having greatly decreased in numbers it was amalgamated in the second half of the Nineteenth Century, with the Benedictines of Subiaco.

St. William, who died in 1142, was noted for the austerity of his life and for his great gentleness towards others. His body rests now on the summit of the Parthenius, in the

Basilica of Our Lady which he built, and where every year many thousands of pilgrims assemble to do honor to the Blessed Virgin.

JUNE 26. Sts. John and Paul, Martyrs: Sts. John and Paul were both Christian officers in the army under Julian the Apostate. They suffered martyrdom in their own house, on the Cœlian Hill. They spent ten days allowed them to deliberate about renouncing their devotion to Christ in distributing all their goods to the poor. The fact that, unlike other martyrs who were buried outside the walls, they had their place of burial in the very heart of the Eternal City, was looked upon by the early Christians as a special honor granted to them and to Rome by Divine Providence. Archeological discoveries have fully confirmed the truth of the Acts of their martyrdom. Their dwelling-house, the place of their execution, the graves, and important paintings have been brought to light. The two brothers when on earth possessed one home and one Faith, and now in heaven possess the same immortal crown.

JUNE 28. St. Irenæus, Bishop, Martyr: St. Irenæus, born at Smyrna in Asia Minor, was a pupil of the Martyr St. Polycarp, Bishop of that city, and himself a favorite disciple of St. John the Evangelist. Later he became Bishop of Lyons in Gaul, where, with many other Christians, he was put to death for the Faith, 202. In his writings, many of which are still extant, St. Irenæus bears eloquent testimony to the primary in the Church of St. Peter's See. His words are memorable: "It is necessary that the whole Church—that is to say, all the faithful scattered throughout the world—be in agreement with this Church by reason of her primacy for the Apostolic tradition was ever preserved in her."

Vigil of the Feast of Sts. Peter and Paul: On this vigil in the Divine Office, the last lesson with the homily on the Gospel was sung by the Pope himself.

At one time this vigil was kept with equal solemnity in the Basilicas of St. Peter and of St. Paul. Later the celebration at St. Paul's became monastic; the people attended the Mass at St. Peter's.

JUNE 29. Sts. Peter and Paul, Apostles: On June 29, A.D. 67, St. Peter was crucified, head downward, by order of Nero, on a hill overlooking the Vatican. On the same day, St. Paul was beheaded outside one of the gates of Rome. The Romans celebrated this feast with splendor equal to, if not surpassing, that of Easter.

There are two stations, the one at St. Peter's, the other at St. Paul's, but in both Masses the Collects are common to the two apostles indissolubly united in a single prayer. It is just because of this ancient feeling which is common not only to the Romans, but to all the Fathers, that the two Founders of the Roman Church can never be divided. Tradition has preserved the memory of the places in which St. Peter and St. Paul dwelt. It is certain the chair of St. Peter and the chains of St. Paul were carefully guarded. The

Vatican Basilica is erected over the burial place of St. Peter; the Ostian Basilica, St. Paul's-Outside-the-Walls, honors the Apostle of the Gentiles.

JUNE 30. Commemoration of St. Paul the Apostle: As June 29 is mainly devoted to the honoring of St. Peter, this day is assigned as the special feast of St. Paul. The Mass of to-day according to ancient Roman traditions was that of the second station of yesterday. As Peter still lives and governs through his successors, so does Paul continue to preach the Gospel every day throughout the world by means of his writings which the Church reads almost invariably at Holy Mass. The *Acts* and the *Epistles* tell us enough about the life of Paul to give us a rule and model of what a truly pastoral and apostolic life should be. On this model, under the rule of St. Benedict for more than fourteen hundred years, the disciples of the Patriarch of Monte Cassino have lived in a monastery in the shadow of the Basilica, and carried on the Divine Office.

Feasts of July

JULY 1. The Most Precious Blood of Our Lord Jesus Christ: The Missal gives to-day the Octave of St. John the Baptist, which, however, only appears in the Roman Calendar during the late Middle Ages. In the liturgical reform of Pius X this day was chosen for the feast of the Most Precious Blood, which had already been fixed under Pius IX for the first Sunday in July. Pius IX instituted this feast in thanksgiving for the deliverance of the Apostolic See from the violent revolutionaries who had expelled the Pope to Gæta. In 1849, with the assistance of the French army, they were vanquished and the pope was able to return to Rome.

The meaning of this festival is closely akin to that of the Sacred Heart. The Precious Blood is the price of universal redemption, which love would not have to be anything less than itself. There is a very close connection between the Heart and the Blood not only because, according to St. John, after the death of Jesus, blood and water flowed from His wounded Heart, but because the first chalice in which that divine Blood was consecrated and vivified was precisely the Heart of the incarnate Word.

The apostle of this special devotion was the Blessed Gaspare del Bufalo, founder of the congregation of the Most Precious Blood.

The Mass is of quite recent composition. In the ancient Roman rite the Mass of Passion Sunday was especially intended to recall to the remembrance of the faithful the infinite value of the Blood of Jesus Christ.

JULY 2. The Visitation of Our Blessed Lady: Ember Friday in Advent was the original date for this feast. The celebration by the Greeks on July 2 of the placing of the robe of the Blessed Virgin in the Basilica of Blachernæ (A.D. 469) became in the Latin church the commemoration of the visit of Mary to the home of Zachary and Elizabeth. It was kept

by the Franciscans as early as 1263; the Council of Basel (1431) made it a holy day of obligation.

In honor of this mystery, St. Francis de Sales instituted the order of the nuns of the Visitation. The original design of this kindly saint was that the nuns should imitate the Blessed Virgin in her charitable assistance in the house of her cousin, who, though well advanced in years, was miraculously about to become a mother. Providence, however, thought fit to alter the plan while still in the hands of the designer, so that the latter was accustomed jestingly to say that he had made something which he had never intended to make, whereas he could not make that which he would in reality have wished to have made.

Sts. Processus and Martinian, *Martyrs*: Sts. Processus and Martinian were the keepers of the Mamertine prison, during the imprisonment of Sts. Peter and Paul, by whom they were converted. Like them they suffered martyrdom under Emperor Nero. Their relics now repose in St. Peter's; during the Vatican Council the papal throne occupied by Pius IX stood at the tomb of these two gaolers of the Princes of the Apostles.

JULY 3. St. Leo II, *Pope, Confessor*: This feast was originally the second commemoration of St. Leo the Great, who was the object of very marked devotion in the Middle Ages. It was celebrated on the anniversary of the removal of his body from the porch to the interior of St. Peter's. Later it became the feast of Pope Leo II who approved the acts of the Sixth Ecumenical Council which condemned the heresy of those who asserted that Christ had only one will. In his brief pontificate he gave an example of earnest preaching and devotion to the poor. He died in 683.

JULY 4. Of the Octave of the Apostles, Sts. Peter and Paul: Although during the Middle Ages, in a great number of churches, the anniversary of the ordination of St. Martin of Tours and of the dedication of his famous basilica was kept on this date, yet Christian Rome continued to celebrate the Octave of her great Apostles Peter and Paul.

JULY 5. St. Anthony Mary Zaccaria, *Confessor*: This famous Lombard preacher was one of that band of saints whom the Lord, in the Sixteenth Century, sent to carry out in Italy that ecclesiastical reform which had indeed been long desired, but which the Canons of the Council of Trent alone could not effect. It was necessary that they should be put into practice with heroic zeal, and this could be done only by a saint. He founded the order of Regular Clerks who from the Church of St. Barnabas near which they lived are called "Barnabites." They gave much assistance to St. Charles Borromeo in his work of reform. Anthony died at the age of 36, July 5, 1539, and was canonized by Pope Leo XIII.

JULY 6. Octave-Day of the Holy Apostles, Sts. Peter and Paul: To-day Christian Rome brings the Octave of her great apostles to an end. The importance, however, of these grand

figures was such that, in the Middle Ages, their *natalis* (birthday) formed as it were the center of a special liturgical cycle.

Protestants have tried to set Paul above Peter, by attributing to the former, rather even than to Christ himself, the foundation of the Church. Catholic theology and the Catholic catechism suffice to protect the faithful from falling into such heresies as these. Christ founded the Church on Peter, but He disposed that among the apostles Paul should be the chief propagator of the Gospel, and the most important interpreter of divine revelation.

JULY 7. Sts. Cyril and Methodius, Bishops, Confessors: These two celebrated apostles of the East are bound by more than one tie to the history of Papal Rome. The Slav nations are indebted to Cyril and Methodius for their civilization, their faith, and their original communion with the See of Peter. To this day the Slav pilgrim who visits Rome and kneels at the sepulchre of the Prince of the Apostles sees upon that tomb a painting representing the Savior between St. Peter and St. Paul. That venerated ikon, on which is traced an inscription in the Slavonic tongue, is said to have been placed there by Sts. Cyril and Methodius as a mark of their homage and devotion to the Apostolic See.

They were consecrated bishops by Pope Adrian II. They invented a writing for the language of the Slav; translated the Scriptures and made use of this language in the Liturgy. Cyril, worn out by the mission, returned to Rome and prepared a tomb for himself in the shadow of St. Clement's. He died in 869 at the age of 42. Methodius died in 885.

JULY 8. St. Elizabeth, Queen of Portugal, Widow: St. Elizabeth, Queen of Portugal, was born in 1271 and died July 4, 1336. She was distinguished for her devotion to the poor and her heroic acts of charity. Her special grace was that of making peace. The joy caused at the Aragonese Court by the birth of Elizabeth brought about the reconciliation of her father and her grandfather; death surprised the good queen whilst on a journey which she had undertaken for the purpose of procuring peace between her son and her son-in-law.

JULY 10. The Seven Holy Brothers, Martyrs, with St. Rufina and Secunda, Virgins: Felicitas and her seven sons were put to death for the Faith, about the year 162, under Marcus Aurelius. The sons preceded their mother to heaven; she followed them four months afterwards. In order to strike terror into the hearts of the Christians the death sentences were not all carried out in the same place, for Januarius was beaten to death with leaden scourges and was buried in the Cemetery of Prætextatus, Felix and Philip died under the whip and received burial in that of Priscilla, Silanus was thrown from a precipice and was interred with his mother in the Cemetery of Maximus, Alexander, Vitalis and Martial were beheaded and were given the honor of sepulture in the Cemetery of the Giordani.

Under the Emperors Valerian and Gallienus, a hundred years later, two sisters Rufina and Secunda, rather than lose

their consecrated virginity accepted martyrdom. The forest in which they were put to death, hitherto called the dark wood, soon was called the bright wood in their honor.

JULY 11. St. Pius I, Pope, Martyr: St. Pius I, a great Pope of the Second Century, is said by tradition to have established a baptistery in the house of the Pudenti, or *de Pastore*. His brother is the author of the *Shepherd of Hermas* which has been styled "a vast examination of the conscience of the Roman Church at the end of the first half of the Second Century." To St. Pius is attributed the fixation of the feast of the Resurrection on Sunday, which day then became the central Sunday of the year. He was buried in the Vatican.

JULY 12. St. John Gualbert, Abbot: Born at Florence at the end of the Tenth Century, John Gualbert was trained in the school of St. Benedict. Raised to the papacy he exalted that office and the position of the hierarchy which had been degraded by the imperial power. He stamped out simony and brought back order and peace to the land of Tuscany. At Valombrosa he founded a monastery, whence came many saints and which still flourishes. On one occasion meeting the murderer of his brother, he pardoned him in the name of the Redeemer. For this act he received a singular recognition from Our Crucified Lord. He died on July 12, 1073, and was canonized in 1193.

Sts. Nabor and Felix, Martyrs: Sts. Nabor and Felix suffered martyrdom at Milan under Maximian Herculeus, about the year 304. St. Ambrose honored their memory and from Milan devotion to them spread throughout the Universal Church.

JULY 13. St. Anacletus, Pope, Martyr: According to the list of Popes furnished us by St. Irenæus, Anacletus is probably the same person as Cletus, the successor of Linus and the predecessor of Clement on the papal throne. Some say that he was banished from Rome and returned to rule the Holy See a second time. He completed the tomb of St. Peter at the Vatican, near which he was himself interred. To him is assigned the decree that bishops should be consecrated by three bishops at least; that clerics should be publicly ordained by their own bishop and that they all should receive Holy Communion after the consecration in the mass of ordination. He was martyred under the Emperor Trajan.

JULY 14. St. Bonaventure, Confessor, Bishop, Doctor of the Church: Born in Tuscany in 1221, Giovanni Fidanza, in consequence of a miraculous cure, entered the Franciscan Order. While still young, he became minister general; guided by his wise and prudent spirit, the Franciscan Order was saved from the schism which was about to divide the rigorous from the mild. He was closely united to St. Thomas Aquinas; both taught at the University of Paris at the same time. St. Bonaventure was created Cardinal and Bishop of Albano in 1273 by Gregory X; he died on July 15 in the following year at Lyons whilst the Ecumenical Council was being held in

that city. The Pope and the entire Council took part in his funeral; every priest in the world said Mass for his soul.

St. Bonaventure is a true example of the ascetic Franciscan school, which has spread among the people a fervent devotion to the most sacred human nature of the Redeemer. When he writes on the Passion of Our Lord or speaks in praise of the Blessed Virgin, his language grows eloquent and a seraphic ardor glows in his words.

Sixtus IV, when he canonized St. Bonaventure in 1482, ordered that the celebration of his feast in the Basilica of the Holy Apostles should be considered as a solemnity of the sacred Apostolic Palace. In later years a church and a monastery were dedicated to this saint on the Palatine.

JULY 15. St. Henry, Emperor, Confessor: The name of St. Henry, Emperor of Germany, born in 972, is held in veneration by all. He spread Christianity and advanced piety and religion among his subjects. He died in 1024. He defended the Church and the Holy See. He came down repeatedly into Italy in order to defend the rightful Pontiff against opposing factions. Detained at Monte Cassino by illness he was miraculously cured through the intercession of St. Benedict. He asked to be accepted as a monk in the Abbey of St. Vanne at Verdun; the abbot commanded him in the name of religious obedience to re-ascend the throne. He spent a great part of his treasure in founding episcopal sees, enriching churches, and endowing monasteries. On one occasion he sent his imperial insignia to the Abbey of Cluny in order that they should be offered up to the Redeemer. St. Henry died on July 13, 1024, and was canonized by Pope Eugenius III in 1145.

JULY 16. Our Blessed Lady of Mount Carmel: To-day the whole Latin Church joins with the Friars of the Blessed Virgin of Mount Carmel in celebrating the munificence of the Mother of God towards this Order which is dedicated to her. The origin of this illustrious brotherhood which has given so many saints to the Church, is well known. A little while before the year 1185, a priest of Calabria having had a revelation of the prophet Elias, ascended Mount Carmel and began to restore one of the four ancient monasteries which he found there, and of which only the foundations remained.

The new institution prospered, and although the latest comer, it was able to graft itself successfully upon the great tradition, already centuries old, of the monastic life which Oriental cenobites and Benedictine monks had led on Mount Carmel. Albert, Patriarch of Jerusalem, gave certain rules of conduct to those hermits who were living at that time under their superior Brocardo, rules which subsequently were approved, together with the new foundation, by Honorius III and Gregory IX.

In the Thirteenth Century Innocent IV approved the rule under the generalship of Simon Stock. On July 16, 1251, the Carmelite habit was placed in his hands by the Blessed Virgin. It was blessed by the Pope and many privileges attached to it, not only for members of the Order, but for all those who enter the Confraternity of Our Lady of Mount Carmel and wear

the scapular. The Feast of Our Lady of Mount Carmel was inserted into the Calendar under Benedict XIII in 1726.

JULY 17. St. Alexius, Confessor: St. Alexius was the only son of a wealthy Roman noble. For Christ's sake he left his home and, poor and unknown, devoted his life to God's service. He died early in the Fifth Century. His memory is venerated in many lands.

JULY 18. St. Camillus of Lellis, Confessor: St. Camillus of Lellis was born in 1550 of a noble family. He tried twice to enter the Capuchin Order, but each time had to leave on account of a sore on his leg. He then spent his life in ministering to the sick in the hospitals of St. Giacomo degli Incurabili, and of the Santo Spirito. He instituted a congregation of regular Clerics, devoted to the care of the sick, St. Philip Neri who at one time was his confessor, saw in a vision that the angels themselves inspired the Religious instituted by him with the words best suited to comfort the dying. Leo XIII appointed him the celestial patron of those who are at the point of death; his name is in the Litany of the Dying. He died at Rome, July 14, 1614.

St. Symphorosa and Her Children, Martyrs: Symphorosa and her sons were martyred under Hadrian in the year 120. The mother was drowned on this day in the River Anio, whilst her sons had already won the crown of martyrdom on June 27; Crescens had been stabbed in the throat, Julian in the breast, Nemesius in the heart, Primitivus in the stomach; Justin had received his death-wound in the back, Stacteus in the side, and Eugenius had been actually cleft in two. The bodies of the Tiburtine martyrs were brought to Rome by Stephen III, and were placed in the deaconry church of St. Michael.

JULY 19. St. Vincent de Paul, Confessor: St. Vincent de Paul, founder of the Congregation of the Priests of the Mission (Lazarists), and the Society of the Sisters of Charity, while a young priest was held as a slave in Africa where he had been sold by pirates. On his return to France he became a parish priest. For a time he took the place of a galley slave. His parish was a country parish; his experience led him to found the Priests of the Mission, bound by special vow to undertake this special work. At one time he was entrusted by St. Francis de Sales with the spiritual direction of the nuns of the Visitation. Assisted by Louise de Marillac he founded the Sisters of Charity.

The authority exercised by St. Vincent was immense, and was undisputed throughout the kingdom. He was a member of the king's Privy Council, and thus had control over the appointments to the episcopal sees and to the richest benefices of the Church of France. Yet Vincent, meek and humble of heart, ascended the magnificent stairs of the palace and took part in the royal councils with the same evangelical simplicity, and clothed in the same poor and shabby garments in which he traversed the streets of Paris rescuing abandoned waifs and strays and succoring the helpless sick and suffering. He

died in 1660 at St. Lazarus, the motherhouse of his Congregation. Leo XIII declared him the patron of all charitable associations.

JULY 20. St. Jerome Emiliani, Confessor: In the Sixteenth Century God raised up a number of saints who by prayer, teaching and good works combated the influence of the pagan Renaissance. Among these was St. Jerome Emiliani, who spent himself in the care of orphans and the poor. He instituted homes for orphan children, and founded the Congregation whose object was to educate orphans. They are called the Somaschi, from Somascha, the little Italian town in which they were first established. He died on February 8, 1537, from the plague which he contracted while burying the dead.

It was related that St. Charles Borromeo, when going several years afterwards to make a pastoral visitation at Somascha, became aware of the presence of the relics of a saint through the sweet perfume which emanated from his tomb. Asking for a thurible, St. Charles offered incense on the sepulchre, being thus the first to render public veneration to the saint.

St. Margaret, Virgin, Martyr: St. Margaret, called by the Greeks, Marina, was martyred at Antioch in Pisidia under Emperor Diocletian at the end of the Third Century. Devotion to her became very popular in Rome during the Middle Ages, and many chapels and churches were dedicated to her. She is invoked, especially, by those who are about to become mothers.

JULY 21. St. Praxedes, Virgin: St. Praxedes was a sister of St. Pudentiana, whose feast is celebrated on May 19th. She was the daughter of the Roman Senator Pudens, and after consecrating her virginity to God, she gave up all her wealth to the poor.

Pope Paschal I transferred the bodies of many saints from the catacombs and placed their relics in the Church of St. Praxedes; an inscription states that 2,300 bodies of saints repose in the crypt under the apse of the Church.

JULY 22. St. Mary Magdalen, Penitent: The Latin writers, beginning with Tertullian, have generally and with great probability identified Mary of Magdala as the sister of Lazarus, and as the sinner who anointed the feet of Jesus. The Greeks, on the other hand, distinguished three Marys.

Her brother Lazarus, died in the island of Cyprus. His body was brought to Constantinople by the Emperor Leo VI and laid in the Lazarion, (899). The body of Mary, his sister, who, according to a tradition dating from the Sixth Century, had been buried at Ephesus, was soon brought and laid beside him in the new sepulchral basilica of Byzantium. The Greeks give to her the title of "like unto an apostle" because she first announced to the world and to the apostles themselves the resurrection of the Lord. For this reason the *Credo* is said in the Mass today, as in Masses of the apostles.

The scene of the conversion of Mary of Magdala is perhaps one of the incidents in the Gospel which best reveal the

gentleness of the heart of the Redeemer. To Mary much is forgiven, because she loved much; this is the remedy for sinners; this is the spirit which sustains the Church Militant, wherein we may indeed see many sins caused by human frailty, but in which there may be found also a great love ready to pardon all.

JULY 23. St. Apollinaris, Bishop, Martyr: St. Apollinaris was the disciple of St. Peter, who preached the Gospel at Ravenna. The importance of the See of Ravenna in the Sixth Century brought about an attempt to exalt that See unduly. On this account we have in the Mass today the voice of St. Peter recommending the pastors of the Church to avoid the spirit of domination and pride, and the words of the Gospel teaching the lesson of humility. St. Apollinaris after a cruel scourging and exile was martyred at Ravenna in 79 A.D. The great cathedral of that city is dedicated to him.

St. Liborius, Bishop, Confessor: St. Liborius was the fourth bishop of Le Mans, France. He was renowned for the miracles which he wrought on behalf of those suffering from stone; his name was added to the Calendar by Pope Clement XI, who suffered with this dangerous malady and was cured by the intercession of the saint. He died about the year 397.

JULY 24. Vigil of St. James, Apostle: This vigil was celebrated from the earliest times. It is recorded in the Martyrology of St. Jerome.

St. Christina, Virgin, Martyr: St. Christina, a Tuscan virgin, who when ten years old had taken and destroyed the silver idols in her father's house, was in consequence tied to a post and pierced with arrows. Her tomb was discovered in 1880; an examination of her relics showed that she was scarcely more than fourteen years of age at the time of her death.

On this day the Greeks celebrate another St. Christina, martyr of Tyre. The Greeks salute her as a "stainless bride wounded by arrows."

JULY 25. St. James the Greater, Apostle: St. James was the brother of John, and the first of the Apostolic College to suffer martyrdom. He was beheaded by Herod Agrippa about the year 43. He was one of the intimate friends of Our Savior: he witnessed the Transfiguration and the agony in the Garden of Olives. Christ foretold his martyrdom on the occasion when the mother of James and John asked for her two sons that they be seated one at his right hand and one at his left in His Kingdom. James preached the Gospel in Judea and Samaria and even in distant Spain.

In the Sixth Century the tomb of the two apostles of the name of James was still being venerated at Jerusalem. But in the Ninth Century we find that the relics of St. James the Great were already the object of great devotion at Santiago de Compostella, whither they must have been carried after the Arabs had taken possession of the Holy City. Throughout the

Middle Ages, the pilgrimage to Galicia to the tomb of St. James was one of the most popular of all, and wholly worthy of the special place which St. James occupied beside Our Blessed Lord.

St. Christopher, *Martyr*: St. Christopher, a native of Chanaan, was martyred at Lycia in the Third Century. He was greatly venerated in the East. His name, which signifies "one who carries Christ," won for him great veneration even in the city of Rome. Many statues of St. Christopher were placed at the entrance to cathedrals. He is the patron of travelers and is invoked in storms, tempest and plagues. The medal of St. Christopher is frequently attached to motor vehicles.

JULY 26. St. Ann, *Mother of Our Blessed Lady*: The privileges and graces with which God had surrounded the Immaculate Conception of His Blessed Mother Mary were reflected upon her happy parents, Joachim and Ann. We find, therefore, that in the Sixth Century Justinian built a church at Constantinople in honor of St. Ann.

Devotion to the grandparents of the divine Redeemer spread almost everywhere in the East. The Syrians venerated St. Ann under the name of Dina on July 25; other eastern Churches placed her feast on another date. Pope Leo III placed pictures of Joachim and Ann in the Church of St. Mary Major. Gregory XIII in 1584 inserted the feast of St. Ann in the Roman Missal.

At Rome in the patriarchal basilica of St. Paul the precious relic of the arm of St. Ann was venerated even in the days of St. Bridget of Sweden, who obtained a very small portion of it as a gift. St. Ann then appeared to her and showed her how to venerate and take care of the sacred relics. Leo XIII and Benedict XV have given several fragments of this arm of St. Ann to celebrated sanctuaries dedicated to her in Canada and in Normandy, where God has been pleased to honor them by performing various miracles.

Her feast was extended to the Universal Church by Pope Leo XIII in 1879. Pope Benedict XV visited her chapel outside the Vatican; this was the first time after 1870 that a Pope left the Vatican.

JULY 27. St. Pantaleon, *Martyr*: St. Pantaleon was a physician of Nicomedia. His name signifies in the Greek "many shall obtain mercy"; it was given him by Christ with this promise. During his martyrdom Our Lord appeared to him as he was tortured on the rack and burned with flaming torches. He is the principal patron (after St. Luke) of the medical profession. His blood liquifies on his feast day in the phial in which it is preserved at Ravello near Amalfi.

JULY 28. Sts. Nazarius, Celsus, Victor I, and Innocent I, *Martyrs*: St. Nazarius was baptized by Pope Linus at Rome; in his turn he baptized the youthful Celsus. They were both beheaded at Milan about the year 368. Their bodies, buried in a garden outside the city, were found by St. Ambrose in

395. The body of St. Nazarius appeared as if it had just been beheaded. It was placed by St. Ambrose in the Basilica Romana. The body of the boy Celsus was found in another part of the garden, but was not removed. However, a basilica was later built in his honor.

Pope St. Victor, the thirteenth in order from St. Peter, is famous in the history of the Church of the first three centuries for his encyclicals addressed to all the churches, in which he appointed synods with a view to coming to an agreement concerning the date of the celebration of Easter. Even the bishops of the most remote dioceses of Asia Minor obeyed the Pope's order and sent their votes to Rome, but as these were not in accordance with the Roman view, it very nearly caused a schism. He succeeded in settling the controversy about the date of Easter, and is said to have decided that in case of necessity Baptism might be given with natural water. He was the first ecclesiastical writer to write in Latin.

St. Innocent I, Pope, Confessor (402-417), took a vigorous part in the defence of St. John Chrysostom; upheld the rights of the Holy See and wrote a letter on liturgical questions which remains a notable document to this day.

JULY 29. St. Martha, Virgin: St. Martha accompanied her sister St. Mary Magdalen and her brother St. Lazarus into Gaul, where she closed her holy life. Her sacred relics are venerated at Tarascon, in Provence.

The ways by which God leads men's souls are very varied; one way may be more perfect than another, but each soul must sanctify itself in its own fashion. Grace does not do violence to nature, but perfects it; thus, although St. John tells us that Jesus loved Martha, Mary, and Lazarus, each of the sisters always retains her own individual character in the Gospel narrative. Mary feels more deeply, and, therefore, though she is habitually more recollected, yet she is also a woman of an eager and pleasing disposition, more courageous in her actions.

The virtues of Martha, the elder sister of Lazarus, on the other hand, are more commonplace and less exceptional. She is a good housekeeper, diligent, affectionate, and forbearing in undertaking the additional labor which Mary's different nature puts upon her. In discharging her daily duties she looks at life chiefly from the practical side. The Savior loves her much, because, though Mary is eager to receive spiritual food from him, Martha, on the contrary, shows a mother's tender care both for Him and for His disciples, who were always received as members of the family in her home at Bethany.

Sts. Felix II, Simplicius, Faustinus, and Beatrice, Martyrs: The martyr-Pope St. Felix II governed the Church during the exile of Pope Liberius, in the middle of the Fourth Century. Simplicius and Faustinus were drowned in the Tiber, probably in 303, when the great persecution under Diocletian was at its height.

Beatrice, their sister, with the aid of the priest Priscus, recovered their bodies in order to give them burial; for which offence she was strangled in prison.

In the Fourth Century a basilica was built at the side of the sepulchre of the two brothers and their sister.

JULY 30. Sts. Abdon and Sennen, Martyrs: Sts. Abdon and Sennen were Persians who, coming to Rome in the Third Century, courageously confessed the faith of Christ and were put to death in the persecution of Decius in 250.

JULY 31. St. Ignatius of Loyola, Confessor: St. Ignatius, founder of the Society of Jesus, was born at Loyola in Spain, in the year 1491. He served his king as a soldier till his thirtieth year. Convalescing from a severe wound received at the siege of Pampeluna, he was given, in the absence of other books, the Lives of Jesus Christ and of the Saints. It dawned on his chivalric nature that the Church has need of her army to defend under the sovereign Pontiff the interest of God against heresy and all evil. On his recovery he ascended Montserrat and in the Benedictine Abbey there he laid down his sword at the feet of the Blessed Virgin. He learned here to love the Psalms and canticles of the Divine Office which he was later to recommend to the faithful; he desired that those who were to make his Spiritual Exercises should choose a dwelling whence they could easily go to the Offices of Matins and Vespers as well as to Mass. Among the Benedictines of St. Paul's in Rome, Ignatius pronounced his vows and was regularly elected the first general of his new Society.

The name of Loyola and the Society founded by him are synonymous with the highest degree of Catholic life and activity, so that the enemies of the Church, whilst they may show toleration for other religious Orders, keep up an undying hatred for that of St. Ignatius, in which they justly recognize the most efficient and invincible army which Providence has placed under the immediate command of the Vicar of Christ.

Ignatius and his companions, by means of the Spiritual Exercises tried to raise the clergy to a higher realization of their own dignity and mission. Their zeal for the Liturgy led them to restore the churches to their former cleanliness, dignity, and magnificence. Drawn by these exterior attractions, the faithful were the more easily induced to frequent the Sacraments and the Offices of the Church. From the very beginning they undertook works of education and missionary labors.

With the sweet name of Jesus on his lips and in his heart, St. Ignatius gave his soul to God on July 31, 1556. His body is preserved in Rome in the magnificent church built by Cardinal Alessandro Farnese and dedicated to his memory.

Feasts of August

AUG. 1. St. Peter's Chains: The chains with which St. Peter the Apostle was fettered from time to time have always been the object of veneration among the faithful. They are pre-

served in a basilica in Rome, which is called Saint Peter *ad Vincula* (in chains). The anniversary of the dedication of this church falls on August 1st. The chains of the Apostle Paul are preserved in the Basilica of St. Paul. The reverence shown to the chains of the two apostles must have been very widely spread in olden times from the moment when Justinian I asked the Pope for "a portion of the chains of the holy apostles, if it were possible" and St. Gregory the Great relates that in his day the faithful were eagerly desirous of the favor of possessing at least a small quantity of the filings of St. Paul's chains. The chains of St. Peter are in two portions, one having eleven links, shaped so as to hold the hands, and the other twenty-three links, at the end of which are two half circles to hold the neck. Only four links are preserved of the chains which bound St. Paul.

AUG. 1. The Holy Machabees, Martyrs: The Seven Machabees, brothers, and other Jews, suffered martyrdom for their faith in the second century before Christ, under the tyrant Antiochus Epiphanes, the impious king of Syria. They are the only martyrs who suffered before Christ that are honored with a feast of universal observance. Their relics were placed in the church of St. Peter's Chains beneath the new altar on August 1st.

AUG. 2. St. Alphonsus Mary de Liguori, Bishop, Confessor, Doctor of the Church: St. Alphonsus was born of noble parents near Naples, Italy, in 1696, and died in 1787. In the midst of many evils he appeared with a three-fold mission as Doctor, Bishop, and founder of a new religious Order. As Doctor he became the great teacher of Moral Theology; he found the middle way between the two extremes of the lax and the over-rigorous, and by his ascetic writings he spread amongst the people Catholic piety, devotion to Our Lady, to Jesus in the Blessed Sacrament, to the Passion, and defended the supreme rights of the Church and of the Pope.

As apostle and bishop St. Alphonsus sought to imitate Our Divine Redeemer in His evangelizing journeys through the villages of Galilee and Judea. Hence he founded his own society of missionaries whom he destined to labor among the poor peasants and mountaineers rather than the inhabitants of the towns.

As founder of a new Order, the saint has the merit of having adapted the scope of his work to the needs of the time, and of having brought it to completion in spite of innumerable difficulties. Although approved by the Pope, the King of Naples refused to permit the new Order to establish itself. St. Alphonsus himself was excluded from the houses of his own Order in the Kingdom of Naples. This schism existed until his death. After his death the whole scene changes; the rejected founder is raised to the altars, and his Congregation extends its boundaries beyond the confines of Italy and of Europe.

He was devoted in a special manner to the Holy Eucharist, and left a beautiful little book entitled *Visits to the Blessed Sacrament*.

AUG. 2. St. Stephen I, Pope, Martyr: St. Stephen, by birth a Roman, was made Pope on May 3, 253, and governed the Church for three years. He decided the question of the validity of Baptism when administered by heretics, ordering that the tradition should be preserved according to which it was sufficient that they receive confirmation. He was murdered by the Emperor's soldiers while seated in his episcopal chair in the catacombs, during the celebration of Mass, August 2, 257.

AUG. 3. The Finding of the Body of St. Stephen, the First Martyr: The body of St. Stephen, the first martyr, with those of some other saints, was discovered near Jerusalem in the year 415. Later the body of the saint was taken to Constantinople and finally to Rome, where it now lies beside that of St. Lawrence. The many miracles that occurred on the finding of St. Stephen's body led to the institution of this festival, besides that of December 26th. A tradition states that Gamaliel, the teacher of St. Paul, had buried the body of St. Stephen at his country house; Nicodemus and Abibas, son of Gamaliel, and Gamaliel himself, were also buried there.

AUG. 4. St. Dominic, Confessor: St. Dominic, the founder of the Order of Friars Preachers, was born in Spain in 1170, and died at Bologna, Italy, in 1221. In 1208 while the saint was at prayer Our Lady appeared to him, gave him the Rosary, and bade him go forth and preach. Beads in hand, he led the Catholic troops against the Albigensians and crushed that heresy. Countless souls were brought to grace by his words. His parents attributed his birth to the prayers of the holy Benedictine Abbot, Dominic of Silos; his mother saw in a vision her child in the shape of a little dog, holding a torch in his mouth. He became the great defender of Catholic Doctrine, and the opponent of heresies.

AUG. 5. The Dedication of the Church of Our Lady-of-the-Snow: Tradition tells us that during the pontificate of Pope Liberius, in the Fourth Century, in the heat of August, the plan of the church of St. Mary Major was traced out in a miraculous fall of snow. For this reason that basilica is known as St. Mary-of-the-Snow, and the name is also given to the feast of its dedication. The stations at Christmas are held in this Church because some relics of the Crib of Bethlehem are preserved there. The Pope was also accustomed to officiate there on the first Sunday in Advent, at the beginning of the ecclesiastical year.

AUG. 6. The Transfiguration of Our Lord Jesus Christ: This festival was originally commemorated on the Vigil of Ember Saturday in Lent. With the decline of liturgical understanding a special festival was instituted in its honor in order to arouse popular devotion to this mystery. It is now the patronal feast of the Lateran Basilica, and of all churches under the title of St. Savior.

Sts. Sixtus, Felicissimus, and Agapitus, Martyrs: Pope St. Sixtus II, mentioned in the Canon of the Mass,

was the first martyr actually put to death in the catacombs themselves. Under the Emperor Valerian (258) he was beheaded on his throne just as he finished Mass. His four deacons were put to death with him, and two others, Felicissimus and Agapitus, were decapitated the same day while St. Lawrence, the archdeacon, was put to death three days later.

AUG. 7. St. Cajetan, Confessor: St. Cajetan was born in 1480 in Lombardy, of pious and noble parents. From childhood he was known as a saint and in later years as "a hunter of souls." Even before St. Ignatius he undertook to establish a body of Clerks Regular following the apostolic life. Together with Pietro Carafa, afterwards Pope Paul IV, he took the austere vow of entrusting himself entirely to Divine Providence and living solely on any alms which might be voluntarily given by the faithful.

Christian Rome venerates him as one of her most distinguished citizens. He took a notable part in the reform of the Breviary under Clement VII. When celebrating Mass in St. Mary's Major at the crib of Our Lord, he merited the grace of holding the divine Infant in his arms. Worn out with toil and sickness he went to his reward in 1547.

St. Donatus, Bishop and Martyr: St. Donatus, Bishop of Arezzo in Tuscany, suffered martyrdom under Emperor Julian the Apostate, in 361. He was illustrious for his sanctity and for his gift of working miracles. The Church has always remembered him with the highest veneration.

AUG. 8. Sts. Cyriacus, Largus, and Smaragdus, Martyrs: St. Cyriacus was a holy deacon of Rome under Popes Marcellinus and Marcellus. With Largus, Smaragdus, and about twenty others he was crowned with martyrdom in 303, in the persecution of Diocletian. The occasion of the translation of their remains many years later to a church dedicated to them led to the institution of a festival in their memory. St. Cyriacus is invoked for diseases of the eye, and against diabolical possessions.

AUG. 9. St. John Mary Vianney, Confessor: St. John Mary Vianney was born at Dardilly, France, in 1786. He was a farm-hand until his nineteenth year, when he began his studies for the priesthood. His talents were poor, and his progress slow. He was ordained at Grenoble in 1815; he became parish priest of Ars in 1818. That little town was the scene of his marvelous labors until his holy death, August 4, 1859. He was canonized May 31, 1925, by Pope Pius XI. For forty years his food and sleep were insufficient to sustain human life; during the last ten years of his life he spent from sixteen to eighteen hours a day in the confessional. Enlightened by God, he could read hearts and soften the most hardened sinner. He healed the sick and cast out devils; like his Master he was openly persecuted, calumniated and hated by wicked men. His little parish attracted thousands of people. Towards the end of his life 158,000 people visited Ars in a single year. He founded an orphanage for girls, trusting its support to Divine Providence. He had the gift of prophecy,

and told many souls what the future held in store for them. He is in a special manner the model for all parish priests.

AUG. 9. The Vigil of St. Lawrence: The vigil of St. Lawrence has been observed in the Church certainly since the Fourth Century. The ancient vigils consisted of a fixed number of scriptural Lessons alternated with responsorial Psalms and episcopal Collects. When day began to break, the Holy Sacrifice was offered and the fast came to an end.

St. Romanus, Martyr: St. Romanus was a Roman soldier. He was converted to the Christian faith by the preaching of St. Lawrence, and was beheaded the day preceding that of the saints martyrdom.

AUG. 10. St. Lawrence, Martyr: After the feast of Sts. Peter and Paul this is the greatest festival in the ancient Roman Liturgy. The terrible martyrdom endured by the famous archdeacon deeply impressed the generations that came immediately after him, for whom Lawrence became at Rome that which Stephen had been at Jerusalem.

In order to save from confiscation some property of the Church that had been intrusted to Lawrence, he sold it and gave the proceeds to the poor. As the enemies of the Church believed he had concealed the treasures and hoped to make him reveal their hiding-place, he was roasted alive on a gridiron. After an agony of hours he expired with a prayer on his lips for the conversion of the heathens.

His ashes were placed in peace by the priest Justin in the cemetery of Cyriacus. Constantine erected a basilica on the spot, which has since been rebuilt several times. The gridiron is still preserved in the old Church of San Lorenzo in Lucina.

AUG. 11. Sts. Tiburtius and Susanna, Martyrs: St. Tiburtius, a subdeacon, son of the prefect of Rome, being accused of professing the Christian religion, was beheaded, 286, outside the walls of Rome. Nine years later St. Susanna, a holy virgin, after many torments laid down her life for Christ.

AUG. 12. St. Clare, Virgin: St. Clare, born at Assisi in Umbria, was the first of the holy virgins whom St. Francis, consecrating to God, bound to Christlike poverty. On a visit to St. Francis, she expressed to him her desire to become a Spouse of Christ. To St. Francis had been given a little chapel called the Portiuncula by the Benedictine abbot of Monte Subasio. St. Francis gave to Clare the rule of St. Benedict to follow, as he desired to graft his new foundation on to the old Order, so as to give it a canonical basis, one already recognized by Holy Church. St. Francis determined that Clare should not imitate the rich convents of Benedictines then in Umbria, but should go back to the early traditions of Benedictine poverty; thus it was that Pope Gregory IX was able to write to them before they had a rule of their own: "Now you are worthy daughters of the blessed Benedict." Her sister Agnes and other women soon joined her; they walked barefooted, slept on the ground, observed perpetual abstinence, and made poverty the basis of their lives.

St. Clare teaches us to have great devotion to the Holy Eucharist. In the midst of her extreme poverty she caused the Blessed Sacrament to be kept in a silver case placed in an ivory pyx. One day when the Sarcens attacked the Convent of San Damiano, Clare herself held up the pyx containing the Blessed Sacrament like a shield between the nuns and the fury of the infidels. The enemy turned and fled.

St. Clare passed to her heavenly reward, August 11, 1253, and was canonized by Pope Alexander IV, two years later.

AUG. 13. Sts. Hippolytus and Cassian, Martyrs: St. Hippolytus is one of the saints associated with St. Lawrence, who baptized him, and whom he followed to martyrdom in 258.

St. Cassian was a schoolmaster, and the official who sentenced him to death for being a Christian had him murdered by his own pupils.

AUG. 14. The Vigil of the Feast of the Assumption of Our Blessed Lady. As early as the Seventh Century the preparation, by a solemn fast, for keeping devoutly the great festival of the Assumption, is described as a custom of great antiquity. In many parts of the Church the strict fast enjoined lasted over several days. The Mass celebrated on this day is of Our Blessed Lady, on account of its being that of a vigil, and is said in purple vestments, and the hymn *Gloria in excelsis* is omitted.

St. Eusebius, Confessor: St. Eusebius was a Roman priest distinguished for his zeal in the cause of orthodoxy. He lived in the Fourth Century of our era. He appears to have died in prison. The universal veneration in which he was held led to his immediate canonization.

AUG. 15. The Assumption of the Blessed Virgin Mary: Among the feasts of the Blessed Virgin that of the *dormitio sanctæ Mariæ*, or of her bodily assumption into heaven, was from very early times the most solemn and the most widely observed. In the time of Pope Sergius I a solemn procession proceeded to St. Mary Major, where Mass was celebrated. It was customary to carry images of the Savior and of His Blessed Mother in this procession; outside of Rome a similar ceremony was observed.

It should, however, be borne in mind that though the divine maternity of the Blessed Virgin Mary may be regarded as the immediate reason of her Assumption into heaven, yet the first and formal reason of this privilege is to be sought in her Immaculate Conception. It is true, indeed, that the dignity of the Mother of the Incarnate Word was the primary reason for which God preserved the Immaculate Conception of Mary from all stain of original sin—and in this sense the Gregorian Sacramentary rightly attributes the reason of the bodily resurrection of the Blessed Virgin to her prerogative as Mother of the Word—but in order to express this truth with perfect accuracy, it is necessary to say that the formal reason for the preservation of her body from corruption was precisely her immunity from all stain of original sin.

The consecrated formulas of the Roman Liturgy have not any difficulty in expressing and in reconciling the fact of the death of the Blessed Virgin with her bodily resurrection, due to her exalted dignity.

The end of that transitory state in which the pilgrim soul finds itself on earth is called by us death, but it does not necessarily imply any idea of pain or abasement in the case of the Immaculate Mother of God. The state of separation of soul and body with all its consequences, such as bodily corruption, long and violent separation of form from matter, etc., had no power over the Mother of God.

The authority of the Roman Liturgy concerning the possibility of dogmatic definition of the Assumption of the Blessed Virgin is paramount, for it reflects the teaching and authority of the supreme Pontiff. Now that Catholic devotion anticipates the day when the infallible Teacher of Truth will place this last gem in the diadem which adorns Our Lady in heaven, theologians will be able to draw largely on that fount of Catholic tradition which is contained in the Liturgy, especially that of Rome.

AUG. 16. St. Joachim, Father of the Blessed Virgin Mary, Confessor: The excellence of a fruit is always a sign of the quality of the tree which bore it. In the case of St. Joachim, the Immaculate Conception of Mary reflects a splendid glory on the chaste union of her parents.

The Gospels speak of a sister of Our Lady who accompanied her even to the foot of the cross. According to some authorities she too was a daughter of Anna and of Joachim.

His feast was first introduced into the Breviary by Julius II, who fixed the date of March 20. Leo XIII (Joachim Pecci) raised it to a double of the second class. In the reform of the Breviary carried out by Pius X, August 16th was the date fixed.

The close relationship which existed between the Savior and St. Joachim confers on the latter of great dignity, raising him above other saints, so that the honor paid to him is reflected upon Christ Himself in a special manner and upon His Immaculate Mother. They loved him and honored him in this world above all others. Their love is like a precious gem which adorns the crown of the holy Patriarch in heaven.

AUG. 17. St. Hyacinth, Confessor: St. Hyacinth, the glorious apostle of Poland and Russia, was admitted into the Order of Friars Preachers by St. Dominic himself. By his example of holy living and by the power of his preaching, multitudes were converted, churches and convents were built, and 120,000 pagans and infidels were baptized by his hands. He died at Cracow A.D. 1257, on the feast of the Assumption.

AUG. 18. Of the Octave of the Assumption: The doctrine of the Assumption of the Blessed Virgin Mary has not been defined as a dogma of faith; however, it is accepted universally in the Church. Benedict XIV declared that no one is permitted to doubt its truth. The solemnity attached to its feast makes it part of the ordinary belief of the faithful.

AUG. 18. St. Agapitus, Martyr: The Roman Martyrology commemorates to-day Agapitus who, at the age of fifteen, was put to death with a sword at Præneste in Italy. His tomb has recently been found with the inscription "Agapitus, pray for me." His body was transferred to Corneto in 1437.

AUG. 19. St. John Eudes, Confessor: St. John Eudes was born at Ri, France, November 14, 1601; he made brilliant studies at Cæn; became an Oratorian and a priest; founded, in 1641, the Congregation of Our Lady of Refuge (Good Shepherd Nuns); left the Oratory and founded, in 1643, the Society of Jesus and Mary (Eudists) for the education of priests and for missionary work; instituted the feasts of the Hearts of Jesus and Mary; wrote a number of ascetical books; died at Cæn, August 19, 1680.

He was noted as a preacher and for his great love of God. He made a special vow always to do what was most pleasing to God. In the confessional all the fire of his pulpit oratory disappeared and he was as gentle as a lamb.

AUG. 20. St. Bernard, Abbot, Doctor: St. Bernard, Abbot of Clairvaux, was born in Burgundy, in 1091. He was at once a reformer of the monastic life, a preacher of the Crusade, a Doctor of the Universal Church, a worker of miracles, a peace-maker between kings, princes and peoples, the oracle of Popes, and the champion of the Roman See against schisms and heresies. The mortal frame of the saint, consumed by penance and by sickness, could scarcely contain his soul on fire for the glory of God. This fire communicated itself to those around him; his secretaries had difficulty in recording the numerous miraculous cures which he worked by the touch of his hand, or simply by a blessing. On a visit to Italy he installed at the ancient Abbey *ad aquas Salvias*, as first abbot, Bernardo Pisano, who became Pope Eugenius III. He died at Clairvaux, August 20, 1153, and was buried at the foot of the Blessed Virgin's altar. Pius VIII declared him a Doctor of the Church.

AUG. 21. St. Jane Frances, Widow: St. Jane Frances Fremiot was born in France and was married to Baron de Chantal. She made her house the model of a Christian home. On the death of her husband, with the assistance of St. Francis de Sales, she founded the Order of the Visitation, of which she became the first superior.

AUG. 22. Immaculate Heart of Mary: Devotion to Mary's Heart always flourished in the Church, but its first official approval did not come till the beginning of the 19th century when Pius VI approved, for certain religious organizations, a Feast for the Most Pure Heart of Mary. The devotion was approved for the universal Church when Pius XII dedicated all mankind to the Heart of Mary in December, 1942, following this by the institution of the new Feast of the Immaculate Heart of the B. V. M. **Sts. Timothy, Hippolytus and Symphorian, Martyrs:** St. Timothy of Antioch was martyred at Rome in the Fourth Century. He was buried in a special grave in the gardens of Theona, not far from the cemetery of St. Paul.

This was a recognition of the fact that he bore the same name as the great disciple of St. Paul.

St. Hippolytus (not the rival of Pope Callixtus) was a martyr of Porto. His history is wrapped in obscurity.

St. Symphorian is a celebrated martyr of Autun, beheaded under the reign of Aurelian about 180. When he was being led to martyrdom his pious mother called to him: "My son, my son, look up to heaven and behold Him Who reigns there. You are not being led to death, but to a better life."

AUG. 23. St. Philip Benizi, Confessor: St. Philip Benizi was born in Florence on the feast of the Assumption in 1233. He was one of the first to profess the religious life as a Servite, and in time became general of the Order. With his brethren he preached in many countries of Europe, and journeyed even into western Asia to spread the Christian faith. In his humility he refused honors, and even the Papacy, which was offered him by the cardinals assembled in conclave. He entered into the glory of heaven in the year 1285.

It is said that when he was dying he repeatedly asked for his book, and when the infirmarian did not understand his meaning the saint made signs that he wanted his crucifix, which was the book in which he was accustomed to meditate.

The Vigil of St. Bartholomew, Apostle: Like the other Apostles, the holy Nathanael or Bartholomew, a true Israelite, sincere and without guile, as Our Savior Himself testified, was honored with a vigil which was already noted in the *Martyrology* of St. Jerome.

The Mass is that of December 20, but at Rome the Office of to-day was not introduced until much later.

AUG. 24. St. Bartholomew, Apostle: In the Gospel of St. John, Bartholomew is not mentioned among the Apostles, but it is stated that Philip and Nathanael came to Jesus, and that Jesus said of Nathanael, "the Israelite in whom was no guile." In the list of the apostles in the other Gospels, Nathanael is not mentioned, but after Philip is placed Bartholomew.

The Redeemer chose all the apostles at once, and formed them from the beginning into a hierarchial group with St. Peter at their head, in order to show us that the rightful priesthood instituted by Christ is that which is derived in unbroken succession from the twelve apostles chosen by Our Savior, and being in communion with the See of Peter, is also in communion with the entire Catholic episcopate.

Bartholomew is said to have preached the faith over a great part of Asia and suffered martyrdom in Armenia, where he was flayed alive. His body was transferred many times, and is now believed to repose in the Church of St. Bartholomew on an island in the Tiber.

AUG. 25. St. Louis, King, Confessor: To-day we commemorate a king who was a faithful disciple of Christ Crucified, and whose life bears witness to the truth that virtue is not always rewarded in this world. Louis was inspired by his zeal for

the Faith to attempt the reconquest of the Holy Places sanctified by the blood of the Redeemer, but instead of triumph and victory, he only met with defeat and captivity, and when he was at last ransomed by his people, he brought back to Paris as a symbolic trophy of his campaigns the crown of thorns once worn by Our Savior.

He died of plague under the walls of Tunis, to which city he was about to lay siege, on August 25, 1270. Christian Rome dedicated a celebrated church to him, not far from the *Stadium Domitiani*.

The custom of genuflecting at the words in the Credo, *et homo factus est*, and of making profound reverence at the passage in the Gospels recording the death of Jesus was introduced by this pious king in his own chapel; they are now part of the ordinary ceremonial.

AUG. 26. St. Zephyrinus, Pope, Martyr: St. Zephyrinus, a Pope of the Third Century, after a lengthy reign in the course of which he earned the title of martyr by his suffering, died a holy death. He is said to have forbidden the use of wooden chalices in the celebration of the Mass, and to have prescribed that all the faithful should receive Communion on Easter Day. He defended the Church against heresies and especially of those who denied the Trinity.

AUG. 27. St. Joseph Calasanctius, Confessor: St. Joseph Calasanctius was born in Aragon in 1556. Having become a priest it was revealed to him that he should teach the children of the poor. He founded the Order of the Poor Clerks Regular of the Pious Schools of the Mother of God. He was ever a devout pilgrim at the shrines of the martyrs, and daily visited the seven Churches of Rome, where he lived for fifty years. He died August 25, 1648.

AUG. 28. St. Augustine, Bishop, Confessor, Doctor of the Church: St. Augustine was born at Tagaste, Africa, in 354. In his early life he abandoned the pious teaching of his mother and fell into grievous sins. Finally at Milan he was converted by the example and words of St. Ambrose and baptized in 387. His mother, St. Monica, died seven months later when, with her son, she was about to return to Africa. St. Augustine remembered her always in his prayers and offered the Holy Mass for her soul. He was made bishop of Hippo in 395, and established a common life for his clergy. The rule of St. Augustine is drawn from his 211th epistle which he wrote for nuns and which later was adapted for the men. He is one of the few saints who was appreciated even during his lifetime; his contemporaries recognized his sanctity and his learning. No council was held at that time in Africa of which the Bishop of the small city of Hippo was not the leading spirit. He died in 430. His body was saved by African bishops from the profanation of the Vandals. It was taken first to Sardinia, and then to Pavia, where it is still preserved in *Ciel d'Oro*.

St. Hermes, Martyr: St. Hermes, a prefect of Rome, suffered under Emperor Hadrian, about 132, in the time of Pope Telesphorus.

AUG. 29. The Beheading of St. John the Baptist: Besides the chief feast of St. John the Baptist, that of his nativity, the Church commemorates on the twenty-ninth of August, his glorious death and birth into heaven. Ever since the Fourth Century in Africa, in the East, in Syria, and in many places all over the world, the beheading of St. John the Baptist has been commemorated on August 29th. When in 362, pagans violated the tomb and burned his remains, some parts were saved by monks, and taken to St. Athanasius at Alexandria. The head is said to have been preserved at Jerusalem, and may later have been brought to Rome.

The Gospel of the Mass recounts his martyrdom. He died because his sanctity as precursor of Christ was intolerable to the immoral Herodias. He anticipated in his death the humiliations of Calvary, but he was rewarded by having his praises spoken by the Savior Himself, even if Jesus and his disciples did not actually assist at his funeral, as some legends maintain.

St. Sabina, Martyr: St. Sabina, a Roman widow of high birth, suffered martyrdom under Emperor Hadrian, early in the Second Century, and was buried in the same grave with St. Seraphia, her maid-servant, who had instructed her in the Faith.

AUG. 30. St. Rose of Lima, Virgin: St. Rose, the first canonized saint of the New World, was born at Lima in 1586. She received the name of Isabella in Baptism, but one day her mother saw a beautiful rose drooping over the baby's cradle, and ever afterwards called her Rose. She was an obedient child; her mortifications were most severe. She prayed, worked, and wept for the conversion of sinners; she excelled in her love for holy purity. She lived a life of simplicity and prayer in a small hut in a corner of her father's garden; the birds would visit her and sing with her the praises of God. The Savior frequently appeared to her. Her devotion to the Passion of Our Lord was remarkable as were her own sufferings. Her bed was strewn with glass shards, with nails and thorns; she wore chafing hair-cloth; her head was crowned with painful thorns skillfully concealed by roses. She died August 26, 1617. Her Office was written by the eminent Cardinal Bona.

Sts. Felix and Adauctus, Martyrs: St. Felix suffered martyrdom in the year 303, and was joined by Adauctus, who shared his martyr crown. A painting of the Sixth Century depicts both of them with the priestly tonsure. Felix is an old man, but Adauctus stands on the right hand side, although he is young and beardless.

AUG. 31. St. Raymond Nonnatus, Confessor: The mother of this heroic Spanish saint, did not live for him to know and love. He asked the Blessed Virgin to take him as her special son. She revealed to him that he should devote himself to the ransoming of captives. He then founded the Order of Our Lady of Mercy for this purpose. He even gave himself up as a hostage to the Mohammedans for their sake. He was

made a Cardinal after his rescue, but died shortly after in 1240.

Feasts of September

SEPT. 1. St. Giles, Abbot: St. Giles, an Athenian, lived probably in the second half of the Seventh Century, and founded a celebrated monastery in the diocese of Nimes. St. Urban made his feast common to the Universal Church. His feast was kept at Rome with great solemnity with fireworks, music, races through the streets, etc. He is invoked for the cure of epilepsy and other diseases. The abbey erected in his honor was a magnificent structure and center of pilgrimage during the middle ages.

The Holy Twelve Brothers, Martyrs: The Holy Twelve Brothers, natives of Africa, suffered at Beneventum in Southern Italy, under Emperor Valerian, A.D. 258.

SEPT. 2. St. Stephen, King of Hungary, Confessor: St. Stephen, King of Hungary, introduced Christianity into his native land. Pope Sylvester II gave him the privilege of having a cross carried before him like an archbishop. He did all that an apostle could do for his country. By his example and his influence he induced the nobles and the people to embrace the Catholic Faith; he gave Christian legislation to the kingdom; he founded and endowed episcopal sees, built monasteries and established charitable institutions, not only in Hungary but even in Constantinople, Jerusalem, Ravenna and Rome.

St. Stephen, seven years before his death, saw his young and most innocent son Emerich, an angel of purity and holiness, whom God glorified by many miracles, precede him on the way to heaven. He followed him to the tomb on August 15, 1034, but Innocent XI appointed his feast to be kept on September 2, in memory of the victory which the Christian army won over the Turks at Budapest on this day.

SEPT. 5. St. Lawrence Justinian, Bishop, Confessor: St. Lawrence Justinian was the first Patriarch of his native city, Venice. Renouncing the prospect of a noble marriage, he entered the Canons of St. George in Alga. All his revenues were spent on the poor and the building of new monasteries. God made it known that the safety of the glorious Venetian state was due, not to the diplomatic skill of her doges, or her formidable galleys, but to the holiness and merits of her bishop. He was a true fore-runner of the ecclesiastical reform later carried out by the Council of Trent. He died on January 8, 1455, a model of humility and pastoral zeal. Innocent XII fixed his feast on this day, the anniversary of his episcopal consecration.

SEPT. 8. The Nativity of Blessed Virgin Mary: This festival originated in the East where it is mentioned very early. At Rome it was not observed before the reign of Pope Sergius I. As Eve, our first mother, arose from the side of Adam,

dazzling with life and innocence, so Mary came forth, bright and immaculate from the heart of the eternal Word, Who, by the co-operation of the Holy Spirit, as the Liturgy teaches us, was pleased to form that body and soul which were to be, one day, his tabernacle and altar. This is the sublime meaning of the feast of the Birthday of the Blessed Virgin Mary. It is the dawn foretelling the day which already breaks behind the eternal hills, the mystic rod which rises from the venerable root of Jesse; the stream which springs from Paradise; it is the symbolical fleece which is stretched on our dry earth to catch the miraculous dew. This is the new Eve, that is to say, the life and the Mother of all the living, who is born today for those to whom the first Eve became the mother of sin and death.

SEPT. 8. St. Hadrian, Martyr: St. Hadrian was an officer in the Roman army; from persecuting Christians he was so moved by their constancy that he embraced the Faith and suffered martyrdom toward the end of the Third Century.

SEPT. 9. St. Gorgonius, Martyr: The body of this martyr was interred in the cemetery on the *Via Labicana*, and Pope Damasus adorned his tomb with the following inscription: "This sepulchre hollowed out of the hill-side contains the body of the martyr Gorgonius, who thus watches before the altar of Christ. Whosoever comes to seek the tombs of the saints in this place will find that other blessed ones rest here, who were led to heaven by the same faith."

SEPT. 10. St. Nicholas of Tolentino, Confessor: St. Nicholas of Tolentino, in central Italy, received his name because he was born after his parents had made a pilgrimage to the tomb of St. Nicholas of Bari. He is one of the glories of the Hermits of St. Augustine. His life is remarkable because of the great devotion which he showed to the mystery of the Christ. He had impressed upon his body the stigmata of Christ. He is represented holding a lily, because he was always a model of innocence and purity. His feast dates from the time of Sixtus V.

SEPT. 11. Sts. Protus and Hyacinth, Martyrs: These holy martyrs, scourged and beheaded, during the persecutions of the Third Century, were commemorated by Pope Damasus with the following inscription: "The kingdom of heaven holds thee, O Protus, and thither dost thou follow him, O valiant Hyacinth, robed in the purple of thy blood. They were brothers and were unconquered in spirit. Protus first won his crown, but Hyacinth equally deserved the palm."

SEPT. 12. The Most Holy Name of Mary: This feast originally instituted by Innocent XI in memory of the great victory won over the Turks before the walls of Vienna (September 13, 1683), was fixed for this date under Pope Pius X. Innocent XII had ordered that it should be kept on the Sunday within the Octave of the Nativity of Our Lady.

Whatever interpretation of the name of Mary we may accept, whether it means *bitterness*, the *lady of the sea*, or *beloved of God*, it is still the name of our Mother in heaven,

the name which was first on the lips of the divine Child, the name which after that of Jesus holds all our hope of salvation. Many saints, especially St. Bernard and St. Gabriele dell' Addolorata, recognize in the most sweet name of Mary the virtues and prerogatives which the Doctors of the Church find in the name of the Savior, such as light, strength, sweetness and protection. Therefore the devout Christian desires above all things to pronounce the holy names of Jesus and Mary with his last breath before going forth to behold their countenances.

Pius X granted great indulgences to those who should make use of this pious invocation.

SEPT. 14. The Exaltation of the Holy Cross: In ancient times, under the name of "the Exaltation," the finding of the Holy Cross was celebrated on September 14th in the West, as is still done in the East. But when in the Eighth Century the feast of May 3 was instituted, that of September 14th was retained as one of thanksgiving for the recovery, a hundred years earlier, by the Great Emperor Heraclius, of the inestimable relic, from the infidel Chosroes, King of Persia, who had possessed himself of the holy relic when pillaging the city and churches of Jerusalem. In the East the finding of the Holy Cross by Helena, the mother of Constantine, was celebrated with great splendor. Particles of the true Cross, were, in time, brought from Jerusalem to many other churches in the East and in the West. These churches sought to imitate the solemn ceremonies in use at Jerusalem in order to do homage to the Holy Cross, the triumphant standard of our salvation.

SEPT. 15. The Seven Dolors of the Blessed Virgin Mary: Popular devotion to the Sorrows of Our Blessed Lady, whom Holy Church invokes as Queen of Martyrs, led, in the Middle Ages, to the institution of several local festivals, such as that, still kept in some places, of Our Lady's Compassion. The devotion was fostered by the Holy Founders of the Servite Order who seem to have been the first to distinguish and enumerate the Seven Dolors. It has been raised by Pius X to the rank of a double of the second class.

St. Nicomedes, Martyr: St. Nicomedes, a Roman priest, was scourged to death in the persecution under Domitian, in the life-time of St. John the Evangelist. He suffered about the year 90.

SEPT. 16. Sts. Cornelius and Cyprian, Bishops, Martyrs: St. Cornelius succeeded St. Fabian as Pope in 251. He behaved with zeal and piety in his pastoral charge and adhered to his duty with courage and steadfastness. The holy Pope suffered martyrdom, September 14, 252.

St. Cyprian, Archbishop of Carthage and Primate of Africa, laid down his life for Christ, September 14, 258, six years later, to the day, after his friend St. Cornelius. St. Cyprian is one of the most famous of the earlier Fathers of the Church.

Sts. Euphemia, Lucy, and Geminianus, Martyrs: St. Euphemia, a virgin of Chalcedon, suffered in the per-

secution continued by the successors of Diocletian, about the year 307. The Council of Chalcedon was held in her sepulchral church. St. Lucy and St. Geminianus, two other martyrs who suffered in the same persecution, are commemorated with St. Euphemia.

SEPT. 17. The Impression of the Stigmata of St. Francis: While St. Francis of Assisi, in September, 1224, was rapt in meditation on Mount Alvernia, Almighty God as a mark of His special favor deigned to impress on his hands, feet, and side the likeness of the sacred wounds of Christ. Until the day of the saint's death blood flowed from these wounds at intervals. Pope Sixtus V ordered this feast to be observed by the whole Church. Clement VIII suppressed it, because the Church only dedicates special solemnities to the mysteries of our redemption; particular favors granted to the saints by God directly concern their individual sanctification, and are commemorated when the life of each saint is read in the Breviary on the day of his feast. The feast was restored, however, by Paul V, and raised to a rank of a double by Clement XIV. Its observance is a privilege overstepping the ordinary rules of the Liturgy, extended in honor of St. Francis and not only rare, but also unique. Christ was pleased to imprint upon his new apostle, the herald of the Great King, this stigmata as His final seal, changing him to His own image and likeness and uniting him to Himself on the rood of the Cross.

SEPT. 18. St. Joseph of Cupertino, Confessor: St. Joseph of Cupertino, a Franciscan friar in Italy, was born June 17, 1603. The feast of this glorious Son of the Seraph of Assisi was made universal throughout the Church by a Pope of the same Order, Clement XIV. He is famous for his evangelical simplicity and for his ecstasies. The whole of the Mass assigned to him brings out the mystical side of his sanctity. He worked many miracles, and died a happy death at Orsino on September 18, 1663, as he himself has predicted.

SEPT. 19. St. Januarius and Companions, Martyrs: During the persecution under Diocletian St. Januarius, patron of the city of Naples and bishop of Beneventum, was beheaded with his deacons and some others. In the great church at Naples are preserved some of the blood of St. Januarius in two glass phials, and also his head. The blood is congealed, but every year up to the present it liquefies when placed near the martyr's head. This miracle has been verified both by scientists and by many pious and learned persons. Cardinal Schuster, now Archbishop of Milan, was able to observe it closely and, like others who have studied it, was obliged to confess that there seems to be no possible natural explanation of this event. It may be that in this manner God is pleased to show to the people of Naples that the blood of their great Patron is still active and powerful in the sight of the Lord, for with God there is no past, but all is present and living in His sight.

SEPT. 20. St. Eustace and Companions, Martyrs: St. Eustachius, or Eustace, an officer of the Roman army under Em-

peror Trajan, was burned at the stake for the Faith, with his wife and children, during the reign of Emperor Hadrian. We pray to him to preserve us from fire, eternal or temporal. In art he is depicted with a stag and hunting equipment.

SEPT. 20. Vigil of St. Matthew, Apostle: In accordance with her usual custom the Church appoints a vigil to the feast of the holy apostle, Matthew. It has been kept in the Church from ancient time and is mentioned in the *Martyrology* of St. Jerome.

SEPT. 21. St. Matthew, Apostle, Evangelist: St. Matthew was a Galilean by birth. In the Gospel he humbly relates the story of his own conversion. To the glory of an apostle he adds that of an evangelist. He wrote his Gospel in Aramaic, and it was afterwards translated into Greek. The Aramaic text has perished. This Gospel is a divinely inspired work included in Sacred Scripture. He gives the line of ancestors from whom Jesus descended as a man, and on this account is represented by the animal with a human face in the symbolical vision of Ezekiel. Little is known of his life; the Fathers in general say that he died in Persia. St. Paulinus of Nola asserts that he died amongst the Parthians. When his remains were discovered at Velia and brought to the Cathedral of Salerno, Pope Gregory VII began his journey there, but died on the way, and was buried near the tomb of St. Matthew.

SEPT. 22. St. Thomas of Villanova, Bishop, Confessor: St. Thomas of Villanova, Archbishop of Valencia, Spain, was a Religious of the Order of St. Augustine. He was distinguished by his perfect humility and his charity to the poor, to whom he gave all he possessed. When he died the very bed on which he lay no longer belonged to him. He had given it a few days before to a poor man, who in his turn allowed him to keep it for the short time that it would still be of use to him. He died September 8, 1555.

St. Maurice and Companions, Martyrs: St. Maurice was an officer of the Theban legion, a body of about 6000 men. These soldiers were Christians and loyal to their emperor and to God. They refused to sacrifice to the heathen gods and were put to the sword, in 286, by Maximian, the colleague of Diocletian, unresistingly giving their lives for the Faith.

SEPT. 23. St. Linus, Pope, Martyr: St. Linus, the immediate successor of St. Peter, ruled the Church for about twelve years. In the year 79 he suffered martyrdom, and was buried alongside the Prince of Apostles. His name is in the Canon of the Mass.

St. Thecla, Virgin, Martyr: The virgin St. Thecla was converted by St. Paul while preaching at Iconium. She left a luxurious home and followed the apostle in his later journeys. She suffered many tortures for the Faith but finally passed her life in solitude in Isauria, and there died a holy death.

SEPT 24. Our Lady of Ransom: The Order of Our Lady of Ransom was founded in the Thirteenth Century by St. Peter

Nolasco (Jan. 31) and St. Raymond of Pennafort (Jan. 23), aided by King James of Aragon. The object of the Order was to redeem Christians held in slavery by the Mohammedans. Pope Gregory IX instituted the feast of Our Lady of Ransom and afterwards it was extended by Pope Innocent XII to the Universal Church.

SEPT. 26. *Ss. Cyprian and Justina, Martyrs*: St. Cyprian was converted to the Christian Faith by the holy virgin St. Justine, and with her suffered martyrdom. They were both beheaded in the year 304 at Nicomedia, the residence of Emperor Diocletian.

Devotion to *Ss. Cyprian and Justina* was introduced into Rome during the Middle Ages, when tradition asserted that their relics were preserved near the Lateran Basilica.

SEPT. 27. *Ss. Cosmas and Damian, Martyrs*: *Ss. Cosmas and Damian*, twin brothers, distinguished themselves as physicians. They gave their lives for the Faith at Cyrus in Syria where they were buried. Besides using their skill for the healing of diseases they sought to spread the Faith in Christ. After many tortures they died about the year 285 in the persecution under Diocletian. The fame of their miracles spread over the whole world; many churches were erected in their honor at Rome and elsewhere. Their names are mentioned in the Canon of the Mass and in the Litany of the Saints.

SEPT. 28. *St. Wenceslaus, Martyr*: St. Wenceslaus, duke of Bohemia, ruled that country during its period of conversion to Christianity. His devotion to the Holy Eucharist is mentioned by St. Alphonsus in his book, *Visits to the Blessed Sacrament*.

Wenceslaus was in the habit of sowing and reaping with his own hands the wheat from which the hosts were to be made, and he used to rise in the night even during the coldest seasons to visit the Blessed Sacrament. His virtue was the cause of his death, for it aroused the antagonism of his evil-minded mother and brother, who caused him to be assassinated September 28, 938.

SEPT. 29. *The Dedication of St. Michael the Archangel*: This is the original feast of the leader of the heavenly armies, St. Michael. The captain of the heavenly armies, the angel named in the Canon of the Mass, held from early times the first place in the Liturgy among the other angels; wherefore many churches dedicated to St. Michael in the Middle Ages were simply known as churches "of the holy angel." St. Michael, whose name signifies "who is like unto God" cast the evil spirit out of heaven, and overcame Satan in the struggle for possession of the body of Moses. God has intrusted our defense, in the combat with the devil, to the angels. The reason of this is easily understood. The devil is a spirit who has lost none of the powers inherent to his nature. In order, therefore, that the struggle should not be unequal, God has placed at our side defenders of the same nature as Lucifer,

that is to say pure spirits, who are, however, greater and more powerful than he is.

SEPT. 30. St. Jerome, Confessor, Doctor of the Church: St. Jerome was born in Dalmatia in 329. Even during his life he was renowned as a Doctor and Interpreter of Holy Scripture. He defended Catholic teaching against many heresies; his chief aim was to be a perfect monk and before he would consent to be raised to the priesthood he exacted a promise from Paulinus, Bishop of Antioch, that this new dignity should in no wise interfere with his monastic vocation. To him we owe the translation of the Holy Scriptures, the introduction of the alleluiaic chant into the Sunday Mass, the spread of monastic life among the aristocracy, and lastly the daily recital of the Divine Office. After important services to the Pope of his time, St. Jerome retired to Bethlehem, where he died September 30, 420.

Feasts of October

OCT. 1. St. Remigius, Bishop, Confessor: St. Remigius, who for seventy-four years was Bishop of Rheims, in France, converted and baptized King Clovis, and thus brought Christianity to the Franks. He was celebrated for his doctrine and for his miraculous powers, as well as for his holiness. His homilies have been lost, but four of his letters are extant, as well as some verses written by him and intended to be engraved on a chalice, and also his last testament. He died on January 13, 533.

OCT. 2. Feast of the Holy Guardian Angels: In the prayer for the feast of St. Michael (September 29) we ask that the Holy Angels may fulfill the special office entrusted to them of watching faithfully over us upon earth. This feast included together with St. Michael the whole of the heavenly court. A distinct feast of the Guardian Angels originated only at a later date. The Spaniards observed it in the Sixteenth Century and Paul V (September 27, 1608) declared the feast of the Guardian Angels, a feast of the whole Church, and ordered that it should be kept on the first vacant date after the feast of St. Michael. Clement X (1670) assigned it to October 2nd. Leo XIII raised it to the rank of a greater double.

The guardianship of the faithful is given by God into the hands of the angels, not only for the sake of the unity and harmony which bind together the orders of creation, but also on account of the duty owed by the angels to Christ. It is from Christ that they receive their glory, therefore out of gratitude to Him who is *caput hominum et angelorum* (the head of men and angels) these blessed spirits watch over the Church, the chosen Bride of the Savior, and over the faithful who are the members of His Mystical Body.

OCT. 3. St. Teresa of the Child Jesus (Little Flower): Mary Frances Teresa Martin was born of saintly parents at Alençon (Orne) on January 2, 1873. She was educated by the Benedictine Nuns at Lisieux. After her ninth year she tried to enter the Carmelites, and put her case before the Bishop of

Bayeux and Pope Leo XIII, whom she visited. At the age of fifteen she was allowed to enter the Carmel at Lisieux (April 9, 1888). She died at the age of twenty-four. There was nothing extraordinary about her religious life; she was perfect in her simplicity, humility, charity, her love of God and her trust in Him. She offered herself as a victim to the "merciful love of the good God." She was just a little child in the arms of Jesus. Her way of sanctity was a *little way*; Pius XI said: "We wish that St. Teresa's secret of sanctity should be made known to every one of our children. We have set her before the children of the Church as a striking and most precious example." Countless miracles have been wrought through her intercession. On her death bed she said: "I do not intend to remain idle in heaven. My longing is to labor even there for the Church and souls. Our Lord will work wonders for me that will infinitely surpass my boundless desire. After my death I shall let fall a shower of roses." She was canonized May 17, 1925.

OCT. 4. St. Francis of Assisi, Confessor: St. Francis of Assisi, born in 1182, was the founder of the Order of Friars Minor. Chosen by God to be a living manifestation to the world of Christ's poor and suffering life on earth, he was early inspired with a burning love of poverty and humiliation. Divine desire burned in him so mightily as to kindle a like desire in other hearts. Many joined him, and were constituted by Pope Innocent III into a Religious Order.

He lived at the time when the feudal system was disappearing, and Christian democracy was dawning. St. Francis undertook to teach to this generation a spiritual language suited to its new aspirations. He led the people to devotion towards the sacred humanity and the person of the Redeemer, a devotion which has continued to increase. He set the example for clergy and people of detachment from worldly wealth and worldly honors. His reform was carried out not by rebellion, but in accord with the head of the Church. It was the papal authority, which from the first directed that overwhelming current of new life and evangelical mysticism loosed by the saint, and incorporated it in the service of the Church.

Francis died at sunset on Saturday, October 3, 1226, at Assisi, his birthplace. Gregory IX, his friend and director during life, raised him to the altars three years later, and built the marvelous church of Assisi over his tomb.

OCT. 5. St. Placidus and Companions, Martyrs: St. Placidus, together with St. Maurus were committed to the care of St. Benedict, when both were very young. Their parents were friendly to the holy patriarch, who like them belonged to the nobility. St. Benedict had great love for these two early companions. On one occasion while drawing water from the lake of Subiaco, as St. Gregory relates, Placidus fell in and the waves carried him far from the shore. At the command of Benedict, Maurus hastened to the rescue and only after he had safely brought the young Placidus to the shore did he note that he had walked upon the waters. Little is known

of the life of St. Placidus. Since the Tenth Century he has been venerated as a saint in the Benedictine Order.

OCT. 6. St. Bruno, Confessor: St. Bruno of Cologne, after brilliant studies at Paris, was made a canon of Rheims cathedral. Feeling himself called to a life of retirement and penance he betook himself with six companions to a solitude called the Chartreuse and there laid the foundations of the Carthusian Order. In the end he left Chartreuse for a most desolate place where he passed the rest of his life in a cave. He died October 6, 1101.

OCT. 7. The Most Holy Rosary of the Blessed Virgin Mary: October 7 is the anniversary of the glorious victory won in 1571 by the Christian forces over the Turkish fleet at Lepanto. This triumph of the Cross over the Crescent was universally attributed to the powerful intercession of the Mother of God, whom Pope Pius V fervently invoked with her Rosary in his hand, and to whom the prayers of all Christendom were addressed. Two years after this great favor had been obtained, Gregory XIII instituted an annual feast of thanksgiving to be celebrated on the First Sunday of October in all churches where an altar in honor of the Blessed Virgin of the Rosary had been erected. From being a local festival this celebration gradually spread and became general, until Leo XIII raised it to the rank of a double of the second class for the whole Church.

The devotion of the Rosary of the Blessed Virgin Mary dates at least from the Twelfth Century. The glory of having spread this form of prayer with such extraordinary success is certainly due to the Dominican Order, and, owing to their zeal, the Rosary soon became the most popular devotion throughout the Christian world.

The Holy Rosary as it is now recited, and enriched with great indulgences, represents, after the Divine Office, what may be described as a popular Breviary of the Gospel. By meditating on the appropriate mysteries, it may be adapted to the Liturgical Cycle, and because it unites vocal with mental prayer the Rosary is regarded as the most beautiful and approved devotion of the Latin Church.

St. Mark, Pope, Confessor: St. Mark, a Roman priest, was the right hand of Pope St. Sylvester, during the latter's pontificate, and finally succeeded him. St. Mark's term as Pope lasted only eight months, for he was called to his eternal reward in the year 336. Pope Damasus records of him that his life was blameless and full of love of God. He cared little for honors and despised earthly things, for his inmost heart was attached to virtue alone. He was the champion of justice and a perfect lover of Christ.

Sts. Sergius, Bacchus, Marcellus, and Apuleius, Martyrs: Sts. Sergius and Bacchus were at one time officers in the imperial army. After many tortures they were put to death for being Christians. The date of their martyrdom, which took place in the Third Century, is uncertain. Together with them are honored two Roman martyrs, Marcellus and Apuleius, probably their contemporaries.

OCT. 8. St. Bridget, Widow: St. Bridget (or Birgitta) of Sweden, on the death of Prince Ulfo, her husband, embraced a life of prayer and penance. Favored by Almighty God with wonderful visions and revelations, she founded the Religious Order of the Most Holy Savior. With her daughter St. Catherine, she made numerous pilgrimages to various sanctuaries in Italy and in Palestine. The secrets of heaven were manifested to her in many revelations which are referred to in the Collect of the Mass. She exerted her influence in the cause of the Church's reform in the courts, episcopal palaces, the abbeys and even at the Holy See. She died at Rome, July 2, 1373. Her relics were brought back to Sweden by her daughter a year later. She was canonized by Boniface IX, 1391.

OCT. 9. Sts. Dionysius, Rusticus and Eleutherius, Martyrs: Ever since the Seventh Century Rusticus and Eleutherius have been associated with St. Dionysius (or Denis). The veneration of St. Dionysius at Paris goes back to an earlier period. St. Gregory of Tours frequently mentions the Basilica of St. Denis built at the suggestion of St. Genevieve. The saint martyred at Paris is to be distinguished from the Areopagite converted by St. Paul, whose veneration has ever been famous among the Greeks, and from the pseudo-Dionysius, a Syrian of the Fifth or Sixth century.

OCT. 10. St. Francis Borgia, Confessor: St. Francis Borgia, one of the most honored nobles of Spain, cut himself off from the chance of dignity or preferment, and entered the Society of Jesus, of which later he became the General. Conspicuous for the holiness of his life, he ended his days in Rome, October 10, 1572.

OCT. 11. The Maternity of the Blessed Virgin Mary: In the first ages of the Church the day sacred to our Blessed Lady, under her great title of Mother of God, was January 1. Evident traces of this devotion remain in the liturgy proper to the feast of the Circumcision, which is now kept on that day. Many churches having petitioned for a special festival in honor of Our Lady's divine maternity, a day, usually in the month of October, was granted by the Holy See for its celebration. By a decree of the Sacred Congregation of Rites, April 24, 1914, the eleventh of October was assigned. Pius IX raised it to a double of the second class and extended it to the Universal Church.

All Catholics believe that Mary is the Mother of God. This does not mean that she is not a creature of God, nor that God did not exist before she was created. It means that He who was her Son was a Divine Person. In Christ there are two natures: the nature of God and the nature of man; but in Him there is only one Person, a Divine Person, the Second Person of the Blessed Trinity. Hence all that may be predicated of either nature may with propriety be said of the Savior in the concrete form, without distinguishing the two natures. So we may say that God was born of the Blessed Virgin Mary. We then refer to the Person of the Son of God,

Who is both God and Man. Christ, Who is God, was born according to His human nature of the Blessed Virgin. She is, therefore, truly the Mother of God.

OCT. 13. St. Edward, King, Confessor: St. Edward, called the Confessor, the last but one of the Anglo-Saxon kings of England, reigned holily and happily for twenty-four years. On the throne he rivalled the saints by his untiring practice of austere virtue; his reign was one of almost unbroken peace; the country grew prosperous, ruined churches rose under his hand, the weak lived secure, and for long ages after, man spoke of the laws of "good King Edward." He died January 5, 1066. The Saint's body reposes in the shrine in Westminster Abbey, behind what used to be the High Altar.

OCT. 14. St. Callistus, Pope, Martyr: Pope St. Callistus succeeded St. Zephyrinus. The institution of the ember-day fasts is ascribed to him. He suffered martyrdom under Emperor Alexander Severus, October 14, 223. He was a staunch defender of the unity of the Divine Essence. He offered absolution to even the greatest sinner who should have performed the canonical penances.

OCT. 15. St. Teresa, Virgin: St. Teresa, the foundress of the Discalced Carmelites, was born at Avila in Spain, 1515. She was called to reform her Order, favored with distinct commands from Our Lord, and her heart was pierced with divine love; but dreading delusion she acted only under obedience to her confessors, which made her strong and safe. Her heavenly Spouse called her to Himself, October 4, 1582. By the alteration of the calendar, then taking place, the next day was reckoned the fifteenth of the month, and in due course was assigned for the keeping of the feast. In the Collect we have the only example in the whole of Liturgy of a reference to a woman entrusted with the office of teaching and feeding the faithful.

OCT. 16. St. Hedwig, Widow: St. Hedwig, of royal origin, on the death of her husband, Duke Henry of Poland, retired into a Cistercian monastery, where she lived under obedience to one of her daughters, who was abbess of the monastery, growing day by day in holiness till Almighty God called her to Himself, October 14, 1243. St. Hedwig fasted and prayed and took the discipline; she heard several Masses daily and distributed alms with great generosity. She was canonized twenty years later by Pope Clement IV.

OCT. 17. St. Margaret Mary Alacoque, Virgin: Margaret Mary Alacoque was born at Verosvres in the diocese of Autun in 1647. When only three years old she already had the greatest fear of the smallest sin. Indeed, the very word "sin" frightened her exceedingly. And before she was quite four years of age, without anyone suggesting them to her, she clearly pronounced the words, "O my God, I consecrate my purity to Thee, for my whole life: I vow to Thee perpetual chastity." Even as a mere tot she loved Jesus and Mary above all things; and as soon as she had learned to say the rosary, she recited it every day. Some time after she had made her

First Holy Communion, God sent her a grievous sickness that lasted four years. Then Margaret had recourse to Our Lady. She promised that if that dear Mother would cure her she would become a Sister. Scarcely had she uttered the words, when she was cured. After some hesitation she entered the Order of the Visitation of Paray-le-Monial at the age of twenty-three. The Sacred Heart of Jesus manifested itself to her several times; through her He willed to make this devotion known to the world. She died October 7, 1690. She was canonized by Pope Benedict XV on Ascension Thursday, May 13, 1920. Pius XI extended her feast to the whole Church on June 28, 1929.

Oct. 18. St. Luke the Evangelist: St. Luke, a native of Antioch, was converted by St. Paul, and accompanied him on many of his journeys. St. Luke is best known as the historian of the New Testament. He gathered information from the lips of the apostles and wrote, as he tells, all things in order. The *Acts of the Apostles* were written as a sequel to his Gospel. He died the death of a martyr, and was buried at Thebes in Bœotia. His relics were brought to Constantinople in 357.

Oct. 19. St. Peter of Alcantara, Confessor: Peter Caravito, or Peter of Alcantara, as he is called from the city of his birth, died on October 18, 1562, and his feast was introduced into the Missal by Clement X. This saint is distinguished by three characteristics. The first is the incredible severity of the mortification by which, like St. Paul, he sought to fill up that which was wanting in the Passion of Christ, for the good of the Church. The spirit of the Franciscan Reform, initiated in the new so-called province of St. Joseph by his endeavors, is one of great penance and extreme poverty.

The second characteristic of St. Peter of Alcantara is the abundance of mystical gifts and the grace of sublime contemplation received by him in reward for his austerities.

Thirdly, St. Peter is distinguished by the active part he took in the reform of the Carmelite Order initiated by St. Teresa. He was the first to examine and approve of the spirit of this reform.

St. Teresa, for her part, declared that she had never asked anything of the Lord through the merits of Brother Peter which she had not obtained.

Oct. 20. St. John Cantius, Confessor: St. John was born at Kenty in the diocese of Cracow. He was a parish priest and missionary, but, above all, he is remarkable for having fulfilled during many years the duties of a professor at the University of Cracow. There may be many who hold that the position of a teacher at a university, who is apt to be enamoured of his own learning, is scarcely suited to the practice of Christian perfection. John of Kenty has dispelled this illusion, and has proved that the example of a holy life lends authority to a master's teaching far more than would self-sufficiency. He was marked during his life-time by a great generosity towards the poor, and, after his death, God distinguished him by a number of miracles. He died on Christ-

mas Eve, 1473, and was canonized by Pope Clement XIII in 1767. He is invoked in cases of ulcers, fever, and consumption; he is one of the patrons of Poland.

OCT. 21. St. Hilarion, Abbot: St. Hilarion, a Palestinian solitary, passed a life of self-denial and mortification in the wildernesses of Egypt and the Holy Land. His biography was written by St. Jerome. His last words were: "Go forth, O my soul, what do you fear? You have served Christ for seventy years, do you now fear death?" In the East he was the first to be venerated as a saint other than a martyr. He died at the age of eighty in 371.

Sts. Ursula and Companions, Virgin-Martyrs: St. Ursula, a native of England, sought an asylum in Gaul, when her country was harassed by the Saxons. She found an abiding-place in Germany but was set upon by a horde of Huns, and with her companions gave her life in the year 453 in defense of her faith and chastity.

OCT. 24. St. Raphael, Archangel: In the Book of Tobias, in the Old Testament, we read of the ministry of the holy archangel St. Raphael, protector and guardian of the sick. The Eastern Churches observed a feast in his honor since the year 1000. It is now universally celebrated throughout the Church. His name signifies "The healing of God"; he is one of the seven blessed spirits who always stand before the throne of God. He is identified by many Fathers of the Church with the angel who stirred the Pool of Bethesda as related in the Gospel.

OCT. 25. Sts. Chrysanthus and Daria, Martyrs: St. Chrysanthus came with his wife St. Daria from the East to Rome, some time in the Third Century. They were accused of being Christians, and after suffering many torments their lives were closed by a glorious martyrdom in one of the persecutions, probably in that of Valerian, about the year 237. Of them the Byzantine Liturgy says: "Chrysanthus and Daria live in heaven, though they are dead, having been buried alive in one grave. The inseparable pair were entombed on March 19."

OCT. 26. St. Evaristus, Pope, Martyr: Pope St. Evaristus, who succeeded St. Anacletus as Pope, governed the Church during nine years. He divided the various ecclesiastical regions of Rome among the titular presbyters and ordered that seven deacons should surround the Pope when he preached. He was put to death for the Faith in the year 112.

OCT. 27. Vigil of the Apostles Sts. Simon and Jude: Anticipation is a sign of solicitude and zeal, and therefore the Church, because she is full of love, anticipates the liturgical solemnities in her prayers. A typical example of this zeal is found in the lives of some of the early saints like St. Nicholas of Myra and the Patriarch St. Benedict, of whom we are told that in their prayer they even anticipated the liturgical night vigils. The vigil of Sts. Simon and Jude, Apostles, is mentioned in the *Martyrology* of St. Jerome.

OCT. 28. The Holy Apostles Simon and Jude: St. Simon was a Chananæan, and was known among the apostles as "the Zealot." Before Christ called him to be an apostle, Simon belonged to the patriotic party known as Zealots, who, impatient of foreign rule, prepared for a war of independence. This circumstance was not forgotten, and even after he had become a disciple of the Lord, he was still known by the appellation of the Zealot. He suffered martyrdom in Persia, according to tradition.

St. Jude is the brother of James the Less, first bishop of Jerusalem, and therefore a cousin of Our Savior. The New Testament includes a short letter written by St. Jude, who is daily commemorated in the Roman Canon of the Mass under the name of Thaddeus. It is believed that the relics of these two apostles are in St. Peter's in Rome. Tradition says that he preached in Mesopotamia, where he died for the Faith. He is the patron of difficult cases.

OCT. 31. The Vigil of All Saints: The preparing by a solemn vigil for the celebration of All Saints' Day, probably dates from the Eighth Century, when November 1 was fixed for the celebration of the feast. The fast on this vigil is of universal observance. As on other vigils Holy Mass is celebrated in purple vestments, and the liturgy throughout is of a penitential character.

Last Sunday in October. Feast of Our Lord Jesus Christ, King, This feast was instituted by Pope Pius XI at the close of the Holy Year, 1925. The purpose of the Holy Father was to bring home to all mankind the fact that Christ is King not merely over individuals, but over families and societies, over states and nations, over rulers and tribunals as well. The duty of Catholics is to hasten the return of the world to His authority by their prayers, their influence and their actions. They are reminded that they must courageously fight under His royal banner, with the weapons of the spirit, for the rights of God and of His Church.

The last Sunday of October was chosen for the feast, the Sunday preceding All Saints, because during this month the liturgical year draws to its close and thus the mysteries of Jesus Christ are fittingly completed and crowned by the liturgical festival of Christ, the King. On the same day also will annually take place the consecration of mankind to the Sacred Heart of Jesus.

Christ is proclaimed King of all mankind both in the Old and the New Testament. David, Isaias, Daniel and Zacharias in plainest terms predicted the kingship or the kingdom of the future Messias. At the coming of Christ the Angel Gabriel announced that "of His Kingdom there shall be no end." The Savior Himself declared His kingship before Pilate. But His kingdom, though in this world, was not to be of this world. As man He is Lord over all kings and over all human possessions: Yet He is "King of kings and Lord of lords," and on the last day He will present Himself together with His kingdom to His Father, when all His enemies shall have been put under His feet.

Devotion to Christ as King is not new, but the Church has given to it a great liturgical solemnity in the present feast.

Feasts of November

Nov. 1. The Feast of All Saints: The custom of keeping holy one day in the year as the festival of all God's saints, whether commemorated in the Liturgy or not, dates back to at least the beginning of the Fifth Century. In ancient times it was usually called the feast of All Holy Martyrs. The day of its celebration varied; and in the East, even now, All Saints is in most places a movable feast. Pope St. Boniface IV, when dedicating the Roman Pantheon as the Church of Our Blessed Lady and All Holy Martyrs, appointed November 1 for the chief annual festival in the sacred building. Gregory III built an oratory at St. Peter's in honor of all the saints, confessors as well as martyrs, who had died in all parts of the world. Gregory IV chose November 1 as the Feast of All Saints. The Octave was added by Sixtus IV.

Nov. 2. The Commemoration of All the Faithful Departed: Should November 2 fall on Sunday, the commemoration of All Souls is transferred to the following Monday. Pope Benedict XV granted priests permission to offer three Masses on all Souls' Day. One of these Masses the celebrant may say according to his own intention; one must be offered for all the faithful departed and the third for the intention of the Holy Father.

The Church with her usual sublime economy preserved all that was innocent, tender and inspired in the funeral rites of classic antiquity. She purified and spiritualized them, handing them on to the new generations of the Middle Ages transfigured by a new thought which gave a sense of joy and life to the Liturgy of the departed, the thought that they would rise once more like the risen Redeemer.

Therefore all that was dismal or frightening disappeared. There were no more emblems of death, skulls or cross-bones traced upon the draperies; all spoke instead of peace and serene hope.

The ancient Roman cemeteries, then, were not merely graveyards, they were country houses with baths and gardens adjoining them, where even the Popes themselves often resided.

The memento of the dead in the Mass is common to all Liturgies since the Third Century. In the Eighth Century we find among the customs of the monastery of Fulda that of celebrating each month a commemoration of the faithful departed with a special Office and special prayers. To pass from a monthly celebration to an annual one was easy, and thus we find that towards the Tenth Century, especially in Benedictine monasteries, the custom prevailed of commemorating every year the benefactors and friends of the house who had been taken from this world. St. Odilo, Abbot of Cluny, is generally recognized as having been responsible for the universal adoption of this custom, already in use in many churches (998).

Nov. 3. Of the Octave of All Saints: The Mass is as on the feast, with the additional prayer of the Holy Ghost, and either that for the Church or that for the Pope.

Nov. 4. St. Charles Borromeo, Bishop, Confessor: About fifty years after the Protestant heresy began, Our Lord raised up a mere youth to renew the face of His Church. The life-work of St. Charles may be divided into two periods, first, the activities he discharged beside his uncle Pius IV which embraced not only Rome but the Universal Church. Secondly, the pastoral office which he filled at Milan, as the Bishop and Apostle of that diocese. He may be said to have directed from Rome the last phase of the Council of Trent.

The zeal displayed by St. Charles in fulfilling his pastoral duties is almost incredible. His field of action as Archbishop of Milan and Legate of the Holy See was very extensive. Yet there was no deserted Alpine village which was not included in his pastoral visitation. His biographers tell us that in three weeks he consecrated no less than fifteen churches. He established a seminary, whose rules have been the basis of seminary regulations since that time. He died November 4, 1584.

Sts. Vitalis and Agricola, Martyrs: St. Vitalis, the servant of St. Agricola, by his courage in bearing the most atrocious tortures for the Faith, encouraged his master to die bravely with him for Christ. They suffered at Bologna in Italy about the year 300.

Nov. 5, 6, 7. Of the Octave of All Saints: The Mass is as on the feast, with the additional prayer of the Holy Ghost, and either that for the Church or that for the Pope.

Nov. 8. The Octave-day of All Saints: That this Octave dates only from the time of the Renaissance can be deduced from the fact that there is no special Mass for it in the Missal, and that the Roman Sacramentaries only mark to-day as the feast of the Crowned Saints. It is well to repeat, on account of the modern tendency to multiply octaves, that originally the celebration of the Octave was a characteristic of the Paschal solemnity.

The Holy Four Crowned Martyrs: In the persecution under Diocletian, Sts. Severus, Severianus, Carpophorus, and Victorinus, four brothers, were cruelly tortured until they expired in the hands of their tormentors. They were at first known simply as four Christians who had won the crown of martyrdom and continued to be so styled even after their names were learned.

Nov. 9. Dedication of the Basilica of Our Saviour: As the anniversary of the dedication of a cathedral is kept as a solemn festival in all the churches of a diocese, so the dedication of the Church of St. John Lateran, the cathedral of the Supreme Pontiff, is everywhere celebrated. The first mention of the Lateran in ecclesiastical history is that of Optatus of Milevis who relates that a Council against the Donatists was

held within its walls. About this time Constantine gave to the Church of Rome the ancient Palace of the Laterani, part of the dowry of his wife, Fausta.

From that time onwards the Lateran became the ordinary residence of the Popes, and may be regarded as a memorial of that long series of holy Pontiffs who inhabited it during the course of nearly ten centuries. Those walls, now nearly two thousand years old, have seen many important events in history and have figured in poetry and in art, whilst they sheltered a dynasty of Pontiffs who ruled longer than any dynasty of kings. Here, at the suggestion of Pope Sylvester, Constantine the Great transformed or constructed the first basilica dedicated to the Saviour at Rome. In the Twelfth Century, on account of the baptistery, it was dedicated to St. John the Baptist and began to be called St. John Lateran. In the early Middle Ages the Pope officiated, not at one church only, but in all the basilicas and titles within and without the city. On great solemnities and for ordinations and coronations, he officiated at St. Peter's. When the observance of the stations declined, the Lateran was ranked as the Papal residence, and the basilica was looked upon as a cathedral with regard to the other titular churches of the city.

As papal cathedral and mother of all the churches, the Basilica of the Saviour has been clothed with the dignity of a symbol of the Pontifical authority in the eyes of the Catholic world. The Liturgy has also concentrated in her ritual this belief held by the household of the faith, and Pius X raised the feast which we celebrate to-day to the same rank of a double of the second class for the entire Latin Church, as is held by the great feasts of the religious year.

In this basilica and the Latern Palace five ecumenical councils were held, besides twenty synods. The basilica, after its destruction, was rebuilt by Benedict XIII and consecrated on November 9, 1726. Since that time the feast has been kept in the Universal Church.

The dedication of a church is an important liturgical event. It is not the same thing to pray in private, or to pray in the sacred sanctuary and to take part in the rites of Catholic Liturgy. By reason of its consecration the Church is the throne of God's mercy, the place chosen by Him, and where He chiefly condescends to work our salvation. Here we know He listens to our prayers; here Jesus is pleased to receive from the assembly of believers that solemn, public, and united adoration which is due to Him.

St. Theodore, Martyr: St. Theodore was a soldier martyr, and suffered death at Amasea in Asia Minor in 306. After being tortured by having his flesh torn by iron hooks, he was burned. During his martyrdom he sang the verse of the Psalm: "I will bless the Lord at all times." At an early date a round church was built in his honor at Rome; pious women still carry their sick children thither in order to invoke the help of the great martyr.

Nov. 10. St. Andrew Avellino, Confessor: This celebrated Neapolitan missionary, because he was very handsome, had to

resist various attempts at seduction. He became a priest and practiced Canon Law; having uttered a slight untruth in court he read a short time afterwards: "The mouth that utters untruth kills the soul." He was so moved by this Scripture that he renounced his career and entered, at the age of thirty-six, the Theatines, receiving the name of Andrew. He was at one time spiritual director of the seminary of Piacenza, where he is still venerated. His patronage is invoked by the faithful against apoplectic seizures and sudden death. He died of an attack of apoplexy as he was standing at the foot of the altar, repeating the words, *Introibo ad altare Dei* (1590).

Sts. Tryphon, Respicus, and Nympha, Martyrs: St. Tryphon and St. Respicus, his convert, after most cruel torments, were brutally scourged and then beheaded under Decius, in 252. St. Nympha, a virgin of Palermo, in Sicily, is honored on the same day, but the date of her martyrdom is uncertain.

Nov. 11. St. Martin, Bishop, Confessor: At a time when liturgical honors were reserved almost exclusively to martyrs only, the Apostle of Gaul was the object, at a very early period, of the veneration afterwards extended to all Confessors. St. Martin died at Candes towards the end of the year 396 or the beginning of 397, after a life marked by many miracles, and by the apostolic zeal in which he labored to root out paganism in his diocese and to establish in it the ideals of the monastic life. His asceticism and his simple habits did not find favor with his brother bishops, or even with his own clergy whilst he lived, but in 397, immediately after his death, his biography, written by Sulpicius Severus, entirely rehabilitated his memory. This little book became a kind of gospel of the monastic life.

Martin was born in Sabaria (now in Hungary); his father, a Roman general, brought him up as a pagan and destined him for the life of a soldier. He was drawn to Christianity, despite his pagan surroundings. One day, having no money, he gave half his cloak to a poor beggar; that night he saw Our Lord in a vision wrapped in one-half of his cloak and surrounded by choirs of angels to whom He said: "Martin, yet a catechumen, hath clothed Me with this garment." His biographer says: "He never thought unkindly of another, and never returned evil for evil." His shrine was as much visited during the Middle Ages as Lourdes is now. Thousands of churches have been dedicated to him. St. Benedict dedicated the first church of his Order on Monte Cassino to his honor and desired to yield up his soul before the altar of St. Martin.

St. Mennas, Martyr: St. Mennas, an Egyptian, a soldier in the Roman army, was beheaded in Phrygia, a province of Asia Minor, in 304, for refusing to renounce his faith in Christ. At one time his fame eclipsed that of St. Martin at Rome. Many miracles occurred at his tomb; mementos, little phials made of earthenware, with the image of the saint between two kneeling camels and the inscription "the

blessing of St. Mennas," are found in almost all the museums in Europe. After the Eighth Century popular devotion to him declined.

Nov. 12. St. Martin, *Pope, Martyr*: Pope St. Martin I suffered greatly in defence of the Faith. By his zeal and energy he incurred the hatred of the Monothelites, heretics who denied that Christ had any human will. So great was their influence that, after the plot to murder the Pope was frustrated by Divine Providence, the holy man was dragged to prison. From there he was banished to the Crimea, where he died in 655. Although a Roman Pontiff, his feast is kept in the Greek Orthodox Church and in their Liturgy he is saluted as "The infallible and holy exponent of the divine dogmas." His body was brought to Rome and buried in the Church of St. Sylvester.

Nov. 13. St. Didacus, *Confessor*: St. Didacus, born in Spain, was a holy lay-brother of the Order of St. Francis. He led a life perfect in the observance of the vows of poverty, chastity, and obedience. He died in the odor of sanctity in 1463; and was canonized a hundred years later by St. Pius V.

Nov. 14. St. Josaphat, *Bishop, Martyr*: St. Josaphat was a monk of the Order of St. Basil, and afterward Archbishop of Polotsk, in Poland. His labors for the union of the Ruthenian Church with that of Rome are almost incredible. After a youth of singular innocence mortified by voluntary penance, Josaphat, remembering the powerful support lent to the orthodox cause by the monastic orders, entered religion, and with the help of Velamin Rutski, devoted himself to the restoration of the rule of St. Basil.

As Superior of a monastery the saint had succeeded in keeping his disciples free from any schismatic taint: so, too, as metropolitan he devoted himself to the conquest of error with ardent and enlightened charity. He gave to all the example of a holy life, and labored for souls by preaching, by teaching the catechism, and by the distribution of controversial works. As a result of his zeal many schismatics were reconciled to the Catholic Church. His opponents at last resolved to take his life, and he suffered martyrdom at their hands with great courage and serenity at the age of forty-three years.

In 1642, Urban VIII placed his name in the ranks of the Blessed, and Pius IX, on June 29, 1867, on the occasion of the centenary of the Princes of the Apostles, canonized the zealous champion of the Primacy of the Roman Church. The Ruthenians celebrate his feast on September 16.

Nov. 15. St. Albert the Great, *Bishop, Confessor and Doctor of the Church*: St. Albert, philosopher, theologian, scientist, and most learned man of his time, was born about 1206 and died at Cologne in 1280. He entered the Order of Preachers and had as a pupil St. Thomas Aquinas. His scientific activity embraced: astronomy, cosmography, meteorology, climatology, physics, mechanics, architecture, zoology, botany, agriculture, navigation and the textile arts, and, besides, he compiled an encyclopedia of the learning of his day. In 1260 he was con-

secrated Bishop of Regensburg, but resigned after two years. He is known in the schools as the "Universal Doctor." He was beatified in 1622, canonized and declared a Doctor of the Church on January 9, 1932.

Nov. 16. St. Gertrude, Virgin, Abbess: St. Gertrude was born in Eisleben in Upper Saxony, 1256. At the age of five she was an oblate in the Benedictine Convent at Rodalsdorf, over which convent she ruled for forty years as Abbess. The Roman Breviary states that she died in 1334 "consumed rather by the ardor of her love than by disease." At the age of twenty-five she was favored with celestial visions, and towards the end of her life she received the stigmata. At God's command she recorded her revelations in her wonderful book called *Communications and Sentiments of Love*. The mission of this celebrated Benedictine nun in the Thirteenth Century was very similar to that of Margaret Mary Alacoque, which indeed she recognized and foretold in a prophetic showing. Her mystical life was lived in the Most Sacred Heart of Jesus; she is pictured with a flaming heart in her hand. When she spoke of Christ and the mysteries of His adorable life, her words were sweeter than honey and the honey-comb; her spirit was ever serene and radiant. Jesus revealed to her His Heart as a mystery of grace and love, rather than as an abyss of sorrow. She was not called to the special vocation of victim for the sins of the world as was St. Margaret Mary Alacoque.

A member of an order which for more than seven centuries had been the heir of patristic tradition and in which the Liturgy was almost exclusively the source of spiritual life, Gertrude conceived devotion to the Sacred Heart not as a separate devotion, but as a deeper intelligence of the great all-embracing mystery of Christ living again in the Church by means of the Catholic Liturgy.

On one occasion while listening to the beating of the Heart of Jesus, she asked St. John the Evangelist why he had not made known in his Gospel the treasures of light and mercy revealed to him during his mystic repose on the Saviour's Heart at the Last Supper. John replied that this new and touching revelation would be made later when the world had reached the depths of malice, and that in order to rescue it God would employ the last resources of His invincible love.

Nov. 17. St. Gregory Thaumaturgus, Bishop, Confessor: Gregory was born at Neocæsarea in Pontus about the year 213, and in his early youth was a disciple of Origen, whom he praised in an enthusiastic panegyric. Having been made bishop of his native city, he converted it from idolatry to the true Faith, working a number of miracles, on account of which he received the title of *wonder worker*. He died during the reign of Aurelian between 270 and 275, and the whole of Pontus, according to St. Basil, venerated his memory with the greatest devotion as that of a teacher of the Faith.

Nov. 18. The Dedication of the Basilicas of St. Peter and St. Paul: The two basilicas of the apostles were held in great veneration from the earliest times. The priest Caius, declared

against the heretics: "I can show you the trophies of the Apostles; for if you will go to the Vatican on the Ostian Way you will find the trophies of those who founded this Church." According to the request of Pope Sylvester, Constantine undertook to make the sanctuaries at the tombs of these apostles correspond externally with their importance in the eyes of the whole Christian world. He erected the ancient Basilica of St. Peter on the Vatican and that of St. Paul outside the walls. On November 9, the Dedication of the Basilica of the Saviour at Rome; on November 18 that of the Basilicas of the Apostles is celebrated. The reason for determining November 18 is unknown. It would appear as though these dedications occurring within a few days of each other had been fixed by some conventional arrangement.

The present St. Peter's is on the site of the ancient church, marking the spot where St. Peter was martyred and buried. It was built in the Sixteenth Century when Pope Julius II and Leo X engaged Bramante and Michael Angelo to construct what is now the most vast and the richest church in the world. The new Church was consecrated by Urban VIII on November 18, 1626.

In 1823 the Basilica of St. Paul was almost wholly destroyed by fire, which spared only that part of the Church where the altar of the Apostle stands under the triumphant arch of Leo the Great. It was rebuilt by the efforts of successive Popes and reconsecrated by Pius IX on December 10, 1854.

So by the wonderful dispensation of Providence it came to pass that the Catholic Church celebrates annually the dedication of the four patriarchal basilicas at Rome: that of the Savior, of St. Peter, St. Paul and St. Mary Major. As each diocese commemorates the *encœnia* of its own cathedral, so the whole Catholic world celebrates annually the dedication of the fourfold Papal cathedral, and this festival is symbolical of the fact that in spite of the limits established to each diocese the Church of Christ is one, and is founded on Peter, who continues to feed his lambs from the seven hills, and to rule over the flock of Christ throughout the earth.

Nov. 19. *St. Elizabeth, Queen of Hungary, Widow*: Elizabeth, "fragrant rose of charity," daughter of Andrew, King of Hungary, and wife of Louis IV, landgrave of Thuringia, even before she could read was seen to cast herself before the altar, open a book of Psalms, fold her hands in prayer, and kiss the ground in token of humility. Prayer was everything to Elizabeth. Her husband was also a man of piety. They had three children, Herman, Sophia and Gertrude. Her greatest devotion was for the poor and the sick; she even brought lepers into her home to care for them. At her husband's death she entered the Order of the Penitents of St. Francis. Her brother-in-law then expelled her with her children, and she went forth poor, unable to find shelter for herself and her children. She died in 1231; the miracles obtained through her intercession brought about her canonization in 1235.

St. Pontianus, Pope, Martyr: St. Pontianus was Pope from the year 230 to 235, during the reign of Alexander

Severus. The emperor's successor, Maximinus, a cruel tyrant, banished the Pope, who died from the hardships of his exile.

Nov. 20. *St. Felix of Valois, Confessor*: St. Felix of Valois, of the royal family of France, was inspired with the desire of founding an Order for the redemption of Christian captives. He moved St. John of Matha, then a youth, to join him, and together they founded the Order of the Most Holy Trinity. After a life of great sanctity St. Felix died in 1213.

Nov. 21. *The Presentation of the Blessed Virgin Mary*: Just as we celebrate the birth of Jesus, the feast of His Holy Name and His presentation in the Temple, so too the Church solemnizes the nativity of the Blessed Virgin, the feast of her holy name and her presentation in the Temple. The tradition that Mary when three years old was presented by her parents in the Temple in order to be brought up in the shadow of the tabernacle is first found in the apocryphal Gospels. It agrees, however, so completely with the sentiment of Catholic devotion concerning that part of the immaculate life of Mary not mentioned in the Gospel, that it found favor with Catholics too. It was celebrated in the East as early as the Sixth Century. It was introduced in the West by the agency of Philippe de Maizieres, envoy of the King of Cyprus to the papal Court of Avignon. He described the festival as celebrated in the East in such glowing colors that Gregory XI introduced it into the Calendar of the Curia.

Mary was brought by her parents to the Temple at Jerusalem in order that the Rod of Jesse from whence the Flower of Nazareth would blossom should be preserved from all danger in the shadow of the sanctuary. This should be a lesson to all, but especially to parents who cannot guard the innocence of their children more surely than by accustoming them from an early age to prayer and to frequent reception of the sacraments.

Nov. 22. *St. Cecilia, Virgin, Martyr*: Born of an illustrious family, Cecilia as a child consecrated her virginity to God. Forced to marry a young pagan, Valerian, she said to him: "I am placed under the guardianship of an angel who protects my virginity; therefore do not attempt anything which may bring down on thee God's anger." Valerian asked to see the angel, saying that if he should see him he would believe in Jesus Christ. Cecilia told him that he must first be baptized and sent him to Pope Urban, who baptized him. Valerian then saw near Cecilia a brilliant angel. The brother of Valerian had a similar vision when, having been instructed by Cecilia, he too was baptized. Valerian and Tiburtious his brother were both martyred a short time later. Cecilia was then arrested and put to death about the year 230. In 1599 her body was discovered in the catacombs by Cardinal Sfondrati with the head lying partly severed, just as at the time of her death. Her body now lies in the Church in Trastevere where the nuns of the Order of St. Benedict are its guardians. Cecilia is the patroness of musicians, because when musical instruments sounded she sang to God in her heart.

Nov. 23. **St. Clement, Pope, Martyr:** St. Clement, styled by St. Paul in his letter to the Philippians (iv, 3) as his "fellow-laborer," succeeded St. Cletus as Pope in the year 90. He is named third in the Canon of the Mass, after the apostles. There is no serious reason for doubting his martyrdom, although the account of it is apocryphal. That the Clement mentioned by St. Paul is the same as the pope and martyr, commemorated to-day, is denied by many. His church in Rome is an example of the Roman basilica of an early time. His *Acts* state that he was buried at Chersonesus in Crimea. When the Apostles of the Slavs, Cyril and Methodius, went to Rome to give an account of their mission to Adrian I they brought with them as a gift to the Pope the relics of St. Clement discovered by them at Chersonesus.

St. Felicitas, Martyr: St. Felicitas, the mother of the Seven Holy Martyrs, shortly after they died was called to give her life for Christ. She was beheaded, November 23, 150. Her remains rested in the Cemetery of Maximus with those of Silanus, the youngest of her sons. Subsequently the bones of this saint were placed in the title of Susanna where they still repose.

Nov. 24. **St. John of the Cross, Confessor, Doctor:** Pope Clement XII desiring to honor the Mystical Doctor of Carmel, famous for the help he gave to St. Teresa in the reform of her Order and for his mystical writings, in which he taught the science of the saints for the good of souls, introduced his feast into the Calendar. Pius XI (November 24, 1926) proclaimed him a Doctor of the Church. His life was filled with difficulties and embittered by anxiety, fatigue, persecution, and painful illnesses. When Jesus asked him one day what reward he desired for the labors he had sustained, John replied: "Lord, to suffer and be humiliated for Thee." He asked God not to let him pass a day without suffering and to permit him to die where he would be unknown to all. He passed to a better life on December 14, 1591.

St. Chrysogonus, Martyr: St. Chrysogonus, a Roman, was martyred under Emperor Diocletian. His name is mentioned in the Canon of the Mass. From the Fourth Century a basilica was dedicated to him at Rome in Trastevere.

Nov. 25. **St. Catharine, Virgin, Martyr:** The legend of St. Catharine is unsupported by solid historical authority. Devotion to her began in the West about the Eleventh Century and was widely spread by the Crusaders. We have still much to learn about the personality of St. Catharine, but although the particulars of her life are uncertain, God has been pleased to glorify his saint on Mount Sinai, where her tomb is still venerated by pilgrims.

St. Gertrude, who from childhood had had a great devotion to St. Catharine, once asked of Our Lord to be allowed to see the heavenly glory of her patron. Her prayer was heard, and she beheld the virgin of Alexandria on a golden throne surrounded by the sages whom she had led to a knowledge of the faith, and who formed her brightest crown in heaven.

Nov. 26. St. Sylvester, Abbot: The feast of this holy Abbot of Monte Fano near Fabriano was introduced into the Calendar by Leo XIII, who in doing so paid him the honor rendered by the Church to the founders of Religious Orders.

In the Thirteenth Century, when many Benedictine monasteries in Italy had lost much of their former holiness and learning, St. Sylvester succeeded in infusing new vitality into the ancient Order, by founding a monastic family which by the blessing of God transformed several Religious houses, and was distinguished by the sanctity of its members. His Order is called the Silvestrines; it numbered twenty-five houses in Italy when its founder died in 1267 at the age of ninety.

St. Peter of Alexandria, Bishop, Martyr: St. Peter was the last martyr to suffer at Alexandria under the persecution of Diocletian (311) and therefore the Greeks give him the honorable title of "the seal and limit of the persecution." He was an admirable example of a bishop.

Nov. 29. Vigil of St. Andrew, Apostle: The day preceding a festival is styled a vigil (from the Latin word signifying a night-watch) because in primitive ages the faithful passed in prayer in the church the greater part of the evening and night preceding a festival. Nor did they break their fast until after the holy sacrifice of the Mass had been offered, and Communion given in the course of the vigil. Hence the greater vigils are still observed as fast-days; and the Mass of a vigil has a specially penitential character. Purple vestments are worn by the priest; the *Gloria in excelsis* is not said.

St. Saturninus, Martyr: St. Saturninus, martyr, suffered at Rome in the last great persecution under Emperor Diocletian, 304.

Nov. 30. St. Andrew, Apostle: St. Andrew, the elder brother of St. Peter, and, like him, a fisherman of the lake of Galilee, on hearing St. John the Baptist proclaim that Jesus was the Lamb of God, was moved to follow Our Lord, who chose him to be one of the twelve apostles. It is believed that after the Resurrection St. Andrew labored in spreading the Gospel in Eastern Europe, and made many converts. At the last he was crucified in Patras in the Greek manner. In 357 his remains, together with those of St. Luke, were solemnly translated to the Church of the Apostles in Constantinople. His head is venerated at St. Peter's in Rome. In 1210 his body had been moved to the Cathedral at Amalfi in the Kingdom of Naples. His feast is important not only on account of the position it holds in the Missal (at the beginning of the Proper of the Saints) but more especially on account of the antiphons of the Divine Office and the passages from Holy Scripture read in the Mass.

Feasts of December

Dec. 2. St. Bibiana, Virgin, Martyr: St. Bibiana, a Roman virgin, was scourged to death (363) in the persecution of Julian the Apostate. Before her death her father, mother,

and only sister, had given their lives for Christ. One of the most ancient churches in Rome bears her name, and is said to have been built on the site of her house.

DEC. 3. St. Francis Xavier, Confessor: St. Francis Xavier, the great Jesuit missionary, was the apostle of the East Indies, and the first to preach the faith of Christ in Japan. He baptized hundreds of thousands of pagans. For the love of Jesus and out of a "longing love to help Christ's poor," he traveled, barefoot, to the most distant parts, preached the Gospel in more than a hundred kingdoms, and islands, brought kings and nations into the fold of the Church. And then this noble-hearted missionary, this saint mighty in word and work, gave his great soul to his Master, December 2, 1552.

DEC. 4. St. Peter Chrysologus, Bishop, Confessor, Doctor of the Church: St. Peter, Archbishop of Ravenna in Italy, who died about the year 450, won the title of Chrysologus, "golden worded," not only for his eloquence, but because his words were good, true, and of priceless worth. God's choice of St. Peter as a bishop, which was made known in a vision to Pope Sixtus III, is alluded to in the prayer of the Mass.

St. Barbara, Virgin, Martyr: St. Barbara, also commemorated to-day, was a virgin martyr, who suffered for Christ probably in Egypt, during the reign of Galerius, about the year 306. The details of her holy life are unknown; but she has been held in veneration throughout the Church from the date of her martyrdom.

DEC. 5. St. Sabbas, Abbot: St. Sabbas, a monk in Palestine, was famous for his charity to those in need, for his true Catholic zeal, and for his austere life. There is a church in Rome dedicated to him. Over ninety years of age, he died in 531.

DEC. 6. St. Nicholas, Bishop, Confessor: St. Nicholas, Archbishop of Myra in Asia Minor, from the childlike innocence of his own life and his devout care for the young, is looked upon as the patron of children. He died in the middle of the Fourth Century, and seven hundred years later his holy relics were translated to Bari in Italy. Because of the power he exercised over flames, we pray that through his intercession we may be preserved from the flames of hell. He is remembered for the money which he threw in a window that three young girls might have a dowry for their marriage. Because of this gift his name has become associated with giving and children thank Santa Claus (or St. Nicholas) for their presents at Christmastime.

DEC. 7. St. Ambrose, Bishop, Confessor, Doctor of the Church: St. Ambrose, a doctor or teacher of the Church, was Archbishop of Milan from A.D. 374 to his death in 397. By his steadfastness he deserved well of God's people. Gentleness, meekness, humility, and obedience made him yield to every one in indifferent matters, but in those of duty he was inflexible. His writings have contributed many hymns and lessons to the Roman Breviary. St. Ambrose died April 1,

397; but the fourth of April falling as a rule in Lent, the seventh of December, anniversary of his consecration as bishop, was assigned for his festival.

DEC. 7. Vigil of the Immaculate Conception of the Blessed Virgin Mary: To add to the solemnity of the feast of the Immaculate Conception of Our Blessed Lady, Pope Leo XIII in 1879 extended this vigil to the Universal Church.

DEC. 8. The Immaculate Conception of the Blessed Virgin Mary: The feast of the Immaculate Conception of the Blessed Virgin Mary was instituted to solemnize the exalted dignity bestowed upon her through a special grace of God, and in behalf of the merits of Christ—a dignity and choice that preserved her from the least stain of original sin.

We must look to the Orient for the first indications of this feast. In the Eastern Church it was observed as early as the Seventh Century, and in the Western Church it became known in the Ninth Century. Pope Sixtus IV introduced it (1476) into the Roman Church; Pope Gregory XV gave to it (1622) the title, "*Conceptio B.V.M. Immaculatæ*"; Innocent XII raised it (1693) to a feast of the second class with an octave; Clement XI declared it (1708) a universal holyday; Pius IX gave it (1863) new Breviary hours and a new Mass; Leo XIII raised it (1879) to a feast of the first class with a vigil. The choice of December 8 was determined and approved solely in accordance with its tradition. The First Plenary Council of Baltimore, held in 1846, chose the Blessed Virgin Mary in her Immaculate Conception as the principal patron of the United States.

The feast of the Immaculate Conception is not to be confused with that of the conception of Christ (feast of the Annunciation of the Blessed Virgin Mary); it is the commemoration of the day on which Mary was created by God, and that in the state of grace; whereas all other human beings come into this world stained with original sin. This idea of the feast was vigorously debated by theologians till far into the Middle Ages, but was clarified more and more under the authority of the popes, so that the dogma, announced by Pope Pius IX on December 8, 1854, as divinely revealed, had already been universally accepted as such in the Seventeenth Century.

DEC. 10. St. Melchiades, Pope, Martyr: Pope St. Melchiades ruled the Church at the close of the era of persecution. St. Augustine styled him "a true son of peace and a true father of Christians." He died January 10, 314, having sat as Pope two years, six months, and eight days. In some calendars he is called a martyr, doubtless on account of his sufferings in times of persecution.

DEC. 11. St. Damasus, Pope, Confessor: St. Damasus, by birth a Spaniard, governed the Church from 366 to 384. "The ancients," according to Alban Butler, "particularly commend his constancy in maintaining the purity of our holy faith, the innocence of his manners, his Christian humility, his compassion for the poor, his piety in adorning holy places, espe-

cially the tombs of the martyrs, and his singular learning." Much of our knowledge about the martyrs is derived from the inscriptions which he composed in their praise. He established rules for the liturgical singing of the Psalms and decreed that the *Gloria Patri* should be said at the end of each Psalm. At his command St. Jerome translated the New Testament into Latin. This Pope also confirmed the second ecumenical council, held at Constantinople.

DEC. 13. St. Lucy, Virgin, Martyr: St. Lucy, a native of Syracuse, Sicily, consecrated herself to God from her childhood. Her mother did not know of her vow and wished her to marry a young pagan. At the tomb of St. Agatha, she prayed for the cure of her mother from a serious disease. When this prayer was granted she informed her mother of her vow, to which her mother then consented. When the young pagan saw her distributing her goods among the poor, his anger knew no bounds. He accused her before Paschasius, the governor, of being a Christian. She was brought before a judge who commanded her to be exposed to temptation in an evil house. But God watched over her and made her absolutely immovable so that no number of guards could carry her to that place. In a similar way He preserved her from the pains of fire and other dreadful torments. Finally she died in prison of wounds she had received (304). Her name is in the Canon of the Mass.

DEC. 15. Octave Day of the Immaculate Conception: On the feast of the Immaculate Conception we welcome the dawn of the day as the herald of the ardently desired coming of the Sun of Justice *i.e.*, of the birth of Our Savior, to which Mary's feast is a beautiful preparatory festival. Hence the feast fits admirably into the time of Advent. The stronger our longing for the divine child, the more rapturous is our joy in the Mother of God. The All-holy could not but be born of a most pure virgin. "I will greatly rejoice in the Lord, and my soul shall be joyful in my God"—thus the Church has Mary pray. The Epistle depicts God's wisdom, to which Mary most nearly approaches: "He that shall find me shall find life, and shall have salvation from the Lord." May we not say this of our Blessed Lady "whose name is Mary," and to whom the angel said, "Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women"? The Church brings the Mass to a beautiful close: "May the sacraments which we have received, O Lord our God, repair in us the wounds of that sin from which Thou didst in a singular manner preserve the Immaculate Conception of Blessed Mary."

DEC. 16. St. Eusebius, Bishop, Martyr: St. Eusebius, Bishop of Vercelli, in northern Italy, battled for the Church in the evil days of the Arian heresy. Having for six years and more endured imprisonment and exile, on his death in A.D. 371 he was honored as a saint and a martyr.

DEC. 21. St. Thomas, Apostle: St. Thomas, called Didymus, that is "the twin," was probably a Galilean of lowly condition and a fisherman. He was chosen to be one of the apostles in

the year 31, as can be determined from the mention of his name in the catalogue of the apostles in St. Matthew. He is reputed to have been slow of understanding and little acquainted with secular learning. When Jesus was about to go to the neighborhood of Jerusalem in order to raise Lazarus from the dead the other apostles tried to dissuade Him, lest the Jews stone Him. But in his enthusiastic love St. Thomas exclaimed, "Let us also go, that we may die with Him!"

Again, it was at the Last Supper that the Saviour said: "And whither I go you know, and the way you know." To this St. Thomas, burning with an ardent desire to follow the Master said, "Lord, we know not whither Thou goest; and how can we know the way?" To which Our Lord replied with the beautiful words, "I am the way, and the truth, and the life. No man cometh to the Father but by Me." In the Gospel for to-day the response of Jesus to the doubt which Thomas had expressed concerning his resurrection is related, with the answer of Thomas, "My Lord and my God."

St. Thomas is said to have planted the standard of the cross among the Medes, Persians, and neighboring nations. He is called the Apostle of India. He is said to have been slain for the faith at Calamina in India; and there is a legend to the effect that he was executed by the sword or by a lance.

Descriptions of Symbolic Representations

Frontispiece—THE CRUCIFIXION. A picture of the crucifixion is most appropriate as a frontispiece for a missal. The Holy Sacrifice of the Mass is the continuation of Calvary. It is the same sacrifice but offered on our altars now in an unbloody manner. The altar bread is changed into the Body and the wine into the Blood of Christ glorified and reigning in heaven.

Page 102 (Picture)—THE ROOT OF JESSE. Isaias foretold the lineage of the Messiah. The picture for Advent illustrates his prophecy: "And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge, and of godliness." (Mary is the sweet stem which bore that Rose Christ). The root of Jesse was a familiar subject of the artists of the early church.

Page 136 (Picture)—THE NATIVITY OF OUR LORD. This picture illustrates the Gospel of the first Mass of Christmas. The shepherds were out on the hills of Bethlehem watching their flocks when suddenly a bright Angel stood before them and announced the birth of the promised Redeemer. "And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger." They went down and saw the word fulfilled. Bowing down they adored their God. A star announced the good news to the Wise Men and to the world.

Page 167 (Headpiece)—THE HOLY NAME OF JESUS. "In the name of Jesus let every knee bow, of those that are in heaven, on earth and under the earth". The Holy Name of Jesus is formed in Greek by the letters IHCOYC (Jesous) here shortened to IHC. The rays which encircle the monogram signify the glory of that Holy Name. The angels represent the eternal adoration and homage of the Church triumphant in heaven. The flaming torches stand for the ardor and love burning for that Name in the hearts of those who belong to the Church Militant on earth. Our Lord was called Jesus from the day of His circumcision. This, too, was the occasion of the first shedding of His blood for us; it is brought to mind by the drops of blood dripping from the symbolic monogram.

Page 201 (Tailpiece)—PRAYER. A smoking thurible or censer is a symbol of prayer. The Psalmist of the Old

Testament recommends that we pray always. St. Paul does the same in one of his Epistles. And the prayer of the Sixth Sunday after the Epiphany has this phrase: "ut semper rationabilia meditantes" suggesting that we always keep our minds fixed on those things which are pleasing to God. As smoke ascends so ought our prayers rise up to the beautiful throne of God filling our own souls with the sweet odour of sanctity.

Page 202 (*Headpiece*)—"I AM THE RESURRECTION." The empty crib, at the left, marks the close of the joyful Christmas cycle. The altar, at the right, attracts our attention towards the drama of suffering and crucifixion to be re-presented on Good Friday. The nails and crown of sharp thorns tell the story of Christ's bitterest hours. We are approaching the holy cycle of the liturgical year—the period of penance and self-denial. Sincere sympathy with Christ's Passion and Death constrains us to share His sufferings by personal mortification—the daily food of strong Christian souls. Christ suffered and died only to rise all glorious. "I am the resurrection and the life." The cross and the winding sheet silhouetted against the sky keep the memory of Calvary alive. The phoenix rising from the flames more glorious than before its descent into the fire is an apt figure of Christ's resurrection and glorified body. "It behooves us, also, to suffer and so to enter into glory."

Page 215 (*Headpiece*)—"BY THE DISOBEDIENCE OF ONE MAN." The symbolic picture for Ash-Wednesday, illustrates the words of St. Paul: "By the disobedience of one man (Adam) all men are made sinners; but by the obedience of one man (Christ the Redeemer) all men are made just." The illustration appropriately recalls the scene at the gate of Paradise where an Angel of God and a flaming sword stood against Adam and Eve's return. They had disobeyed God and were expelled. The wages of their sin was announced to them: "Dust thou art and unto dust thou shalt return." The skull and ashes are opposite the portal of Eden. Christ bore the scourging for sin and by His death upon the cross merited the palm of victory for the children of Adam.

Page 359 (*Headpiece*)—"O BLEST TREE." The Divine Office of Passion Sunday is filled with allusions to the wood of the Cross. The Vesper hymn invites us to sing the praises of the "Blest Tree, whose happy branches bore the wealth that died the world to restore." The symbol is designed to portray the contradiction of the mystery of the "Blest Tree" against that tree which bore the forbidden fruit—and the

tempter. It illustrates the second and third verses of the Church's morning song. Christ the Redeemer had designed to defeat the Tempter with his own weapon. He "noted then this Wood, the ruin of the ancient wood to quell. . . . And the multiform deceiver's art by art would overthrow." The fruit of the tree led us away from God: the "Faithful Cross! . . . one and only noble Tree" led us back again to God.

Page 388 (*Headpiece*)—PALM SUNDAY. On Palm Sunday the curtain is raised for the drama of Calvary to be represented in every sanctuary of the Catholic Church. Although the Church is in mourning, sorrowful nigh to death, she holds in her hand the palm of victory. She ponders the treachery of Christ's enemies, the agony in Gethsemani, the Betrayal and the Last Words of her Beloved. But not for a moment does she forget the third day—Easter morn when her sorrow will be turned into joy. Hence the cross is draped with the winding sheet. "He is not here. Go and tell His disciples that He is risen from the tomb." The monogram fixed to the cross is an ancient symbol of Christ formed by the first two letters X P (corresponding to our English alphabet letters C(h)R of the Greek name Christ X P I C T O C (Christos). The palm branches have a significance we ought not easily forget. The Church gives everyone a branch of palm. We hold it in our hand during the singing of the Passion, and pledge our fidelity to Christ. We would rather die than betray Him Who died for us.

Page 446 (*Picture*)—THE LAST SUPPER. The Apostles are amazed at the great mystery of Christ's love. "And taking bread, he gave thanks and broke; and gave to them, saying: "This is my body, which is given for you. Do this for a commemoration of me." (Lk. 22, 19). Every Holy Thursday is another anniversary of the event which transformed this cold earth of ours into a better land of pilgrimage.

Page 447 (*Headpiece*)—THE GREAT LOVE-FEAST OF CHRIST. In the Liturgy of Maundy Thursday, the Church relives the great love feast with Christ. On this solemn occasion Christ revealed the infinite love of His heart. "With desire, I have desired to eat this pasch with you before I die." He fulfilled the ancient law of the synagogue by celebrating the passover, then He instituted the Sacrament of Love—the Holy Eucharist. All this was done under the shadow of the cross. The faithful are symbolized by doves. How significant when we recall the words of Christ: "Be ye simple as doves." The sheaf of wheat and cluster of grapes is a popular symbol for the Holy Eucharist. But an ancient symbol

—the fish and basket of bread has a wealth of meaning few of us realize. The basket of bread obviously reminds us of the miracle of the five loaves in the desert which foreshadowed the institution of the Holy Eucharist. In the Greek language, I X T H U C (Ichthus) means fish and every letter of the word recalled to the minds of the early Christians the mystery of the Incarnate Word and His work of Redemption.

Jesus	Christ,	of God the Son,	Savior.
Iesous	Christos,	Theou uios,	Soter.

Page 469 (*Headpiece*)—"MY PEOPLE, WHAT HAVE I DONE TO THEE!" Christ reproaches us in the liturgy of Good Friday for treating Him with such little sympathy and love.

The instruments of His death graphically portray what He suffered for love of us. They recall the prophetic words of Isaias describing the death of Christ: "Despised and the most abject of men, a man of sorrows and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not." (Is. 53, 3).

Page 537 (*Tailpiece*)—"PEACE BE WITH YOU." The lamb with cross and banner, bearing "pax"—peace—emblazoned on it, fittingly conveys the thought of the sequence of Easter Sunday.

"To the Paschal Victim, hymns of praise,
Come, ye Christians, joyous raise!
Lamb unstained, unmeasured price hath paid,
Ransom for the sheep that strayed."

Not only did the Lamb of God restore man to peace with God, but He also opened the flood gates of grace.

Page 538 (*Picture*)—"HAIL, THOU KING OF VICTORY." St. Paul wrote that if Christ is not risen from the dead our faith is vain and our preaching and hope a fable. But there need not be any fear of that because Christ had even His enemies' servants to testify to the resurrection. The terror stricken soldiers ran back into the city and shouted over their shoulders that Christ had risen from the tomb. They had to be bribed into silence by the Chief Priests and Scribes. The holy women visited the empty tomb and were convinced: "We know that Christ indeed has risen from the grave. Hail, thou King of Victory, have mercy, Lord, and save." (Sequence).

Page 583 (*Tailpiece*)—THE VICTORY OF CHRIST. This little symbol illustrates the ancient liturgical acclamation with which the early Christians proclaimed the victory of Christ over sin, the devil and death. Christ reigns in the hearts

of the faithful, He conquers the devil and his forces, He commands the powers of life and death. The I and X in the monogram are the Greek initial letters for His name—JESOUS CHRISTOS. The palm announces His absolute victory. It is very appropriate for the eve of the Ascension which is the liturgical feast that re-presents Christ's triumphal entry into Heaven.

Page 584 (*Picture*)—THE ASCENSION OF OUR LORD. The artist has given us a literal interpretation of the Introit of the Mass. "Ye men of Galilee, why wonder you, looking up to heaven? Alleluia He shall so come as you have seen Him going up into heaven, alleluia, alleluia, alleluia."

Page 597 (*Picture*)—DESCENT OF THE HOLY GHOST. After the Ascension, the Blessed Mother and the Apostles went on a retreat in the Cenacle to prepare for the coming of the Paraclete. Christ had promised to send Him. He would open the minds of the Apostles to the truths He Himself had taught them. The Holy Ghost came with a roaring wind and appeared in twelve fiery flames over each of the twelve. He confirmed their faith, took away all fear, gave them the gift of tongues to go out and preach to all nations.

Page 625 (*Tailpiece*)—THE SEVEN GIFTS. The Holy Ghost began His reign on earth with fire. He descended upon the Apostles in the upper-room in the form of fiery tongues. "He has all the power of the glorious Godhead." And with what great power His presence was felt on that first Pentecost morning. One is constrained to associate with this event the words of Christ "I have come to cast fire upon the earth".—During the octave of Pentecost the Church in her liturgy prays for the seven gifts of the Holy Ghost. The symbolism of the seven burning lamps at the end of the octave is a summary of this mighty prayer.

Page 626 (*Headpiece*)—TRINITY SUNDAY. In this illustration, the artist utilizes an ancient symbol of the Holy Trinity. This profound mystery of three Divine Persons in one God can hardly be better symbolized than by a triangle whose sides are all equal. The three equal lines form one perfect triangle. We profess belief in "one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance" (Preface of the Mass). The artist has enclosed the triangle in a circle, a symbol of eternity. The triple sanctus and adoring Seraphim incessantly proclaim that our God is thrice holy, worthy of all honor and glory.

Page 633 (*Tailpiece*)—BLESSED BE THE HOLY TRINITY. There is one outstanding Mystery of our Faith—The Holy

Trinity—which simply overwhelms the human mind. In the strength of our faith in It, we shall be protected from all adversities. And what do we believe? That there are three Persons in One God. The ancient symbol of this faith is brief and most concise. Three equal circles stand for the Three equal Persons, intertwined to show the intimate relation between Them and enclosed in one greater circle to suggest the substantial unity. A perfect illustration of the words of the Introit of the Feast—"Blessed be the Holy Trinity and undivided unity."

Page 634 (*Picture*)—THE SACRAMENT OF THE ALTAR. This picture is an excerpt from one of Raphael Santi's greatest frescoes in the Vatican. It illustrates the history of the doctrine of the Holy Eucharist by gathering around the Sacrament of the Altar the representative Doctors of the early Church who taught the great mystery of faith. Christ is the center of the Church Triumphant in heaven, militant on earth and suffering in purgatory. We are in the reign of the Holy Spirit. He appears in the picture as the link between heaven and earth.

Page 644 (*Picture*)—THE SACRED HEART OF JESUS. When we look at this picture of the Sacred Heart of Jesus and read the Introit of the Mass, we wonder what profound secrets were revealed to the Beloved Disciple, St. John, when he rested upon our Blessed Lord's breast at the Last Supper. Our Lord surely revealed some of them to St. Margaret Mary Alacoque. The chalice and host—Sacrament and Sacrifice of His Love—are very significant because through the Mass and Holy Communion "the thoughts of His Heart are to all generations" as we read in the Introit. The spear and ladder, the pillar, the crown of thorns and nails recall the bitter hours of Christ's sacrifice on Calvary. But the two palms announce His victory over death and sin.

"Oh shame! to turn to evil deeds,
That rend His loving heart in twain.
In virtue's ways march bravely on,
While burning hearts our love proclaim."
(*Vesper Hymn of the Feast*)

Page 753 (*Headpiece*)—THE ASPERGES ME. The antiphon, sung at the ceremony of the "Asperges" petitions God to cleanse us in the waters of grace. This is represented by the extended hands of God shedding a dew of benediction upon the faithful, which He effects through the ministration of His priests. This is a sacramental of the Church; it cleanses from venial sin all who assist at it with contrite hearts, and thus prepares them better for the Holy Sacrifice.

Page 775 (*Tailpiece*)—O PRAISE YE THE LORD. Every preface is a hymn of thanksgiving and praise. It is the solemn introduction to the Canon of the Mass. The symbol of a harp is very significant at this point. The priest bids the faithful to lift up their hearts—*sursum corda*. David of the Old Law too, took up his harp and called upon all nations to praise the one true God of Israel.

Page 776 (*Picture*)—THE ETERNAL SACRIFICE. Jesus Christ, since His ascension into heaven, stands glorious before His eternal Father bearing on His Body the wounds which mark Him victim of the Eternal Sacrifice. The Sacrifice of Calvary continues in heaven. And in every mass this Eternal Sacrifice is presented in time; God the Father again accepts the atonement, thanksgiving, petition and adoration of Jesus.

Page 777 (*Headpiece*)—THE SAVIOUR'S FOUNTAINS. The Sacrifice of the Mass is the center of the Liturgy. Christ died on the cross for the salvation of the world. The headpiece works out this dogma in a symbolic manner. The monogram on the cross stands for Christ, Who is the beginning and end of all—Creator and Judge. Stags are familiar figures in the Church's symbolism. They always represent the faithful. Here they are drinking from the streams which flow from the foot of the cross. Calvary is the original source of the waters of salvation and sanctifying grace, and through the Mass these waters continue to flow. We see the words of Isaias fulfilled: "You shall draw waters with joy out of the Saviour's fountains." (Isaias 12, 3).

Page 797 (*Tailpiece*)—I AM THE VINE, YOU THE BRANCHES. Christ called Himself the vine of which the faithful are the branches. By grace we grow more like to Christ, more intimate with Him; we become with the first reception of grace at Baptism members of His Mystical Body. The artist has surrounded the vine with three equal circles—a trefoil suggesting another profound doctrine—the relation of the Mystical Body to the Blessed Trinity. The faithful with Christ are the beloved sons of the Father; the Holy Ghost is the bond of love between that same Father and us the members of Christ.

Page 818 (*Tailpiece*)—O PRAISE YE THE LORD. See explanation above.

Page 850 (*Picture*)—THE IMMACULATE CONCEPTION. St. John the Evangelist saw a great sign in heaven: "A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Apoc. 12, 1). The

church uses this passage from the Apocalypse to describe the Mother of God. She was exempted from the law of inheritance according to which all men are born with the stain of original sin, because she was to be the Mother of God. She is, too, the chosen daughter of the Father, and the Spouse of the Holy Ghost. The symbol of the Holy Spirit hovering over the Immaculate Mother is therefore very significant. Mary, too, is the beloved daughter who "feedeth among the lilies." (Canticle of Canticles.)

Page 900 (*Headpiece*)—**THE LIGHT OF THE WORLD.** The lighted candle is a traditional symbol of our Blessed Lord, Who called Himself "the Light of the world." The candle flame dispels darkness. Christ dispels the darkness of sin by His grace, the darkness of ignorance by His message of eternal truth. Candle flame gives warmth, Christ ignites souls with love. "I am come to cast fire upon earth." The lighted candle is a most appropriate symbol for the feast of Purification which portrays Christ in its liturgy as "the light to enlighten the nations, the Glory of His people Israel."

Page 945 (*Tailpiece*)—**THE JUST MAN SHALL FLOURISH.** The opening words of today's Introit are translated into a graphic symbol. "The just man shall flourish like a palm tree . . . planted in the house of the Lord." (Ps. 91, 13-14.) The monogram is surrounded by a halo significant of the eternal bliss which St. Joseph is now enjoying in heaven. Once a Pharaoh told his people to go to Joseph. The Church today makes those words her own.

(The comparison is Oriental. There is hardly a more beautiful picture in the Orient than a healthy green palm tree standing beside a running stream.)

Page 946 (*Picture*)—**ST. JOSEPH.** The picture illustrates the exalted dignity of St. Joseph as foster father of the Son of God. And the Gospel of the Mass says: "Jesus Himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph." (Lk. 3, 23). The two scenes from Joseph's life portray him as the dutiful father of Jesus. St. Joseph is always represented with a lily in his hand because he was "the chaste guardian of the Virgin." (Litany).

Page 954 (*Picture*)—**THE ANNUNCIATION.** The lily, symbolic of Mary's spotless chastity, is the choicest flower in God's garden. It was to this pure maiden that the Archangel Gabriel brought the message of God: "Hail Mary, full of grace, the Lord is with thee . . . the Holy Ghost shall

come upon thee. . . . The Holy which shall be born of thee shall be called the Son of God." (Lk. 1, 35).

Page 1064 (*Headpiece*)—**BEHOLD THE LAMB OF GOD.** The artist has summarized what we know of St. John the Baptist. He was chosen to prepare the way for Christ's coming. He announced the lamb of God. "Behold the Lamb of God, behold Him, who taketh away the sins of the world" (Jn. 1, 29). Like a morning star John preceded the rising sun—symbol of the Light of the world. Mary was *conceived* without original sin; the Precursor was *born* without original sin. The lily reminds us of this privilege, which John preserved by his austere life in the desert clothed in a hair shirt and content with locusts and wild honey. Upon the fulness of time Christ came to be baptized. John raised the shell of water over Christ's brow and a voice came out of a cloud: "This is My Beloved Son . . . hear ye Him." After that St. John's mission was fulfilled. He died a martyr by the executioner's sword.

Page 1077 (*Headpiece*)—**STs. PETER AND PAUL.** The church for centuries has used symbols to tell the lives of her Saints. In keeping with this tradition the symbolic picture summarizes the respective missions of Sts. Peter and Paul. Our Lord appointed Peter to be His Vicar on earth. He gave him the keys of the kingdom of God on earth, and commissioned him to "feed My lambs and My sheep." The chair is a symbol of Peter as Pope and Vicar of Christ. St. Peter finally proved his great love for his Master by crucifixion with his head towards the ground. St. Paul was beheaded on the same day. That is why the sword is placed against the inverted cross. St. Paul was a missionary who suffered the hardships of the sea, even shipwreck. The quill and papyrus bear testimony to his titles Vessel of Election and Doctor of the Gentiles.

Page 1158 (*Picture*)—**THE ASSUMPTION OF OUR LADY.** It is the common belief of the faithful that Our Blessed Lady was taken up into heaven before her body was allowed to corrupt in the tomb. Our Lord's Ascension was witnessed by men and angels; Our Lady's Assumption only by angels. The picture can only suggest the beatitude and glory of that scene. The branches of roses and pot of lilies are a beautiful tribute to the Queen of Martyrs and of Virgins.

Page 1186 (*Headpiece*)—**THE NATIVITY OF OUR LADY.** Mary derives her greatest glory from the vocation to be the Mother of God. Mary was destined to this office from her nativity. Our Lady's birth therefore is aptly symbolized by a crescent

moon which receives its light from the sun. "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun" (Cant. 6, 9). Mary was conceived without the stain of original sin. From her conception there was enmity between her and Satan. "I will put enmity between thee and the woman and thy seed and her seed. She shall crush thy head and thou shalt lie in wait for her heel." That was the first promise of a Redeemer. Mary's soul is an enclosed garden where lilies of the greatest purity flourish. "Thou are all fair, O my love, and there is not a spot in thee" (Cant. 4, 7).

Page 1198 (*Headpiece*)—**THY SOUL A SWORD SHALL PIERCE.** We are accustomed to see the Mother of Sorrows—seven swords piercing her tender heart. But Mary knew only one sorrow, all others are nothing in comparison. "Through her heart, His sorrow sharing, all His bitter anguish bearing, now at length the sword had passed." (Hymn for Vespers). Simeon in the temple had foretold her martyrdom: "And thy soul a sword shall pierce, that out of many hearts, thoughts may be revealed" (Lk. 2, 35). The garland of roses and thorns reminds us of the bitter anguish that pierced the heart of Mary—the Rosa mystica.

Page 1256 (*Picture*)—**JESUS CHRIST, KING.** We find an appreciation of this picture in the Gradual of the Mass: "He shall rule from sea to sea, and from the river to the ends of the earth. All kings shall adore Him, all nations shall serve Him." Christ the King, therefore, holds the globe in His palm and in his right hand the cross which is now His scepter and the emblem of His universal dominion. Now He wears a crown not of thorns but of glory. Attending angels carry the nails and crown of thorns—symbols of the sacrifice which won for Him His universal Kingship. Christ is robed in the garments of a priest because He is always the Eternal High Priest.

Page 1263 (*Tailpiece*)—**THE CROWN OF JUSTICE.** There is a crown awaiting the faithful servant of God in heaven. This is a familiar phrase among Catholics. The symbol illustrates our faith. The palm of victory, too, is familiar. The meaning of the stars is clear. They shine only in the heavens. But the full meaning of this symbol is found in the words of St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day" (2 Tim. 4, 7).

Page 1264 (*Picture*)—**THE SAINTS IN GLORY.** The illustration is taken from a painting of Albrecht Dürer. It shows

the Saints in glory. God the Father, His Beloved Son and the Holy Spirit symbolized by the dove, are surrounded by a chorus of Angels. Virgins and Virgin Martyrs, representing those privileged souls who follow the Lamb singing a hymn of praise that only Virgins can sing, occupy the left side of the middle tier. John the Baptist and Precursor, the Patriarchs and Prophets and Saints of the Old Testament are grouped together on the right side of the same tier. Saints of the New Dispensation who lived after Christ's coming and from every walk of life are grouped in the third tier. They are looking up to Christ their Redeemer and beloved Master whom they have served so faithfully on earth.

Page 1269 (*Headpiece*)—**COMMEMORATION OF ALL SOULS.** There is only one source of salvation—the Sacrifice of Calvary. Behold then the “Lamb of God Who takest away the sins of the world.” Out of the depths of Purgatory the souls cry to Christ the Lamb slain yet eternally living—the beginning and end of salvation represented by the symbols *Alpha*, the first letter and the symbol *Omega*, the last letter of the Greek alphabet (Apoc. 22, 13).

Page 1270 (*Picture*)—**FORGET ME NOT AT THE DAILY SACRIFICE.** The artist has designed a symbolic picture to teach the universal efficacy of the Mass. At every Mass the heavens are opened not only to pour down benediction upon our earth, but to receive the march of souls liberated from Purgatory. This is happening all over the world “from the rising of the sun to the going down” (Malachias 1, 11). All the poor souls are being saved in the name of Jesus which means savior. That is the meaning of the anchor and the monogram. The two globes portray the fulfillment of Malachias' prophecy. The Father and the Holy Spirit co-operate in the daily Mass, which fact explains the hand from the clouds and the dove in the picture. In the center of the glory of heaven, the Lamb of God, slain but still living and standing upon the book whose seals He alone can loose, is surrounded by the choirs of Angels and Saints. The beautiful peacocks are used as a symbol of Christ's divinity and immortality. Alpha and Omega, the initial and final letters of the Greek alphabet call to mind the truth in which we all sincerely trust—Christ is the beginning and final end of our salvation.

Page 1298 (*Tailpiece*)—**THE SECURITY OF OUR FAITH.** The meaning of the anchor in the church's symbolism is readily understood. It is the symbol of faith. Frequently the fish is used as a symbol of the faithful. The combination of the anchor and the fishes signifies the security of our faith. We

are anchored to Christ through faith. Faith is vision for the soul. The vision of eternal realities albeit in a dark manner and through a cloud. Therefore the rising sun in the background. The saints realized the security which faith gives a sincere soul.

Page 1398 (*Picture*)—THE MEDIATRIX OF ALL GRACES. The Blessed Virgin Mary is shown in her place in the mystic Body of Christ. Her title "Gate of Heaven" tells us her work as Mediatrix of All Graces. She stands at the portals of heaven clothed with the sun and the stars in her crown. She is Queen of Heaven (signified by the monogram and crown). The four angels on the panels bear her titles. The mystic rose: she suffered; she was the sorrowful Mother. The Symbolic Lily (fleur-de-lis): she was free from all sin. The Morning Star: her glory in her Divine Child. The Star of the Sea: our guide o'er life's tempestuous way. Her attitude is that of the *orantes*, as pictured in the catacombs; this is the position of prayer, like to that of the priest during the Canon of the Mass. The prayer of the church unites with her prayer. The dove resting on a pillar (right) develops the thought that Mary prays for all the faithful; the dove on the broken branch (left) proclaims the intention of Our Lady's prayer—that all may enter Paradise. Cardinal Mercier's favorite salutation for the Virgin was Mediatrix of All Graces.

Page 1610 (*Picture*)—STS. ISAAC JOGUES AND COMPANIONS. The eight Jesuit martyrs of North America are now enjoying the beatitude of heaven. They are close to Jesus whom they have loved and served even unto martyrdom. The name of Jesus sheds some of its glory upon these valiant men. Two angels with palms proclaim the victory of their fidelity.

Standing, from left to right are: St. Gabriel Lalemant, St. René Goupil, St. Isaac Jogues, St. John Lalande, St. John de Brebeuf. *Front row, kneeling, left to right:* St. John Garnier, St. Anthony Daniel, St. Noel Chabanel.

Glossary of Liturgical Terms

- Abbot**, the superior or head of a monastery for men. He is constituted as a blessed person by the ceremonial blessing given by the bishop; he uses mitre and crozier and other episcopal insignia.
- Ablution**, from the Latin word *ablutio* meaning washing. Term applied to the purifying of the priest's fingers after the Communion in the Mass.
- Abstinence Days**, when meat is not permitted. All Fridays of the year.
- Acolyte**, highest of the Minor Orders. Office is to light candles and serve wine and water at Mass. Servers at the altar are generally called acolytes.
- Acta of St. Marcellus**, a record (unauthentic) of the proceedings of the trial and death of the Martyr St. Marcellus. Such records were usually made by notaries, appointed; additions sometimes were made by later hands.
- Ad duas lauros on the Via Labicana**, at the two laurels on the road to Labicum, a little town between Tusculum and Praeneste; now called Colonna.
- Ad lunam**, Church *ad Lunam* "at the place of the moon." Why so called is not known.
- Advent**, the Coming of Christ in grace. The penitential season preparatory for His coming at Christmas.
- Agape**, a feast of Charity in the primitive church at which contributions were made. Originally observed in remembrance of the Last Supper of Our Lord.
- Agnus Dei**, triple prayer in the Mass, immediately preceding the Communion Prayers; occurs at the end of Litanies.
- Alb**, a vestment of white linen reaching to the feet, worn at Mass. Symbolical of innocence of life, and of hope for eternity.
- Alleluia**, a Hebrew word meaning "Praise the Lord." Used in the Liturgy during joyful seasons. It is sung by angels in Heaven. (Apoc. 19, 1.)
- Amen**, a Hebrew word meaning "so be it." Expresses assent to the prayer it follows.
- Amice**, a rectangular piece of fine linen which the priest wears upon his shoulders during Mass. Helmet of salvation, protection against satan.
- Antependium**, from the Latin *ante*—before, *pendium*—hanging. A rich fabric hanging in front of the altar and varying with the color of the season.
- Antiphon**, a verse or part of a verse sung or said before and after each psalm or division in the Divine Office. Varies with each feast and season.
- Antiphonary**, a book containing the Chants for the Mass and Office; used by the chanters.
- Apostle**, one of the twelve men chosen personally by Jesus to continue His work, and given a special mission.
- Apostoleion**, Greek name for Church of the Twelve Apostles; one of the famous religious edifices of Rome; completed in 564.
- Arch-basilica**—a Major Basilica. Title of distinction given to certain churches by the Pope. Cfr. Basilica.
- Archipresbyteratus**, Basilica "in *Archipresbyteratu*" was dedicated to St. Apollinaris, archpriest and patron Saint of Ravenna.
- Area Vindiciani**, the field (perhaps the burying ground) of Vindicianus, in the village of Vindena (Terni).
- Asperges**, a verse from Psalm 50, recited by the priest while sprinkling the congregation with holy water before the Mass for the people on Sundays. The entire ceremony is called the Asperges.
- Augustus lector de Belabru**, means

- Augustus reader, from the Marshes.
- Aula, a spacious room or hall.
- Aventine, one of seven hills upon which the ancient city of Rome was built.
- Baptistry, generally a building—*baptistry*, a section of church set aside for the baptismal font.
- Basilica, from Greek *basilike*—a palace or royal building. A style of church architecture. Title of distinction given to some churches by the Pope.
- Basilica in aedibus sessoris, originally one of the halls of the Sessorian Palace. St. Helena, mother of Constantine the Great, adapted it as a church to receive the relics of the true cross which she brought from Jerusalem. Hence the names *Basilica Heleniana* and *Sancta Hierusalem* (Jerusalem).
- Basilica in exsiliis, the Basilica on the Esquiline Hill, Rome.
- Basilica Salvatoris, "Basilica of our Blessed Savior" title given to St. John Lateran by Pope St. Sylvester. Other titles: Lateran Basilica, Basilica of Constantine.
- Biretta, originally an Italian term for an official ecclesiastical cap worn by Western clergy. Varies in color according to grades of dignity.
- Burse, a square case for the corporal, made of the same material and color as the vestments.
- Calvary, hill outside wall of Jerusalem; scene of Christ's crucifixion.
- Campus Martius, place of assembly for the ancient Roman people, near the Tiber.
- Canopy, a rectangular framework of rich cloth supported by poles and carried over the Blessed Sacrament in processions. Italians call it the *baldacchino*.
- Canon, the fixed and unchanging part of the Mass, between the Sanctus and the Pater Noster.
- Canticle, hymn taken from Holy Scripture, arranged for chanting and so used in Divine Service.
- Carcere, St. Nicholas in, "St Nicholas by the Prison;" occupies the site of pagan temples used as prisons under the Byzantine rule (about 550 A. D.).
- Catechumen, A person not baptized but taking instructions for Baptism.
- Caterina dei Funari, St. Catherine's of the rope-makers; a church still situated on the *piazza dei Mattei*, Rome.
- Centurion, a military officer who commanded a hundred soldiers in the Roman army.
- Chalice, a vessel of precious metal in the form of a cup having a stem with a knob and a base, consecrated by a bishop, to contain the Precious Blood at Mass.
- Chalice Veil, a cloth which covers the chalice until the offertory, and after the Communion. It is made of the same material and color as the vestments.
- Chasuble, the outer, chief vestment which the priest wears at Mass; a symbol of protection, a "little house."
- Chrism, oil mixed with balm used in Baptism, Confirmation, Holy Orders and other Consecrations.
- Ciborium, a vessel of precious metal for containing the consecrated Hosts. Similar to the Chalice, but having a cover surmounted by a cross.
- Cincture, a cord of linen worn about the waist to confine the Alb. Symbol of faith and chastity.
- Coelian, one of seven hills upon which the ancient city of Rome was founded.
- Collect, from Latin *collecta*—a gathering of people. In early Christian times the faithful met at an appointed church to pray before forming the procession to a Basilica in Rome where the station Mass was offered. The Bishop present, summed up the petitions and sentiments of the people in a short prayer which came to be called the "Collect."
- Commemoration, the act of calling to remembrance. When two feasts of unequal rank fall on the same day a Com-

- memoration of the feast of lesser rank is made in the Office and Mass.
- Common, Masses and Prayers** in honor of a particular kind or class of Saints, as Martyrs, Confessors, Virgins, etc., Common of Saints.
- Communicantes**, opening word of a prayer in the Canon of the Mass asking God to remember the merits and hear the prayers of the Blessed Virgin and the Saints for our help.
- Communion**, vestige of a chant formerly rendered while Holy Communion was being distributed to the faithful.
- Confessor**, one who suffered for the faith or who practised virtue in a heroic degree.
- Confiteor**, "I confess to Almighty God, etc." The act of contrition said at the foot of the altar before Mass. Dates back to 13th century.
- Consecration**, the words of the priest which change the bread and wine into the Body and Blood of our Lord; the part of the Mass in which these words are said.
- Cope**, an ample vestment, varying in color, and reaching to the feet, with a hood hanging from the shoulders. Worn in most Solemn Ceremonies, but not at Mass. Formerly a protection against rain, in outdoor processions.
- Corporal**, a square linen cloth upon which the chalice and the consecrated Host are placed during Mass.
- Corpus Christi**, Latin for "Body of Christ." A feast in honor of the Blessed Sacrament.
- Credence**, a small table to right of Altar, upon which are placed the cruets, basin, finger-towel and other requisites for Mass and other ceremonies.
- Creed**, the public and solemn profession of Faith said or sung before the Offertory of the Mass. The Nicene Creed is used in the Mass; the Creed is omitted in some Masses.
- Cruets**, small vessels of glass or metal for the wine and water used in Holy Mass.
- Cubacula**, the burial chambers in the ancient catacombs.
- Cultus**, a Latin word meaning worship or veneration.
- Dalmatic**, the distinctive vestment of the Deacon at High Mass.
- Deacon**, the second of the Major Orders. He may baptize, preach and distribute Holy Communion. At High Mass the deacon sings the Gospel and assists the priest.
- Deaconry**, office of deacon or deaconess; house for use of deacons or deaconesses. Group of Deacons collectively.
- Doctor**, one singled out for his defense or exposition of the teachings of the Church.
- Dominica in albis**, from the phrase "*in albis depositis*" referring to the ceremony of laying aside the white baptismal robe which the neophytes (recently baptized) wore during the week following Easter Sunday.
- Domus**, house or home.
- Double**, term to specify the rank of a feast. Determines the number of commemorations permitted in Mass. On a Double, the Antiphons in the Office are intoned in their entirety.
- Double Major**, designation of the rank of a feast. See Study Plan, page 50.
- Double Minor**, designation of the rank of a feast. See Study Plan, page 50.
- Doxology**, a formula of praise to the Blessed Trinity as: "Glory be to the Father, etc."
- Elevation**, raising of the Host and Chalice after Consecration for the adoration of the faithful.
- Ember Days**, the Wednesday, Friday and Saturday following the first Sunday in Lent, Whitsunday, the Exaltation of the Cross, and the third Sunday in Advent. They are days of fasting and prayer to ask for God's blessing on the ordination of the clergy, held during these seasons.
- Epiphany**, Greek for "manifestation." Feast observed on January sixth to commemorate the finding of our

- Blessed Lord by the Magi in the stable at Bethlehem.
- Epistle**, the selection of Holy Scriptures, read between the Collect, or Prayer and the Gospel of the Mass.
- Esquiline**, one of the seven hills upon which the ancient city of Rome was founded.
- Eucharistia Lucernaris**, a vestige of the Jewish practice of lighting a lamp on the evening of the Sabbath and incorporated into the early Christian Liturgy. Note the incident in the Acts of the Apostles 20, 8, when St. Paul gathered the faithful together towards the end of the day in some wealthy person's house, where, having lighted the ritual lamp, they preached, prayed and celebrated the eucharistic agape.
- Exorcist**, one of the Minor Orders. Formerly charged with the office of expelling the devil.
- Feria**, a week day to which no feast or vigil of a feast is assigned.
- Forum olitorium**, ancient vegetable market of Rome.
- Girdle**, see *cincture*.
- Gloria**, the Church's greatest hymn of praise. The first words are from the hymn the Angels sang on the night of Our Divine Saviour's birth.
- Gospel**, Latin *evangelium* means "good news." The selection from the Holy Gospels read in Mass.
- Golgotha**, a Hebrew word meaning "skull." Name for Mount Calvary scene of Christ's death.
- Gradual**, select verses of Scripture said or sung after the Epistle at Mass.
- Hosanna**, Hebrew word from Psalm 118, meaning "God save him." The acclamation of joy with which the Jews met our Lord as he entered Jerusalem on Palm Sunday.
- Host**, the unleavened bread which is offered and consecrated at Mass. Christ present under the appearance of bread after the Consecration.
- Hyssop**, an aromatic plant. Used by Jewish High Priest as an aspergile in certain religious ceremonies.
- In aperitione aurium**, "the opening of the ears." Refers to the miracle Christ worked upon the deaf man. The ceremonies of the Wednesday after the fourth Sunday in Lent were called *in aperitione aurium*.
- In Caelio monte**, "on the Coelian Hill," one of the seven hills of ancient Rome.
- In hoc signo vinces**, "in this sign conquer."
- In Macello Liviae**, near the meat-market of Livia.
- In piscibus**, close to the old fish-market within the ancient Portico of Octavia.
- Incense**, a mixture of spices and gums burned to give off a sweet odor during ceremonies of the Church. Symbolic of prayer ascending to the throne of God.
- Introit**, from the Latin *introit* — "he enters." In the early Church the Introit, usually a selection from Holy Scripture, was chanted while the priest and his attendants were going in procession to the altar; it is the first part of Mass read from the Missal by the priest at the altar.
- Kyrie eleison**, "Lord have mercy upon us;" the original Greek, still retained in the Mass and in Litanies.
- Lateran**, Basilica of St. John; scene of five General Councils; cathedral church of Rome.
- Lavabo**, from the Latin *lavabo* — "I will wash." The washing of the priest's hands before the Secret and Preface in the Mass is called the Lavabo, from the first word of Psalm 25 which he says.
- Lectionary**, a collection of readings from the Scriptures, the writings of the Fathers, or the lives of the Saints, used in public and in private services. Known among Greek Liturgical books as the *Anagnosis*.
- Lent**, the forty days fast before Easter, beginning on Ash Wednesday, Sundays excluded.

- Lesson**, the name given to the extracts from the Scriptures read after the Collect of the Mass.
- Levite**, a deacon in the early church. In the Old Testament, one of the priestly tribe of Levi.
- Limbo**, where the Souls of unbaptized infants spend their eternity of natural happiness without seeing God. Souls of saints who died before Christ were detained in Limbo until the Ascension.
- Liturgy**, from the Greek *leitōn* — public, *ergon* — work or service. The official public worship of the Church.
- Lucernare**, see Eucharistia Lucernaris.
- Lucernarium**, see Eucharistia Lucernaris.
- Lucina**, St. Lawrence in, Church of ancient origin. Thought to have been the house of a Christian lady Lucina.
- Magi**, the Wise Men who came from the East to worship the Infant Jesus at Bethlehem. An ancient tradition classes them as kings and puts their number at three. The origin of this tradition, and the names Gaspar, Melchior and Baltassar, are hard to establish.
- Magnificat**, Cantic of the Blessed Virgin Mary, sung at Vespers. (Luke I, 46-55.)
- Maniple**, Vestment worn on the left arm of the priest at Mass. Not worn by any one not in the order of the sub-deacon. Signifies labor and the fruit thereof.
- Martyres**, St. Mary ad, the Pantheon, ancient Roman temple built in 27 B. C.; converted into a Christian church in 610 by Pope St. Boniface IV and dedicated to All Saints.
- Martyrology**, catalogue of Martyrs and Saints arranged in a calendar according to date of feasts. Originated in the early Church.
- Maundy Thursday**, Thursday in Holy Week. The day on which Our Lord instituted the Holy Eucharist.
- Mass**, from the words of dismissal at the end of the Mass: *Ite missa est*—"go the Mass is finished."
- Menology**, calendar containing the names and short sketches of the Lives of the Saints.
- Mense Decembri**, in the month of December.
- Missal**, a liturgical book containing the Ordinary and Proper parts of the Mass.
- Mithras**, a pagan divinity, midway between God and man, sun-god, a divinity of fidelity, manliness and bravery who floats midway between upper heaven and the earth, and who protects man. His cult was introduced into Rome after the Roman invasion of Asia Minor (346-395 A. D.).
- Mitre**, head dress worn by Bishops, Abbots, and some others.
- Natalis**, the day of death marking one's entrance into heaven or "birthday" (*natalitia*) among the Saints. The actual nativity or earthly birth is celebrated only of the Blessed Virgin, St. John the Baptist, and St. Mary Magdalen.
- Neophyte**, one recently admitted to the Church by the Sacrament of Baptism. A convert, not long in the Church.
- Oblation**, the act of offering, in a sacrifice. The object offered also called an oblation.
- Octave**, the continuous celebration of a feast for eight days.
- Offertory**, the offering of the bread and wine in the Mass, after the Gospel.
- Offertory**, verse of a Psalm or excerpt from Holy Scripture, said by the priest before the offering, or sung by the choir during the offering of the bread and wine.
- Oration**, from Latin *oratio*—meaning a prayer.
- Oratory**, small chapel or room for prayer or private devotions.
- Ordinary**, that part of the missal which contains the unchanging parts of the Mass.
- Ordines Romani**, early Roman ritual prescribing appropri-

- ate chants and lessons for, and the order of various liturgical ceremonies.
- Pall**, a square, pocket shaped piece of linen with a cardboard inserted in order to stiffen it. It is placed over the chalice to prevent dust or other matter from falling into it.
- Pallacinis**, St. Mark in; rich and beautiful Church of St. Mark behind the Venetian Palace, Rome. Dates from the fourth century.
- Palm**, the emblem of martyrdom and in general of heavenly reward.
- Pammachius**, Title of, Church of Sts. John and Paul originally the house of these two Saints and scene of their martyrdom. St. Pammachius wealthy senator and friend of St. Jerome, had the old building filled in and built another church over it. This last is known as the *Titulus Pammachii* or Title of St. Pammachius.
- Panisperna**, St. Lawrence in, curious name probably derived from *Perpenna Quadratus*, an officer of Constantine, of whom an inscribed tablet was found in the nearby garden.
- Paraclete**, Latin *paraclitus*—consoler. Title of the great Consoler the Holy Spirit.
- Parousia**, the last coming of Christ to judge all men.
- Paschal Time**, that portion of the liturgical year which extends from Easter Sunday to the Octave of Pentecost-Trinity Sunday.
- Passion-tide**, the time between Passion Sunday and Holy Saturday.
- Pastor Ecclesiae**, another title for St. Peter's, Rome; the sheepfold of the Roman flock. *Pastor* means shepherd—St. Peter was the first shepherd of Christ's flock—the faithful.
- Paten**, a plate of gold or silver on which the large altar bread for consecration rests until the Offertory. After the Pater Noster the consecrated host is upon the paten until the *Domine, non sum dignus*.
- Pater Noster**, opening words of the Our Father, or Lord's Prayer, said or sung at the end of the canon, just before the consecrated host is put upon the paten.
- Pax**, Latin word meaning "Peace." Name for ceremony in High Mass called "Kiss of Peace."
- Pentecost**, the Sunday which marks the 50th day after Easter. A feast of the Church commemorating the Descent of the Holy Ghost upon the Apostles in the form of fiery tongues.
- Pons Senatorum**, possibly the bridge over which Senators passed one by one to deposit their votes.
- Pontifical**, relating to Bishops; a book containing the ritual of Episcopal ceremonies. Called in Latin *Liber Pontificalis*.
- Postcommunion**, a prayer said immediately after the Communion, in thanksgiving. It invariably begs of God some grace or favor.
- Praeconium**, officially heralded praise.
- Preface**, the prayer which introduces the Canon of the Mass, and which terminates with the Sanctus.
- Presbyter**, Greek word for priest.
- Prope Martyribus**, title of St. Sylvester who was "nearly one of the martyrs." One of the first venerated as a saint who had not died as a martyr.
- Proper**, the changing parts in the Mass which are assigned to a particular Sunday or feast.
- Proto-martyr**, *proto* is the Greek for "the first." St. Stephen was the first Martyr of the Christian Church.
- Prototype**, an original or model after which something is copied.
- Psalm**, a sacred song or hymn composed on a divine or sacred theme, having for its object the praise or adoration of God, thanksgiving or petition. Strictly, one of the

- 150 inspired songs of the Psalter or Old Testament Book of Psalms.
- Pudentiana**, Church of St. Pudentiana was originally the senatorial palace of Pudens, where St. Peter lived and exercised his sacred office for several years. Hence at one time this church was popularly known as the "Cradle of the Western Church." Pope St. Pius I in 145, converted it into an oratory known as the *Titulus Pastoris* in memory of the Pope's brother Hermas, author of the book "Pastor Hermas."
- Purificator**, a linen cloth used for wiping the chalice, the fingers and lips of the celebrant after Communion.
- Quadragesima**, Lent; fortieth day before Easter. Days within this period are said to be in *Quadragesima*, e.g., first Sunday in *Quadragesima*.
- Quinquagesima**, the Sunday before the beginning of Lent; marks the fiftieth day before Easter.
- Reader**, the second minor order, ranking below Exorcist; called in Latin, *lector*.
- Regio**, Latin for vicinity or neighborhood; a district.
- Regio ad Montes**, in the vicinity of the Viminal Hill.
- Repository**, a tabernacle. Altar of repose for Sacred Host during hours of Holy Thursday.
- Rogation Days**, on which solemn penitential processions are held—three days preceding Ascension. Originated in sixth century, France, during public calamities. Rogation Mass points to efficacy of prayer.
- Rubrics**, directions for the procedure of ceremonies. Found in all liturgical books; called rubrics because printed in red.
- Santa Maria domnae Rosae**, original name of *Santa Caterina dei Funari*, "St. Catherine's of the Rope-makers." Named after the foundress of the Church—lady Rose who lived in the 10th century.
- Sanctus**, at end of Preface; words of the Seraphim: "Holy, Holy, Holy, Lord God," etc., and the shouts of triumph upon Christ's entry into Jerusalem, "Hosanna," etc.
- Schola Cantorum**, a select body of chanters.
- Scrutinies**, in Lent examinations of catechumens who were to receive Baptism on Easter.
- Secret, oratio super oblata secreta**—"secret prayer over the offerings;" this prayer is said silently by the priest. The Latin phrase might be rendered—"prayer over the concealed offerings" (concealed from the eyes of the unbaptized) having reference to the practice of allowing only the faithful to attend the rest of the Mass from the Offertory. All catechumens were dismissed after the Credo. In the early church only the baptized were permitted to remain for the entire Mass.
- Semi-double**, designation of the rank of a feast. See Study Plan, page 50.
- Septuagesima**, third Sunday before the beginning of Lent, within the period of seventy days before Easter.
- Sequence**, measured verse or prose set to simple chant melodies following the Gradual of the Mass. Five remain in our Liturgical year.
- Sexagesima**, the Sunday which occurs about sixty days before Easter. *Sexagesima*—"sixtieth."
- Simple**, the lowest in rank in the designation of feasts. See Study Plan, page 50.
- Speciosa**, splendid, beautiful. Basilica of St. Lawrence in Panisperna called the *Speciosa* by Gregory II because of its splendor and majesty.
- Station or statio**; Church to which Christians went in procession to join in the Mass celebrated by the bishop. Daily custom during seasons of Advent and Lent.
- Stole**, originally a sort of cloak, now a long narrow band worn around the neck and crossed on the breast. Made

- of same material and color as corresponding vestments.
- Sub-deacon**, the lowest of Major Orders. He serves the deacon at the altar, and sings the Epistle.
- Synaxis**, a term used in the Eastern church to signify an Assembly for Worship.
- Tabernacle**, from Latin *tabernaculum*—a tent. Receptacle on center of altar for reservation of Blessed Sacrament; it should be lined with silk and covered with a veil.
- Templum Romuli**, ancient temple of Romulus the legendary founder and first king of Rome. He was deified by the pagan Romans.
- Templum sacrae urbis**, temple of the sacred city of pagan Rome where the archives of the Censor, municipal plans and the registration lists were probably kept.
- Tenebrae**, Latin for "darkness." The public recitation of Matins and Lauds of the Divine Office on the evenings of Wednesday, Thursday and Friday, in Holy Week.
- Thurible**, vessel in which incense is burned; used in solemn ceremonies of the Church.
- Titular**, bearing a name or title related to or arising from a sacred person or thing.
- Titulus**, an honorable appellation or designation; used to denote the Saint or mystery to which a Church is dedicated, or the right of a Church or its reason for existing; also form of support to which an ecclesiastic is ordained.
- Titulus Balbinae**, the Church of St. Balbina founded by the matron Balbina who converted her own palace into a church. Originally the title commemorated this matron's charity.
- Titulus Caeciliae**, Church dedicated to St. Cecilia, situated across the Tiber river from St. Peter's.
- Titulus Equitii**, "Church of Equitius," a priest on whose property St. Martin's *ad montes* (on the Esquiline Hill) was built.
- Titulus Caii**, the Church of St. Susanna bore this title after Pope St. Caius who performed the dedication.
- Titulus Marcelli**, one of the oldest parishes of Rome; dates from 308 when Pope St. Marcellus opened an oratory in the house of the devout lady Lucina.
- Titulus sancti Pudentis**, see *Pudentiana*.
- Tonsure**, the crown formed by shaving the upper part of the head; distinctive mark of clerics and religious. Also, the ceremony of cutting the hair by which a bishop admits a candidate to the clerical state.
- Tract**, verses from the Psalms, sung instead of the Gradual in the ferial Masses from Septuagesima to Easter.
- Trasportina**, St. Mary in, ancient church of St. Mary across the river Tiber from the principal part of the city, not far from the bridge, on the same side as St. Peter's. It stood close to the Castel St. Angelo. Demolished by Pope Pius IV in 1514.
- Trastevere**, St. Mary in, St. Mary's "across the Tiber River" is one of the most venerable of all Christian Churches. All the region west of the Tiber is called *Trastevere*.
- Trisagion**, threefold praise of God, "Holy God, Strong God, Immortal God," recited and sung in Greek and Latin during the adoration of the Cross on Good Friday.
- Tunic**, outer vestment worn by the Subdeacon and Deacon at High Mass. A dalmatic, also the ordinary dress of certain religious orders, corresponding to the cassock.
- Velabro**, St. George in, "St. George in the Marshes." *Velabrum* name of a marsh caused by floods of the Tiber before its confining walls were built.
- Versicle**, an abbreviated Verse. Usually followed by a Response.
- Vespers**, one of the divisions of the Divine Office; evensong, the "hour of the lamps."

Via Appia, St. Paul walked down the Appian way when he was led prisoner to Rome. Houses of the wealthy Romans stood along this way during the days of the Caesars. Church of Pope St. Sixtus II, once so rich in holy memories, is now bare and forlorn. Its ancient name was *Titulus Tigridae* after the name of a Roman Lady upon whose property the church was built.

Via Lata, "the broad way." One of the many ancient Roman roads.

Via Ostiensis, Roman road—Ostian way; the road leading to Ostia where the Tiber flows into the sea.

Via Salaria, the catacomb of St. Priscilla on the *Via Salaria Nova*; most ancient and important of all early Christian cemeteries. Pope St. Sylvester erected a small basilica over it and had many bodies of Saints transferred into it from catacombs below.

Vidi Aquam, Antiphon substituted, during Eastertide, for the "Asperges."

Vigil, watching; the eve of a festival.

Vigiles, ancient Roman military guardsmen.

Viminal, one of the seven hills upon which the ancient city of Rome was founded.

Vinculis, St. Peter in Chains. Church of St. Peter in Chains. Built in 442 by Eudoxia Licinia, wife of Valentinian III. She placed here the chain with which St. Peter had been bound in prison at Rome.

Votive, a Mass other than that of the day; in honor of some mystery or Saint.

Wednesday "in Mediana," has reference to the examinations held in the middle of Lent for the catechumens preparing for Baptism. The ceremony is called *in apertione aurium*, "the opening of the ears."

Whitsunday, same as Pentecost.

The Calendar

The following abbreviations have been made use of in the calendar of this Missal:

Ab., Abbot.	Ev., Evangelist.	d. 1. cl., Double of the First Class.
Ap., Apostle.	M., Martyr.	d. 2. cl., Double of Second Class.
App., Apostles.	Mm., Martyrs.	dm., Double Major d., Double.
Archd., Archdiocese.	P., Pope.	s., Simple.
B., Bishop.	Pp., Popes.	sd., Semi-double.
Bb., Bishops.	V., Virgin.	Oct., Octave.
C., Confessor.	Vv., Virgins.	
D., Doctor of the Church.	W., Widow.	
	Dioc., Diocese.	

Feasts proper to the United States are indicated in the following Calendar thus: (U. S.—St. N. N.) We insert them for the convenience of the people in our country. They can readily find these Masses proper to the various dioceses in which they live.

JANUARY

1. THE CIRCUMCISION OF OUR LORD, and Octave of the Nativity, d. 2. cl.

Sunday between Circumcision and Epiphany. THE MOST HOLY NAME OF JESUS, d. 2. cl. (Celebrated on Jan. 2 if no Sunday occur.)

2. Octave of St. Stephen, Protomartyr, s.
3. Octave of St. John, Apos. and Evang., s.
4. Octave of Holy Innocents, Mm. s.
5. Vigil of Epiphany, sd.—St. Telesphorus, P. M.
6. THE EPIPHANY OF OUR LORD, d. 1. cl. with priv. Oct. of the second order.
Sunday within the Octave of Epiphany, The Holy Family, Jesus, Mary and Joseph, dm.
7. Of the Octave. sd.
8. Of the Octave. sd.
9. Of the Octave. sd.
10. Of the Octave. sd.
11. Of the Octave. sd.—St. Hyginus, P. M.
12. Of the Octave. sd.
13. Octave of the Epiphany. dm.
14. St. Hilary, B. C. D. d.—St. Felix, Priest and M.
15. St. Paul the First Hermit, C. d.—St. Maurus, Ab.
16. St. Marcellus, I, P. M. sd.
17. St. Antony, Ab. d.
18. St. Peter's Chair at Rome, dm.—St. Paul and St. Prisca, V. M.
19. Sts. Marius and Comp. Mm. s.—St. Canute, King, M.—(U. S. Dioc. Brooklyn—The Holy Family).
20. Sts. Fabian P., and Sebastian, Mm. d.
21. St. Agnes, V. M. d.

22. Sts. Vincent and Anastasius, Mm. sd.
23. St. Raymund de Pennafort, C. sd.—St. Emerentiana, V. M.
24. St. Timothy, B. M. d.
25. The Conversion of St. Paul, Ap. dm.—St. Peter, Ap.
26. St. Polycarp, B. M. d.
27. St. John Chrysostom, B. C. D. d.
28. St. Peter Nolasco, C. d.—St. Agnes, V. M. (1) *secundo. s.*
29. St. Francis de Sales, B. C. D. d.
30. St. Martina, V. M. sd.
31. St. John Bosco, C. d.

FEBRUARY

1. St. Ignatius, B. M. d.—(U. S.—St. Brigid, V.)
2. THE PURIFICATION OF OUR LADY. d. 2. cl.
3. St. Blaise, B. M. s.
4. St. Andrew Corsini, B. C. d.
5. St. Agatha, V. M. d.—(U. S. Archd. Baltimore, Dioc. Los Angeles—St. Philip of Jesus, M.)
6. St. Titus, B. C. d.—St. Dorothy, V. M.
7. St. Romuald, Ab. d.
8. St. John of Matha, C. d.
9. St. Cyril of Alexandria, B. C. Dd.—St. Apollonia, V. M.
10. St. Scholastica, V. d.
11. Our Lady of Lourdes, dm.
12. The Holy Seven Founders of the Servite Order, Confessors, d.
- 13.
14. St. Valentine, Priest and M. s.
15. Sts. Faustinus and Jovita, Mm. s.
- 16.
- 17.
18. St. Simeon, B. M. s.
- 19.
- 20.
- 21.
22. St. Peter's Chair at Antioch, dm.—St. Paul, Ap.
23. St. Peter Damian, B. C. D. d.—Vigil of St. Matthias.
24. ST. MATTHIAS, Ap. d. 2. cl.
- 25.
- 26.
27. St. Gabriel of Our Lady of Sorrows, C., d.
- 28.

(In leap-year the feast of St. Matthias is kept on Feb. 25; and any feasts that may follow to the end of the month are each postponed one day.)

MARCH

- 1.
- 2.

St. Casimir, C. sd.—St. Lucius I., P. M.

6. Sts. Perpetua and Felicitas, Mm. d.
7. St. Thomas Aquinas, C. D. d.
8. St. John of God, C. d.
9. St. Frances of Rome, W. d.
10. The Holy Forty Martyrs, sd.
- 11.
12. St. Gregory the Great, P. C. D. d.
- 13.
- 14.
- 15.
- 16.
17. St. Patrick, B. C. d.
18. St. Cyril of Jerusalem, B. C. D. d.
19. St. JOSEPH, SPOUSE OF OUR LADY, C. d. 1 cl.
- 20.
21. St. Benedict, Ab. dm.
22. St. Isidore, the Farmer, C. dm.
- 23.
24. St. Gabriel the Archangel, dm.
25. THE ANNUNCIATION, B. V. M. d. 1 cl.
- 26.
27. St. John Damascene, C. D. d.
28. St. John Capistran, C. sd.
- 29.
- 30.
- 31.

Friday after Passion Sunday. The Seven Dolors of our Lady. dm.

APRIL

- 1.
2. St. Francis of Paula, C. d.
- 3.
4. St. Isidore, B. C. D. d.
5. St. Vincent Ferrer, C. d.—(U. S. Dioc. Portland—Blessed Juliana of Cornillon, V.)
- 6.
- 7.
- 8.
- 9.
- 10.
11. St. Leo the Great, P. C. D. d.
- 12.
13. St. Hermenegild, M. sd.
14. St. Justin, M. d.—Sts. Tiburtius, Valerian and Maximus, Mm.
- 15.

- 16.
17. St. Anicetus, P. M. s.
- 18.
- 19.
- 20.
21. St. Anselm, B. C. D. d.
22. Sts. Soter and Cajus, Pp. Mm. sd.
23. St. George, M. sd.
24. St. Fidelis of Sigmaringen, M. d.
25. ST. MARK THE EVANGELIST. d. 2 cl.
26. Sts. Cletus and Marcellinus, Pp. Mm. sd.—(U. S.—Our Lady of Good Counsel).
27. St. Peter Canisius, C. D. d.—(U. S. Archd. Baltimore, San Francisco, Diocese Los Angeles—St. Thuribius of Mogrovejo, B. C.).
28. St. Paul of the Cross, C. d.—St. Vitalis, M.
29. St. Peter, M. d.
30. St. Catharine of Siena, V. d.

Wednesday before the Third Sunday after Easter. THE SOLEMNITY OF ST. JOSEPH, SPOUSE OF OUR LADY AND PATRON OF THE UNIVERSAL CHURCH, C. d. 1 cl. with common Octave.

Wednesday before the Fourth Sunday after Easter. Octave of the Solemnity of St. Joseph, dm.

MAY

1. STS. PHILIP AND JAMES, App. d. 2 cl.
2. St. Athanasius, B. C. D. d.
3. THE FINDING OF THE HOLY CROSS, d. 2 cl.—St. Alexander I, P. and Comp., Mm.
4. St. Monica, W. d.
5. St. Pius V, P. C. d.
6. St. John, Ap., before the Latin Gate. dm.
7. St. Stanislaus, B. M. d.
8. The Apparition of St. Michael the Archangel, dm.
9. St. Gregory Nazianzen, B. C. D. d.
10. St. Antoninus, B. C. d.—Sts. Gordian and Epimachus, Mm.
- 11.
12. Sts. Nereus and Others, Mm. sd.
13. St. Robert Bellarmine, B. C. D. d.
14. St. Boniface, M. s.
15. St. John Baptist de la Salle, C. d.
16. St. Ubaldus, B. C. sd.—(U. S.—St. John Nepomucene, M.—St. Brendan, Ab.).
17. St. Paschal Baylon, C. d.
18. St. Venantius, M. d.
19. St. Peter Celestine, P. C. d.—St. Pudentiana, V.
20. St. Bernardine of Siena, C. sd.

- 21.
22. (U. S.—St. Rita of Cassia, W.).
23. (U. S. Dioc. Los Angeles—St. John Baptist de Rossi, C.).
- 24.
25. St. Gregory VII, P. C. d.—St. Urban I, P. M.
26. St. Philip Neri, C. d.—St. Eleutherius, P. M.
27. St. Bede, C. D. d.—St. John I, P. M.
28. St. Augustine of Canterbury, B. C. d.
29. St. Mary Magdalen de Pazzi, V. sd.
30. St. Felix I, P. M. s.—(U. S. Dioc. San Antonio—St. Ferdinand, King, C.).
31. FEAST OF THE BLESSED VIRGIN MARY, QUEEN, d. 2 cl. - St. Petronilla, V.

Friday after the Octave-day of Corpus Christi. THE MOST SACRED HEART OF JESUS, d. 1 cl.

JUNE

1. St. Angela Merici, V d.
2. Sts. Marcellinus, B., Peter, and Erasmus, Mm. s.
- 3.
4. St. Francis Caracciolo, C. d.
5. St. Boniface, B. M. d.
6. St. Norbert, B. C. d.
- 7.
- 8.
9. Sts. Primus and Felician, Mm. s.—(U. S.—St. Columba, Ab.).
10. St. Margaret, Queen, W. sd.
11. St. Barnabas, Ap. dm.
12. St. John of St. Facundus, C. d.—Sts. Basilides and Others, Mm.
13. St. Anthony of Padua, C. D. d.
14. St. Basil the Great, B. C. D. d.
15. St. Vitus and Others, Mm. s.
16. (U. S. Dioc. Kansas City—St. John Francis Regis, C.).
- 17.
18. St. Ephrem, Deacon, C. D. d.—Sts. Mark, Marcellian, Mm.
19. St. Juliana Falconieri, V. d.—Sts. Gervase and Protase, Mm.
20. St. Silverius, P. M. s.
21. St. Aloysius, C. d.
22. St. Paulinus, B. C. d.
23. Vigil of the Nativity of St. John the Baptist.
24. THE NATIVITY OF ST. JOHN THE BAPTIST, d. 1 cl. with common Octave.
25. St. William, Ab. d.—Commemoration of the Octave of St. John the Baptist.
26. Sts. John and Paul, Mm. d.—Commemoration of the Octave of St. John the Baptist.

27. Of the Octave of St. John the Baptist, sd.—(U. S. Dioc. Concordia—Our Lady of Perpetual Succor).
28. St. Irenæus, B. M. d.—Octave of St. John the Baptist, and Vigil of Sts. Peter and Paul.
29. STS. PETER AND PAUL, App., d. 1 cl. with common Octave.
30. Commemoration of St. Paul, Ap., dm.—Commemoration of St. Peter the Apostle, and of the Octave of St. John the Baptist.

JULY

1. THE MOST PRECIOUS BLOOD, d. 1 cl.—Commemoration of the Octave-day of St. John.
2. THE VISITATION OF OUR LADY, d. 2 cl.—Sts. Processus and Martinian, Mm.
3. St. Leo II, P. C. sd.—Commemoration of the Octave of Sts. Peter and Paul—(U. S. Dioc. Brooklyn, Los Angeles—Commemoration of All Holy Popes).
4. Of the Octave, sd.
5. St. Antony Mary Zaccaria, C. d.—Commemoration of the Octave.
6. Octave of Sts. Peter and Paul, App. dm.
7. Sts. Cyril and Methodius, Bb. Cc. d.
8. St. Elizabeth, Queen, W. sd.
- 9.
10. The Holy Seven Brothers and Others, Mm. sd.
11. St. Pius I, P. M. s.
12. St. John Gualbert, Ab. d.—Sts. Nabor, Felix, Mm.
13. St. Anacletus, P. M. sd.
14. St. Bonaventure, B. C. D. d.
15. St. Henry, Emperor, C. sd.
16. Our Lady of Mount Carmel, dm.
17. St. Alexius, C. sd.
18. St. Camillus de Lellis, C. d.—St. Symphorosa and her seven Sons, Mm.
19. St. Vincent de Paul, C. d.
20. St. Jerome Emilian, C. d.—St. Margaret, V. M.
21. St. Praxedes, V. s.
22. St. Mary Magdalen, Penitent. d.
23. St. Apollinaris, B. M. d.—St. Liborius, B. C.
24. Vigil of St. James.—St. Christina, V. M.—(U. S. Archd. Baltimore, San Francisco, Dioc. Monterey-Los Angeles—St. Francis Solano, C.).
25. ST. JAMES THE APOSTLE, d. 2 cl.—St. Christopher, M.
26. ST. ANNE, MOTHER OF OUR LADY, d. 2 cl.
27. St. Pantaleon, M. s.
28. St. Nazarius and Others, Mm. sd.
29. St. Martha, V. sd.—St. Felix and Others, Mm.
30. Sts. Abdon and Sennen, Mm. s.
31. St. Ignatius, C. dm.

AUGUST

1. St. Peter's Chains, dm.—Commemoration St. Paul, Ap.—Holy Machabees, Mm.
2. St. Alphonse Mary de Liguori, B. C. D. d.—St. Stephen I, P. M.
3. The Finding of St. Stephen, Protomartyr, sd.
4. St. Dominic, C. dm.
5. Dedication of Our Lady of the Snow, dm.
6. THE TRANSFIGURATION OF OUR LORD, d. 2 cl.—St. Xystus II, P. and Others, Mm.
7. St. Cajetan, C. d.—St. Donatus, B. M.
8. Sts. Cyriacus, Largus, Smaragdus, Mm. sd.
9. St. John Mary Vianney, C. d.—Vigil of St. Lawrence—St. Romanus, M.—(U. S. Archd. San Francisco, Dioc. Los Angeles).
10. St. LAWRENCE, M. d. 2 cl. with simple Octave.
11. Sts. Tiburtius and Susanna, V., Mm. s.—(U. S.—St. Philomena, V. M.—St. Emigdius, B. M.).
12. St. Clare, V. d.
13. Sts. Hippolytus and Cassian, Mm. s.
14. Vigil of the Assumption of B. V. M.—Comm. of St. Eusebius, C.
15. THE ASSUMPTION OF OUR LADY, d. 1 cl. with common Octave.
16. St. JOACHIM, FATHER OF OUR LADY, C. d. 2 cl.
17. St. Hyacinth, C. d.—Oct. of the Assumption and Octave-day of St. Lawrence.
18. Oct. of the Assumption, sd.—St. Agapitus, M.—(U. S. Dioc. Helena—St. Helena, Empress, W.).
19. St. John Eudes, C. d.—Of the Octave of the Assumption, sd.
20. St. Bernard, Ab. C. D. d.—Of Octave of the Assumption.
21. St. Jane Frances de Chantal, W. d.—Of Octave of the Assumption.
22. IMMACULATE HEART OF THE BLESSED VIRGIN MARY, d. 2 cl.—St. Timothy and Comp. Mm.
23. St. Philip Benizi, C. d. Vigil.
24. St. BARTHOLOMEW, APOSTLE, d. 2 cl.
25. St. Louis, King, C. sd.
26. St. Zephyrinus, P. M. s.
27. St. Joseph Calasanctius, C. d.
28. St. Augustine, B. C. D. d.—St. Hermes, M.
29. Beheading of St. John the Baptist, dm.—St. Sabina, M.
30. St. Rose of Lima, V. d.—Sts. Felix and Adauctus, Mm.
31. St. Raymund Nonnatus, C. d.

SEPTEMBER

1. St. Giles, Ab. s. The Holy Twelve Brothers, Mm.—(U. S. Dioc. Los Angeles—St. Bibiana, V. M.).

2. St. Stephen, King, C. sd.
3. St. Pius X, P.C. d.
- 4.
5. St. Lawrence Justinian, B. C. sd.
- 6.
7. (U. S. Dioc. St. Cloud—St. Cloud, C.).
8. THE NATIVITY OF OUR LADY, d. 2 cl. with simple Oct.—
St. Hadrian, M.
9. St. Gorgonius, M. s.—(U. S.—St. Peter Claver, C. d.—
Comm. of St. Gorgonius).
10. St. Nicholas of Tolentino, C. d.
11. Sts. Protus and Hyacinth, Mm. s.
12. The Most Holy Name of Mary, dm.
- 13.
14. The Exaltation of the Holy Cross, dm.
15. THE SEVEN DOLORS OF OUR LADY, d. 2 cl.—St. Nicomedes,
M.
16. Sts. Cornelius, P. and Cyprian, B. Mm. sd.—St.
Euphemia and Comp., Mm.
17. The Stigmata of St. Francis, d.
18. St. Joseph of Cupertino, C. d.
19. St. Januarius and Comp., Mm. d.
20. St. Eustace and Others, Mm. d.—Vigil of St. Matthew.
21. St. MATTHEW, Ap., Ev. d. 2 cl.
22. St. Thomas of Villanova, B. C. d.—St. Mauritius and
Comp., Mm.
23. St. Linus, P. M. sd.—St. Thecla, V. M.
24. Our Lady of Ransom, dm.
- 25.
26. Sts. Cyprian and Justina, Mm. s.—(U. S.—STS. ISAAC
JOGUES, JOHN DE BRÉBEUF AND COMP., Mm. d. 2 cl.—
Comm. of Sts. Cyprian and Justin, Mm.).
27. Sts. Cosmas and Damian, Mm. sd.
28. St. Wenceslaus, M. sd.
29. THE DEDICATION OF ST. MICHAEL, d. 1 cl.
30. St. Jerome, Priest, C. D. d.

OCTOBER

1. St. Remigius, B. C. s.
2. The Holy Guardian Angels, dm.
3. St. Teresa of the Infant Jesus, d.
4. St. Francis of Assisi, C. dm.
5. St. Placidus and Comp., Mm. s.
6. St. Bruno, C. d.
7. THE MOST HOLY ROSARY OF OUR LADY, d. 2 cl.—St.
Mark, P. C.—St. Sergius and Comp., Mm.
8. St. Bridget, W. d.
9. St. John Leonard, C. d. St. Denis, B. and Others, Mm. sd.
10. St. Francis Borgia, C. sd.

11. THE MATERNITY OF THE BLESSED VIRGIN, d. 2 cl.
 - 12.
 13. St. Edward, King, C. sd.
 14. St. Callistus I, P. M. d.
 15. St. Teresa, V. d.
 16. St. Hedwig, W. sd.
 17. St. Margaret Mary Alacoque, V. d.
 18. St. LUKE THE EVANGELIST, d. 2 cl.
 19. St. Peter of Alcantara, C. d.
 20. St. John Cantius, C. d.
 21. St. Hilarion, Ab. s.—St. Ursula and Comp., Vv. Mm.—
(U. S. Dioc. Portland—St. Ursula and Companions,
V. M.)
 - 22.
 - 23.
 24. St. Raphael the Archangel, dm.
 25. Sts. Chrysanthus and Daria, Mm. s.
 26. St. Evaristus, P. M. s.
 27. Vigil of Sts. Simon and Jude.
 28. STS. SIMON AND JUDE, APOSTLES, d. 2 cl.
 31. Vigil of All Saints.
- Last Sunday in October, FEAST OF OUR LORD JESUS CHRIST,
KING, d. 1 cl.

NOVEMBER

1. ALL SAINTS, d. 1 cl. with common Octave.
2. All Souls, d.
3. Of the Octave of All Saints, sd.
4. St. Charles, B. C. d.—Sts. Vitalis and Agricola, Mm.
5. Of the Octave, sd.—(U. S.—Feast of the Holy Relics).
6. Of the Octave, sd.
7. Of the Octave, sd.—(U. S.—St. Leonard, Ab.).
8. Octave of All Saints, dm.—The Four Crowned Martyrs.
9. THE DEDICATION OF ARCHBASILICA OF OUR SAVIOR, d.
2 cl.—St. Theodore, M.
10. St. Andrew Avellino, C. d.—St. Tryphon and Comp.,
Mm.
11. St. Martin, B. C. d.—St. Mennas, M.
12. St. Martin I, P. M. sd.
13. St. Didacus, C. sd.
14. St. Josaphat, B. M. d.
15. St. Albert the Great, B. C. D. d.
16. St. Gertrude, V. d.
17. St. Gregory Thaumaturgus, B. C. sd.
18. The Dedication of the Basilicas of Sts. Peter and Paul,
dm.
19. St. Elizabeth, W. d.—St. Pontianus, P. M.
20. St. Felix of Valois, C. d.
21. The Presentation of our Lady, dm.
22. St. Cecilia, V. M. d.

23. St. Clement I, P. M. d.—St. Felicitas, M.
24. St. John of the Cross, C. d.—St. Chrysogonus, M.
25. St. Catharine, V. M. d.
26. St. Sylvester, Ab. d.—St. Peter Alexandrini, B. M.
27. (U. S. Dioc. Brooklyn—Our Lady of the Miraculous Medal—St. Virgilius, B. C.).
- 28.
29. Vigil of St. Andrew.—St. Saturninus, M.
30. ST. ANDREW THE APOSTLE, d. 2 cl.

DECEMBER

- 1.
2. St. Bibiana, V. M. sd.
3. St. Francis Xavier, C. dm.
4. St. Peter Chrysologus, B. C. D. d.—St. Barbara, V. M.
5. Comm. of St. Sabbas, Ab.
6. St. Nicholas, B. C. d.
7. St. Ambrose, B. C. D. d.—Comm. of the Vigil.
- 8 THE IMMACULATE CONCEPTION OF OUR LADY,
d. 1 cl. with common Octave.
9. Of the Octave, sd.
10. Of the Octave, sd.—St. Melchiades, P. M.
11. St. Damasus I, P. C. sd.—Comm. of the Oct.
12. Of the Octave, sd.—(U. S.—Our Lady of Guadalupe).
13. St. Lucy, V. M. d.—Comm. of the Oct.
14. Of the Octave, sd.
15. Octave of the Immaculate Conception, dm.
16. St. Eusebius, B. M. sd.
- 17.
- 18.
- 19.
20. Vigil of St. Thomas.
21. ST. THOMAS THE APOSTLE, d. 2 cl.
22. St. Frances Xavier Cabrini, V. d. 2 cl.
- 23.
24. Vigil of the Nativity of our Lord (privileged).
25. NATIVITY OF OUR LORD, d. 1 cl. privil. Oct. III.
order. Comm. St. Anastasia, M. (2nd Mass).
26. ST. STEPHEN, PROTOMARTYR, d. 2 cl. with simple Oct.—
Comm. of Oct. of Nativity.
27. ST. JOHN THE EVANGELIST, d. 2 cl. with Simple Oct.
Comm. of Oct. of Nativity.
28. HOLY INNOCENTS, Mm. d. 2 cl. with simple Octave.
Commemoration of Octave of the Nativity.
29. St. Thomas of Canterbury, B. M. d.—Commemoration
of Octave of the Nativity.
30. Of the Octave of the Nativity, sd.
31. St. Sylvester I, P. C. d.—Commemoration of Octave
of the Nativity.

General Devotions

Morning Prayers

I LOVE them that love Me: And they that in the morning early watch for Me, shall find Me.—*Prov. viii. 17.*

"Give ear, O Lord, to my words.

"Harken to the voice of my prayer, O my King and my God.

"For to Thee will I pray; O Lord, in the morning Thou shalt hear my voice.

"In the morning I will stand before Thee, and will look up to Thee.

"I will come into Thy house: in the multitude of Thy mercy."—*Ps. 5.*

"O come; let us praise the Lord with joy: let us joyfully sing to God our Saviour:

"Let us come into His presence with thanksgiving, and rejoice before Him with psalms.

"O come, let us prostrate ourselves before God, and adore Him; let us implore the Lord Who made us; for He is the Lord our God; and we are His people, and the sheep of His pasture."—*Ps. 94.*

"The Lord is good to them that hope in Him; to the soul that seeketh Him."—*Lam. 3, 23.*

"O Lord, have mercy on us; for we have waited for Thee; be Thou our arm in the morning, and our salvation in the time of trouble."—*Is. 23, 2.*

Morning Hymn of St. Ambrose

Now that the star of light has risen,
Let us to God most humbly pray,
To save us from all hurtful things
In all our actions of the day.

To bridle and restrain our tongue,
That wordy war may not resound,
To cover and protect our sight,
From dangerous follies all around.

To drive iniquity away,
And purify our inmost soul,
And by spare use of meat and drink
Our rebel passions to control.

That, when the day has sped away,
And He again the night shall bring,
We may, through holy abstinence,
With purity His glory sing.

To God the Father, glory be,
And also to His only Son,
With the Great Spirit Paraclete,
Now and while endless ages run. Amen.

(Translation of Jam lucis orto sidere by Bishop Bagshawe).

IN THE name of the Father, \mathcal{H} and of the Son, and of the Holy Ghost. Amen.

Place yourself in the presence of God, and humbly adore Him.

Most holy and adorable Trinity, one God in three Persons, I believe that Thou art here present; I adore Thee with the deepest humility, and render to Thee, with my whole heart, the homage which is due to Thy sovereign majesty.

An Act of Faith

O MY God! I firmly believe that Thou art one God in three divine Persons, the Father, the Son, and the Holy Ghost; I believe that the divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

An Act of Hope

O MY God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

An Act of Charity

O MY God! I love Thee above all things, with my whole heart and soul, because Thou art all good and worthy of all love. I love my neighbor as myself for love of Thee. I forgive all who have injured me and ask pardon of all whom I have injured.

An Act of Contrition

O MY God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all good, and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

Thank God for all favors and offer yourself to Him.

O MY God, I most humbly thank Thee for all the favors Thou hast bestowed upon me. I give Thee thanks with all my heart that Thou hast created me after Thine own image and likeness, that Thou hast redeemed me by the Precious Blood of Thy dear Son, and that Thou hast preserved me and brought me safe to the beginning of another day. I offer to Thee, O Lord, my whole being, and in particular all my thoughts, words, actions, and sufferings of this day. I consecrate them all to the glory of Thy name, beseeching Thee that through the infinite merits of Jesus Christ, my Saviour, they may all find acceptance in Thy sight. May Thy divine love animate them, and may they all tend to Thy greater glory.

Resolve to avoid sin and to practise virtue

ADORABLE Jesus, my Saviour and master, model of all perfection, I resolve and will endeavor this day to imitate Thy example; to be, like Thee, mild, humble, chaste, zealous, charitable, and resigned. I will redouble my efforts that I may not fall this day into any of those sins which I have heretofore committed (*here name any besetting sin*), and which I sincerely desire to forsake. I have the intention to gain all the indulgences I can in favor of the poor souls in purgatory.

Ask God for the necessary graces

O MY God, Thou knowest my weakness, and that I am unable to do anything good without Thee; deny me not, O God, the help of Thy grace; proportion it to my necessities, give me strength to avoid anything evil which Thou forbiddest, and to practise the good which Thou hast commanded, and enable me to bear patiently all the trials which it may please Thee to send me.

The Lord's Prayer

OUR Father, Who art in heaven, hallowed be Thy name: Thy Kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

The Hail Mary

HAIL, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of Thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Apostles' Creed

I BELIEVE in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord:

Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Evening Prayers

BEHOLD now, bless ye the Lord; all ye servants of the Lord.

"Ye that stand in the house of the Lord: in the courts of the house of our God.

"Lift up your hands by night to the holy places: and bless ye the Lord.

"May the Lord bless Thee out of Sion: Who hath made heaven and earth" (*Ps. 133*).

HE THAT dwelleth in the aid of the Most High: shall abide under the protection of the God of heaven.

"He shall say to the Lord, Thou art my protector, and my refuge: my God, in Him will I trust.

"For He hath delivered me from the snare of the hunters: and from the sharp word.

"He will overshadow thee with His shoulders: and under His wings thou shalt trust.

"His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

"For He hath given His angels charge over thee: to keep thee in all thy ways" (*Ps. 90*).

IN THEE, O Lord, do I put my trust; let me never be confounded; deliver me in Thy justice.

"Bow down Thine ear to me; make haste to deliver me.

"Be Thou unto me a God, a protector, and a house of refuge: to save me.

"Into Thy hands I commend my spirit: Thou hast redeemed me, O Lord, God of truth" (*Ps. 30*).

HAVE mercy on me: and hear my prayer.

"Lord, Thou hast set upon us the light of Thy countenance: Thou hast put gladness in my heart.

"In peace in the selfsame I will sleep and I will rest.

"For Thou, O Lord, singularly hast settled me in hope" (*Ps. 4*).

Vesper Hymn of St. Ambrose

Now that the daylight dies away,
By all Thy grace and love,

Thee, Maker of the world, we pray
 To watch our bed above.
 Let dreams depart and phantoms fly,
 The offspring of the night;
 Keep us, like shrines, beneath Thine eye,
 Pure in our foes' despite.

This grace on Thy redeemed confer,
 Father, co-equal Son,
 And Holy Ghost, the Comforter,
 Eternal Three in One. Amen.

(Translation of Te lucis ante terminum by Cardinal Newman).

IN THE name of the Father, and of the Son, and of the Holy Ghost. Amen.

COME, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Place Yourself in the Presence of God and Humbly Adore Him

O MY God, I present myself before Thee at the end of another day, to offer Thee anew the homage of my heart. I humbly adore Thee, my Creator, my Redeemer, and my Judge! I believe in Thee, because Thou art Truth itself; I hope in Thee, because Thou art faithful to Thy promises; I love Thee with my whole heart, because Thou are infinitely worthy of being loved; and for Thy sake I love my neighbor as myself.

Return Thanks to God for All His Mercies

ENABLE me, O my God, to return Thee thanks as I ought for all Thine inestimable blessings and favors. Thou hast thought of me and loved me from all eternity; Thou hast formed me out of nothing; Thou hast delivered up Thy beloved Son to the ignominious death of the cross for my redemption; Thou hast made me a member of Thy holy Church; Thou hast preserved me from falling into the abyss of eternal misery, when my sins had provoked Thee to punish me; Thou hast graciously continued to spare me, even though I have not ceased to offend Thee. What return, O my God, can I make for Thy innumerable blessings, and particularly for the favors of this day? O all ye saints and angels, unite with me in praising the God of mercies, Who is so bountiful to so unworthy a creature.

Say the Our Father, Hail Mary, Apostles' Creed, Glory and Confiteor

Pray for the Church of Christ

O God, hear my prayers on behalf of our Holy Father Pope N., our bishops, our clergy, and for all that are

in authority over us. Bless, I beseech Thee, the whole Catholic Church, and convert all heretics and unbelievers.

Pray for the Living and for the Faithful Departed

POUR down Thy blessings, O Lord, upon all my relations, friends, and benefactors: and upon my enemies, if I have any. Help the poor and sick, and those who are in their last agony. O God of mercy and goodness, have compassion on the souls of the faithful in purgatory; put an end to their sufferings, and grant to them eternal light, rest, and happiness. Amen.

Commend Yourself to God, to the Blessed Virgin, and the Saints

BLESS, O Lord, the repose I am about to take, that, my bodily strength being renewed, I may be the better enabled to serve Thee.

BLESSED Virgin Mary, Mother of mercy, pray for me, that I may be preserved this night from all evil, whether of body or of soul. O glorious St. Joseph, and all ye saints and angels of paradise, especially my guardian angel and my chosen patron, watch over me. I commend myself to your protection now and always. Amen.

HOLY, holy, holy, Lord God of hosts: the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost. Amen.

Into Thy hands, O Lord, I commend my spirit.

V. Keep us, O Lord, as the apple of Thy eye.

R. Hide us under the shadow of Thy wings.

V. Let Thy mercy, O Lord, be upon us.

R. As we have put our trust in Thee.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

Let us pray

VISIT, we beseech Thee, O Lord, this habitation, and drive far from it all snares of the enemy. Let Thy holy angels dwell herein to keep us in peace: and may Thy blessing be upon us always. Through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

OAY the almighty and merciful Lord, the Father, ☩ the Son, and the Holy Ghost, bless and protect us.
R. Amen.

Devotions for Confession

Before Confession

REFLECT that this confession may be the last of your life. Therefore, prepare yourself for it as if you were lying sick upon your deathbed, and already at the brink of the grave. Ask God to give you the grace to make a good examination of conscience, the light to see your sins clearly, and the strength to make a sincere confession and to amend your life.

Prayer

Most merciful God, Father in heaven, relying on Thy goodness and mercy, I come to Thee with filial confidence to confess my sins and to implore Thy forgiveness. Thou wilt not despise a contrite and humble heart. Bless me and receive me again into Thy favor; I acknowledge that I have been most ungrateful to Thee, but I sincerely repent and detest the wrong I have done, and I desire henceforth to walk in the way of perfection, in accordance with Thy holy will.

O Jesus, my Saviour, my good Shepherd, I have strayed far from the path that Thou hast marked out for me; I did not follow in Thy footsteps; I wandered into forbidden places. Repentant and sorrowful, I beg to be admitted again into the fold of Thy faithful followers. I want to confess my sins with perfect sincerity, as if I were at the point of death. My Jesus, I look to Thee with confidence for the grace to examine my conscience well.

O Holy Spirit, come in Thy mercy; enlighten my mind and strengthen my will that I may know my sins, humbly confess them, and sincerely amend my life.

Mary, my mother, immaculate spouse of the Holy Ghost, refuge of sinners, assist me in Thy intercession.

Holy angels and saints of God, pray for me. Amen.

Examination of Conscience

Begin by examining yourself on your last confession: Whether a grievous sin was forgotten through want of proper examination, or concealed or disguised through shame. Whether you confessed without a true sorrow and a firm purpose of amendment. Whether you have repaired evil done to your neighbor. Whether the penance was performed without voluntary distractions. Whether you have neglected your confessor's counsel, and fallen at once into habitual sins.

Then examine yourself on the ten commandments; the commandments of the Church; the seven capital sins; the duties of your state of life and your ruling passion. Calmly recall the different occasions of sin which have fallen in your way, or to which your state and condition in life expose you; the places you have frequented. The persons with whom you

have associated. Do not neglect to consider the circumstances which alter the grievousness of the sin, nor the various ways in which we become accessory to the sins of others.

The Ten Commandments of God

I AM the Lord thy God, Who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, not serve them.

2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

The Six Commandments of the Church

HO HEAR Mass on Sundays and holy-days of obligation.

2. To fast and abstain on the days appointed.

3. To confess at least once a year.

4. To receive Holy Eucharist during the Easter-time.

5. To contribute to the support of our pastors.

6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

The Seven Deadly Sins and the Opposite Virtues

1. Pride Humility

2. Covetousness Liberality

3. Lust Chastity

4. Anger Meekness

5. Gluttony Temperance

6. Envy Brotherly love

7. Sloth Diligence

The Four Sins which Cry to Heaven for Vengeance

1. Wilful murder. 2. The sin of Sodom. 3. Oppression of the poor. 4. Defrauding the laborer of his wages.

Nine Ways of Being Accessory to Another's Sin

1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5. By praise or flattery. 6. By concealment. 7. By partaking. 8. By silence. 9. By defense of the ill done.

The Seven Spiritual Works of Mercy

1. To admonish sinners. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive all injuries. 7. To pray for the living and the dead.

The Seven Corporal Works of Mercy

1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To visit and ransom the captives. 5. To harbor the harborless. 6. To visit the sick. 7. To bury the dead.

Preliminary Examination

WHEN did you make your last confession? Did you take sufficient pains to awaken contrition?

Did you omit to confess a mortal sin either intentionally or through forgetfulness?

Did you intentionally neglect to say the penance which was imposed on you, or were you so careless as to forget it?

Have you carried out the resolutions you made at your last confession or have you paid no heed at all to them?

Examination on the Ten Commandments of God

HAVE you doubted in matters of faith? Murmured against God at your adversity or at the prosperity of others? Despaired of His mercy?

Have you believed in fortune-tellers or consulted them?

Have you gone to places of worship belonging to other denominations?

Have you recommended yourself daily to God? Neglected your morning or night prayers? Omitted religious duties or practices through motives of human respect?

Have you read books, papers, and periodicals of anti-Catholic or atheistic tendency? Made use of superstitious practices? Spoken with levity or irreverence of priests, Religious, or sacred objects?

2. Have you taken the name of God in vain? Profaned anything relating to religion?

Have you sworn falsely, rashly, or in slight and trivial matters? Cursed yourself or others, or any creature? Angered others so as to make them swear, or blaspheme God?

3. Have you kept holy the Lord's Day, and all other days commanded to be kept holy? Bought or sold things not of necessity on that day? Done or commanded some servile work not of necessity? Missed Mass or been wilfully distracted during Mass? Talked, gazed, or laughed in the church?

4. Have you honored your parents, superiors, and masters, according to your just duty? Deceived them? Disobeyed them? Have you failed in due reverence to aged persons?

5. Have you procured, desired, or hastened the death of any one? Borne hatred? Oppressed any one? Desired revenge? Not forgiven injuries? Refused to speak to others? Used provoking language? Injured others? Caused enmity between others?

6 and 9. Have you been guilty of lascivious dressing? Been in lewd company? Read immodest books? Been guilty of unchaste songs, discourses, words, or actions? Wilfully entertained impure thoughts or desires?

7. Have you been guilty of stealing, or of deceit in buying, or selling, in regard to wares, prices, weights, or measures? Have you wilfully damaged another man's goods, or negligently spoiled them?

8. Have you borne false witness? Called injurious names? Disclosed another's sins? Flattered others? Judged rashly?

10. Have you coveted unjustly anything that belongs to another?

Examination on the Precepts of the Church

HAVE you gone to confession at least once a year? Received holy communion during Easter-time?

Have you violated the fasts of the Church, or eaten flesh-meat on prohibited days?

Have you sinned against any other commandment of the Church?

Examine yourself also in regard to the seven capital sins and the nine ways of being accessory to another's sin.

After the Examination

Having discovered the sins of which you have been guilty, together with their number, enormity, or such circumstances as may change their nature, you should endeavor to excite in yourself a heartfelt sorrow for having committed them, and a sincere detestation of them. This being the most essential of all the dispositions requisite for a good confession, with what humility, fervor, and perseverance should you not implore Him Who holds the hearts of men in His hands to grant it to you!

An Act of Contrition

Recite very attentively one of the following acts:

I

ETHERNAL Father! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they displease Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

II

O MY God, I am truly sorry that I have sinned, because Thou art infinitely good and sin displeases Thee. I promise not to offend Thee again. I love Thee above all things with my whole heart and soul, and I will endeavor to please Thee in everything.

III

O god! infinitely worthy of all love, my creator, my saviour, my benefactor, why did I ever offend Thee? Lord, have mercy on me. How ungrateful I have been to Thee, Who art infinitely good! Father, forgive me. I love Thee, my God, with my whole heart and above all things; I hate sin because it is offensive to Thy goodness. I am truly sorry for having offended Thee, and with Thy help I will shun the occasions of sin and seek to please Thee in all things.

Invocations

O MARY, conceived without sin, pray for us who have recourse to thee!

Indulgence of 300 days; Plenary, under usual conditions if recited daily for an entire month. S. C. Indulg., Mar. 15, 1884; S. Pen. Ap., Apr. 15, 1932.

IN THY conception, O Virgin Mary, thou wast immaculate! Pray for us to the Father, Whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth!

Indulgence of 300 days; S. C. Indulg., Nov. 21, 1793; S. Pen. Ap., Apr. 24, 1933.

HOLY Virgin, Mary immaculate, Mother of God and our Mother, speak thou for us to the Heart of Jesus, Who is thy Son and our Brother!

APPROACH the confessional with the same recollectedness and reverence as would fill your heart if Christ our Lord were seated there in person ready to hear your confession. The priest is really the representative of Christ.

When you kneel down say: Bless me, Father, for I have sinned, and then begin the Confiteor, proceeding as far as Through my fault, etc.

The Confiteor

I CONFESS to almighty God, to blessed Mary, ever a virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. . . .

Then tell when you made your last confession and begin the avowal of your sins. Confess all your sins with a contrite and humble heart, and conclude thus:

For these and all the sins of my past life, especially my sins of (*naming some grievous sin*), I am heartily sorry, beg pardon of God, and absolution of you, my Father (*then finish the Confiteor*). . . . Therefore, I beseech the blessed Mary, ever a virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

Listen then with humility and docility to the instruction of your confessor, and during this time avoid all recurrence as to the confession itself; remembering that sins forgotten after a serious examination are really comprised in the absolution. Accept with submission the penance imposed, and if any obstacle that you foresee will prevent your accomplishing it, state this respectfully.

While the priest pronounces the words of absolution, endeavor to excite an act of perfect contrition. Should your spiritual Father deem it proper to defer absolution, acknowledge your unworthiness, and do not murmur. Leave the confessional resolved to use every effort, by an amendment of life and sincere repentance, to obtain God's pardon, which His minister will ratify.

Thanksgiving after Confession

ETERNAL Father! I thank Thee, I bless Thee, for Thy goodness and mercy. Thou hast had compassion on me, although in my folly I had wandered far away from Thee and offended Thee most grievously. With fatherly love Thou hast received me anew after so many relapses into sin and forgiven me my offenses through the holy sacrament of Penance. Blessed forever, O my God, be Thy loving-kindness, Thy infinite mercy! Never again will I grieve Thee by ingratitude, by disobedience to Thy holy will. All that I am, all that I have, all that I do shall be consecrated to Thy service and Thy glory.

"Sacred Heart of Jesus, I trust in Thee."

Indulgence of 300 days.—Pius X, June 27, 1906.

Devotions in Preparation for and Thanksgiving After Mass and Communion

Offering to Be Made at the Beginning of Mass

ETERNAL Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the Cross, and now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Who art our one and last end. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for . . . , for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Offering of Masses for the Dying

OY GOD, I offer Thee all the Masses which are being celebrated today throughout the whole world, for sinners who are in their agony and who are to die this day. May the Precious Blood of Jesus, their Redeemer, obtain mercy for them.

Preparation

Indulgence of five years; for saying the following Antiphon, Psalms, Versicles and Prayers, Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Oct. 3, 1936.

Antiphon.

REMEMBER not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins.

Ps. 83.

How lovely are Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced in the living God.

For the sparrow hath found her a house, and the turtle a nest for herself, where she may lay her young:

Even Thine altars, O Lord of hosts: my king and my God.

Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever.

Blessed is the man whose help is in Thee: in his heart

he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

For the lawgiver shall give a blessing: they shall go from strength to strength: the God of gods shall be seen in Sion.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God, our protector: and look upon the face of Thy Christ.

For one day in Thy courts: is better than a thousand.

I had rather be despised in the house of my God, than to dwell in the tents of sinners.

For God loveth mercy and truth: the Lord will give grace and glory.

He will not withhold good things from them that walk in innocence: O Lord of hosts, blessed is the man that hopeth in Thee.

Glory be to the Father, etc.

Ps. 84.

THOU hast blessed Thy land, O Lord: Thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: Thou hast covered all their sins.

Thou hast softened all Thine anger: Thou hast turned away from the wrath of Thine indignation.

Convert us, O God, our Saviour: and turn away Thine anger from us.

Wilt Thou be angry with us for ever: or wilt Thou stretch out Thy wrath from generation to generation?

Thou shalt turn again, O God, and quicken us: and Thy people shall rejoice in Thee.

Show us Thy mercy, O Lord: and grant us Thy salvation.

I will harken what the Lord God shall say within me: for He will speak peace unto His people.

And unto His saints: and unto them that are converted in heart.

Surely His salvation is nigh unto them that fear Him: that glory may dwell in our land.

Mercy and truth have met together: justice and peace have kissed each other.

Truth is sprung out of the earth: and justice hath looked down from heaven.

For the Lord shall give goodness: and our earth shall yield her fruit.

Justice shall walk before Him: and shall set His steps in the way.

Glory be to the Father, etc.

Ps. 85.

INCLINE Thine ear, O Lord, and hear me: for I am needy and poor.

Preserve my soul, for I am holy: O my God, save Thy servant, that trusteth in Thee.

Have mercy upon me, O Lord: for unto Thee have I cried all the day. Give joy to the soul of Thy servant, for unto Thee, O Lord, have I lifted up my soul.

For Thou, O Lord, art sweet and mild: and plenteous in mercy unto all that call upon Thee.

Give ear, O Lord, unto my prayer: and attend to the voice of my petition.

I have called upon Thee in the day of my trouble: for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord; and there is none that can do works like unto Thy works.

All the nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name.

For Thou art great, and dost wondrous things: Thou art God alone.

Lead me, O Lord, in Thy way, and I will walk in Thy truth: let my heart rejoice that it may fear Thy name.

I will praise Thee, O Lord my God, with my whole heart: and I will glorify Thy name for ever.

For great is Thy mercy toward me: and Thou hast delivered my soul out of the lower hell.

O God, the wicked are risen up against me: and the assembly of the mighty have sought after my soul: and they have not set Thee before their eyes.

And Thou, O Lord, art a God full of compassion and merciful: long-suffering, and of much mercy and true.

O look upon me, and have mercy on me: give Thy strength unto Thy servant, and save the son of Thine handmaid.

Show me a token for good: that they who hate me may see, and be confounded: because Thou, O Lord, hast helped me, and hast comforted me.

Glory be to the Father, etc.

Ps. 115.

IBELIEVED, and therefore did I speak: but I was humbled exceedingly. I said in mine excess: All men are liars.

What shall I render unto the Lord: for all the things that He hath rendered unto me?

I will take the chalice of salvation: and call upon the name of the Lord.

I will pay my vows unto the Lord, in the presence of all His people: precious in the sight of the Lord is the death of His saints.

O Lord, I am Thy servant: I am Thy servant, and the son of Thine handmaid.

Thou hast broken my bonds in sunder; I will offer unto Thee the sacrifice of praise, and will call upon the name of the Lord.

I will pay my vows unto the Lord in the sight of all His people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Glory be to the Father, etc.

Ps. 129.

OUT of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

For with Thee there is merciful forgiveness: and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning-watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Glory be to the Father, etc.

Antiphon.

REMEMBER not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins: Spare us, good Lord, spare Thy people whom Thou hast redeemed with Thy Precious Blood, and be not angry with us forever.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father. *V.* And lead us not into temptation. *R.* But deliver us from evil. *V.* I said: O Lord, be Thou merciful unto me. *R.* Heal my soul, for I have sinned against Thee. *V.* Turn to us, O Lord, for a little space. *R.* And be entreated in favor of Thy servants. *V.* Let Thy mercy, O Lord, be upon us. *R.* As we have hoped in Thee. *V.* Let Thy priests be clothed with justice. *R.* And let Thy saints rejoice. *V.* From my hidden sins cleanse me, O Lord. *R.* And from those of others spare Thy servants. *V.* O Lord, hear my prayer. *R.* And let my cry come unto Thee.

Let us pray

Most merciful God, incline Thine ears to our prayers, and with the grace of the Holy Ghost enlighten our hearts, that we may worthily take part in Thy service, and love Thee with an everlasting love.

O God, before Whom all hearts are open, to Whom all desires are known, and from Whom no secret is hidden: purify the thoughts of our hearts by the in-pouring of the Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name.

INFLAME, O Lord, our reins and our heart with the fire of the Holy Ghost, that we may serve Thee with a chaste body and please Thee with a clean heart.

LORD, we beseech Thee, that the Paraclete Who proceedeth from Thee may enlighten our minds and lead us into all truth, even as Thy Son hath promised unto us.

SEND down upon us, we implore Thee, O Lord, the Holy Ghost in His might, that He may cleanse us from all evil and defend us from all adversities.

O God, Who hast taught the hearts of the faithful by the light of the Holy Ghost, grant that, by the gift of the same Spirit, we may always be truly wise and ever rejoice in His holy consolations.

VISIT and cleanse our consciences, we beseech Thee, O Lord, that when Thy Son, Our Lord Jesus Christ, shall come, He may find within us a dwelling-place made ready for Him; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

For the recital of the following prayer of St. Thomas Aquinas an indulgence of 3 years is granted, and a Plenary indulgence under the usual conditions may be gained if it is said daily for an entire month.

The prayers of St. Ambrose for each day of the week, the prayer to the Blessed Virgin and the prayer to St. Joseph (following the prayer of St. Thomas Aquinas) are each subject to an indulgence of 3 years whenever recited. S. C. Indulg., Dec. 20, 1884, Feb. 17, 1883 and Feb. 4, 1877; S. Pen. Ap., Oct. 3, 1936.

Prayer of St. Thomas Aquinas

ALmighty, everlasting God, look down in mercy upon me, Thy servant, who now again draw near to the most holy sacrament of Thine only-begotten Son, Our Lord Jesus Christ. I approach as one who is sick, to the physician of life; as one unclean, to the fountain of mercy; as one blind, to the light of eternal brightness; as one poor

and needy, to the Lord of heaven and earth. I implore Thee, therefore, out of the abundance of Thy boundless mercy, that Thou wouldst vouchsafe to heal my sickness, to wash away my defilement, to give sight to my eyes, to enrich my poverty, and to clothe my nakedness; that I may receive the bread of angels, the King of kings, the Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention, as may tend to the salvation of my soul.

Grant to me, I beseech Thee, not only to receive the sacrament of the body and blood of the Lord, but to profit by its substance and virtue. O God most merciful, grant me the grace to receive the body of Thine only-begotten Son, Jesus Christ, Our Lord, which He took of the Virgin Mary, in such wise, that I may be found worthy to be incorporated into His mystical body, and for evermore to be numbered among His members.

O Father, most loving, I am about to welcome into my heart Thine own beloved Son, hidden under His sacramental veil: may it, in Thy great goodness, be mine, in the end, for all eternity face to face to gaze upon Him:

Who with Thee liveth and reigneth, in the unity of the Holy Ghost, God, world without end. Amen.

Prayers of St. Ambrose

O GRACIOUS Lord Jesus Christ, though I, who am a sinner, in nowise presume on any merits of my own, and put all my trust in Thy goodness and mercy, yet do I fear and tremble in drawing near to the Table on which is spread Thy banquet of all delights. Many a sin has sullied me in body and in soul because I did not restrain my thoughts nor guard my lips: nevertheless it is to Thee, O God of majesty and love, that I turn in my extremity, for Thou art the fount of mercy; to Thee, as quickly as I may, I speed: for Thou alone canst heal me; I take refuge under Thy protection. I dare not face Thee as my judge, but I cleave to Thee as my saviour. Thy mercy is above all Thy works.

Though I fear, because of my sins, yet I trust in Thee on account of Thy mercy. Turn, then, those pitiful eyes of Thine upon me, O Jesus Christ, our everlasting king and Lord, Who art God and man, and Who for man wast crucified. Have mercy upon me, full of misery and of sin though I be, upon me, whose only hope is in Thee, because of Thy loving-kindness.

Hail! Thou saving victim, offered up for me and for all mankind upon the gibbet of the cross!

Hail! thou glorious and most Precious Blood, that flowest from the wounds of Jesus Christ, my crucified Lord; to wash away the sins of all the world!

Forget not, O Lord, that I am one of those whom Thou hast created, and with Thine own blood hast redeemed.

I repent me of my sins: I will strive to amend my ways.

O most merciful Father, put far from me all my iniquities and all my offences; so that, by Thee made whole in body and in soul, I may be accounted worthy to approach the Holy of holies.

Grant, in fine, that the holy foretaste of Thy body and blood, which thou vouchsafest to me, a poor sinner, may be a pledge of the full remission of my sins and of the washing away for evermore of all my guilt.

From my mind may it chase away every sinful thought: in my will may it foster all holy desires: may it spur me on to the doing of works well-pleasing to Thee; and may it be to me, of body and of soul, a very sure protection and defence against the craft of all my enemies. Amen.

Sunday

O GREAT High Priest, our true Pontiff, Jesus Christ, Who didst offer Thyself to God the Father a pure and spotless victim upon the altar of the cross for us miserable sinners, and didst give us Thy flesh to be our meat and Thy blood to be our drink, and didst ordain this mystery in the might of Thy holy spirit, saying: "Do this for the commemoration of Me:" I pray Thee, by the same Thy blood, the great price of our salvation; I pray Thee, by that wonderful and unspeakable love wherewith Thou didst deign so to love us, Thy unworthy creatures, as to wash us from our sins in Thine own blood: teach me, by Thy holy spirit, to approach so great a mystery with such reverence and devotion as are meet and right. Make me, by Thy grace, always so to believe and understand, to conceive and firmly to hold, to think and to speak, of this same deep mystery, as shall please Thee and be good for my soul.

Let Thy good spirit enter my heart, and there without the sound of words speak all truth. For Thy mysteries are exceeding deep and covered with a sacred veil. For Thy great mercy's sake, grant me to approach Thy holy mysteries with a clean heart and a pure mind. Free my heart from all wrong and sinful, from all vain and hurtful thoughts. Guard me round about with the loving and watchful care of Thy holy angels: and before their most sure defence may the enemies of all good, flee in confusion. For the sake of this dread mystery and by the ministering hand of the holy angel of the sacrifice, do Thou, O Lord, preserve me and all Thy servants from that obstinacy of spirit wherein lies pride and vain-glory, envy and blasphemy, uncleanness and wrong-doing, doubt and mistrust. Let them be confounded that persecute us. Let them perish that are bent upon our ruin.

Monday

KING of virgins and lover of chastity and innocence, extinguish in my frame, by the dew of Thy heavenly grace, all flames of unlawful passion, that I may thus for evermore abide before Thee in innocence of body and of soul. Mortify in my members the sting of the flesh, and repress in me every dangerous emotion. Together with all other virtues (each Thine own gift and, in sooth, well-pleasing to Thee), clothe me with true and abiding purity, that, unsullied in body and clean in heart, I may this day offer unto Thee the sacrifice of praise.

Yet, how measurelessly deep should not be the contrition of heart, how unceasing the flow of tears, how exceeding the reverence and holy fear, how pure the body, how blameless the soul, of him who offers up a sacrifice that is of heaven and not of earth! Verily, in it, O Christ, is Thy flesh eaten of men; verily, in it do they drink of Thy blood. In it is the lowliness of earth lifted up, to be made one with the majesty of heaven. Thy holy angels, O God, stand indeed round about Thine altar; but it is Thou Thyself Who here, in wondrous and unutterable wise, art at once both priest and victim.

Tuesday

WHO can worthily be present at this sacrifice unless Thou, O God, makest him worthy? I know, O Lord, yea, truly do I know, and this do confess to Thy loving-kindness, that I am unworthy to approach so great a mystery, by reason of my numberless sins and negligences; but I know, and truly with all my heart do I believe, and with my mouth confess, that Thou canst make me worthy—Thou Who alone canst make that clean which was born unclean—Thou Who alone canst make sinners to be just and holy. By this Thine almighty power I beseech Thee, O my God, to grant that I, a sinner, may assist at this sacrifice with holy fear, with purity of heart, with tears of contrition, with spiritual gladness and heavenly joy. May my soul feel the sweetness of Thy blessed presence, and be comforted by the thought that round about me Thy holy angels keep untiring watch.

Wednesday

MINDFUL, O Lord, of Thy worshipful passion, I approach Thine altar, sinner though I am, to join in offering unto Thee that sacrifice which Thou hast instituted and commanded to be offered in remembrance of Thee for our well-being. Receive it, I beseech Thee, O God most high, for Thy holy Church, and for the people whom Thou hast purchased with Thine own blood. In Thy mercy look down

with pity upon us all. Be pleased, O Lord, to have regard unto the sorrows of nations, the troubles of the poor, the groanings of those in bondage, the desolation of orphans, the weariness of wayfarers, the helplessness of the sick, the struggles of the dying, the failing strength of the aged, the trials and ambitious hopes of young men, the high desires of maidens, and the grief of widows.

Thursday

THOU, O Lord, hast mercy upon all, and hatest nothing that Thou hast made. Remember how frail our nature is, and that Thou art our Father and our God. Be not angry with us for ever, and shut not up Thy tender mercies in displeasure. It is not with any hope in any righteousness of our own that we lay our prayers before Thee, but with filial trust in the multitude of Thy tender mercies. Take away from us, O Lord, our iniquities, and mercifully kindle in us the fire of Thy holy spirit. Take away from us our hearts of stone and fashion within us hearts of flesh, hearts to love Thee, to long for Thee, to delight in Thee, to be submissive to Thee—hearts whose only happiness shall be in Thee. We beseech Thee, O Lord, to look down with favor upon Thy people while they pay their vows to Thy most holy name; and that the desire of none may be in vain, and the petitions of none unfulfilled, do Thou inspire our prayers, that they may be such as Thou delightest to hear and answer.

Friday

O LORD, Who art our all-holy Father, we plead to Thee especially on behalf of the souls of the faithful departed. May this great sacrament of Thy love be to them health and salvation, refreshment and joy. My Lord and my God, may it be their happiness this very day to be admitted to Thy heavenly banquet. May they for evermore feast on Thee, the living bread that came down from heaven, and gave life to the world; may they partake with us of Thy holy and blessed flesh—the flesh of the Lamb without spot, Who taketh away the sins of the world—the very flesh which, being conceived of the Holy Ghost, Thou, in the hallowed womb of the Blessed Virgin Mary, didst make Thine own; may they drink of that loving stream which the soldier's spear drew out of Thy sacred side, that they may be thereby strengthened and quickened, rested and comforted, and may sing with joy Thy praise and glory.

Vouchsafe, O Lord, in Thy mercy, to impart to the bread, which is about to be offered unto Thee, the fulness of Thy blessing and the consecration of Thy Godhead. Let there come down thereon the invisible and ineffable majesty of

Thine holy spirit, as of old time He came down upon the sacrifices of our fathers. May His might change our oblation into Thy body and blood, and teach me, unworthy communicant that I am, to participate in the celebration of these sacred mysteries with purity of heart, with tearful devotion, with reverence and with awe. Do Thou, O heavenly Father, graciously receive the sacrifice we offer for the salvation of Thy children, the living and the dead, through Jesus Christ, Thine only Son Our Lord.

Saturday

I ENTREAT Thee, O Lord, by this most holy mystery of Thy body and blood—our daily meat and drink in Thy Church—whereby we come to have part in the one most high Godhead; do Thou endow me with Thy holy virtues, that, therewith adorned, I may with a good conscience approach Thine altar, and that this heavenly sacrament may thus be unto me salvation and life; for Thou hast said with Thine own holy and blessed mouth: *"The bread which I will give is My flesh, for the life of the world. I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever."* O bread of sweetness, cure the palate of my heart that I may taste and see how sweet is Thy love. Heal all my ills, that henceforth I may find sweetness in nothing out of Thee. O most pure and most delicious bread that art able to satisfy the taste of every man; day by day Thou comfortest us, nor dost Thou ever fail us. May my heart ever be nourished by Thee and may the sweet savor of Thee penetrate the innermost depth of my being. The angels feed on Thee to their full content: suffer man, on his journey through this vale of tears, to feed on Thee to the best of his ability, lest, unrefreshed by this one Viaticum, he faint by the way.

O Thou holy bread, Thou living bread, Thou pure bread, that, coming down from heaven, dost give life to the world, enter into my heart and wash away every stain both of flesh and of spirit. Choose my heart for Thy dwelling-place; heal me and cleanse me within and without; be Thou my sure defence; be Thou to me an abiding help for soul and body; scatter the crafty enemies that lie in wait to ruin me; may they flee from the dread presence of Thy majesty. As for me, safeguarded by Thee in soul and in body, may I never swerve from the right road, but surely reach Thy kingdom, where—not in dim mysteries, as in this dark world of ours, but—face to face we shall look upon Thee. There wilt Thou satisfy me with Thyself and fill me with such sweetness that I shall neither hunger nor

thirst for evermore: Who with God the Father and the Holy Ghost livest and reignest world without end. Amen.

Prayer to the Blessed Virgin

O most blessed Virgin Mary, mother most loving and most merciful, I, a miserable and unworthy sinner come before thee, with the heartfelt prayer, that of thy loving-kindness thou wouldst vouchsafe graciously to be near me and all who throughout the whole Church are to receive the body and blood of thy Son this day, even as thou wert near thy most dear Son as He hung bleeding on the cross, that, aided by thy gracious help, we may worthily offer up a pure and acceptable sacrifice in the sight of the holy and undivided Trinity. Amen.

Prayer to St. Joseph

HAPPY wast thou, O blessed Joseph, to whom it was given not only to see and to hear that God whom many kings desired to see, and saw not, to hear, and heard not; but also to bear Him in thine arms, to embrace Him, to clothe Him, and to guard and defend Him.

V. Pray for us, O blessed Joseph. *R.* That we may be made worthy of the promises of Christ.

Let us pray

O God, Who hast given unto us a royal priesthood, vouchsafe, we beseech Thee, that as blessed Joseph was found worthy to touch with his hands, and to bear in his arms, Thine only-begotten Son, born of the Virgin Mary, so may we be made fit, by cleanness of heart and blamelessness of life, to minister at Thy holy altar; may we this day with reverent devotion partake of the sacred body and blood of Thine only-begotten Son, and may we in the world to come be accounted worthy of receiving an everlasting reward; through the same Christ our Lord. Amen.

Thanksgiving

Indulgence of five years, for saying the following Antiphon, Canticle, Psalm, Versicles, and Prayers. Plenary under usual conditions if recited daily for an entire month. S. Pen. Ap., Oct. 3, 1936.

Antiphon.

LET US now sing the hymn of the three children which the saints sang of old time in the fiery furnace, giving praise to the Lord.

The Benedicite

ALL ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye angels of the Lord, bless the Lord: bless the Lord, O ye heavens.

O all ye waters that are above the heavens, bless the Lord: bless the Lord, O all ye powers of the Lord.

O ye sun and moon, bless the Lord: bless the Lord, O ye stars of heaven.

O all ye showers and dew, bless ye the Lord: bless the Lord, O all ye spirits of God.

O ye fire and heat, bless the Lord: bless the Lord, O ye winter and summer.

O ye dews and hoarfrost, bless the Lord; bless the Lord, O ye frost and cold.

O ye ice and snow, bless the Lord: bless the Lord, O ye nights and days.

O ye light and darkness, bless the Lord; bless the Lord, O ye lightnings and clouds.

O let the earth bless the Lord; let it praise and exalt Him above all for ever.

O ye mountains and hills, bless the Lord: bless the Lord, O all ye things that spring up in the earth.

O ye fountains, bless the Lord: bless the Lord, O ye seas and rivers.

O ye whales, and all that move in the water, bless the Lord: bless the Lord, O all ye fowls of the air.

O all ye beasts and cattle, bless the Lord: bless the Lord, O ye sons of men.

O let Israel bless the Lord; let them praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord; bless the Lord, O ye servants of the Lord.

O ye spirits and souls of the just, bless the Lord: bless the Lord, O ye holy and humble of heart.

O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt Him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: worthy to be praised and glorified, and exalted above all for ever.

Ps. 150.

PRAISE ye the Lord in His holy places: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to the multitude of His greatness.

Praise Him with sound of trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him on high sounding cymbals: praise Him on cymbals of joy: let every spirit praise the Lord.

Glory be to the Father, etc.

The Antiphon is repeated.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. May all Thy works praise Thee, O Lord.

R. And may Thy saints for ever bless Thee.

V. The saints shall rejoice in glory.

R. They shall sing for joy upon their beds of rest.

V. Not unto us, O Lord, not unto us.

R. But unto Thy name give glory.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

O God, Who didst enable the three holy youths to pass unscathed through the fiery furnace: grant that we Thy children may not be consumed by the flames of vice.

Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance: that every prayer and work of ours may begin always from Thee and through Thee be happily ended.

Grant unto us, we beseech Thee, O Lord, the grace to quench within ourselves the fire of evil desires; even as Thou didst endow blessed Lawrence with strength to triumph over the flames that tortured him. Through Christ our Lord. Amen.

Prayer of St. Thomas Aquinas

I GIVE thanks to Thee, O Lord, most holy, Father almighty, eternal God, that Thou hast vouchsafed, for no merit of mine own, but out of Thy pure mercy, to appease the hunger of my soul with the precious body and blood of Thy Son, Our Lord Jesus Christ.

Humbly I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and salvation. Let it be to me the armor of faith and the shield of good will. May it root out from my heart all vice; may it utterly subdue my evil passions and all my unruly desires. May it perfect me in charity and patience; in humility and obedience; and in all other virtues. May it be my sure defence against the snares laid for me by my enemies, visible and invisible. May it restrain and quiet all my evil impulses, and make me ever cleave to Thee Who art the one true God. May I

owe to it a happy ending of my life. And do Thou, O heavenly Father, vouchsafe one day to call me, a sinner, to that ineffable banquet, where Thou, together with Thy Son and the Holy Ghost, art to Thy saints true and unfailing light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting happiness.

Through the same Christ our Lord. Amen.

Indulgence 3 years; Plenary, under usual conditions, if recited daily for one entire month. S. Pen. Ap., Nov. 22, 1934.

Prayer of St. Bonaventure

O SWEETEST Lord Jesus Christ, I implore Thee, pierce the very marrow of my soul with the delightful, health-giving dart of Thy love, with true, tranquil, holy, apostolic charity, so that my whole soul may ever languish and faint for love of Thee and for desire of Thee alone.

May it long and pine for Thy courts; may it ever desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Who art the bread of angels, the comforting nourishment of all holy souls, our daily and most delectable bread, our supersubstantial bread, in which is found every sweet delight. May my heart ever hunger for Thee, on whom the angels lovingly gaze; may it feed on Thee; and may the innermost depths of my being be filled with the sweetness which comes from having tasted Thee. May my soul ever thirst for Thee, Who art the source of life, the fount of wisdom and knowledge, the brightness of everlasting light, the flood of all true happiness, the riches of the house of God.

May I at all times think of Thee; may I ever seek Thee and ever find Thee; may I always follow thee and reach Thee; may Thy holy name be in my heart and on my lips; and to Thy praise and glory may every work of mine be done.

Humble and discreet, loving and happy, ever ready and cheerful in Thy service, may I persevere, by Thy grace, even unto the end.

Be Thou alone and evermore my hope; be Thou all my trust; be Thou my wealth, my delight, my joy, my consolation, my rest, my endless peace. Be Thou to me as a goodly taste, as a pleasant perfume, as a soothing sweetness. Be Thou my food and my refreshment; my refuge and my help; my wisdom; my portion, mine own possession and my treasure. In Thee, O Lord, may my mind and my heart remain fixed and firm, and rooted immovably for evermore. Amen.

Indulgence 3 years—S. C. Indulg., Dec. 20, 1884; S. Pen. Ap., Nov. 16, 1917 and Oct. 3, 1936.

Adoro Te Deote

Hymn of St. Thomas Aquinas

O GODHEAD hid, devoutly I adore Thee,
 Who truly art within the forms before me;
 To Thee my heart I bow with bended knee,
 As failing quite in contemplating Thee.
 Sight, touch, and taste in Thee are each deceived;
 The ear alone most safely is believed:
 I believe all the Son of God has spoken,
 Than Truth's own word there is no truer token.

God only on the cross lay hid from view;
 But here lies hid at once the manhood too:
 And I, in both professing my belief,
 Make the same prayer as the repentant thief.

Thy wounds, as Thomas saw, I do not see:
 Yet Thee confess my Lord and God to be:
 Make me believe Thee ever more and more;
 In Thee my hope, in Thee my love to store.

O Thou memorial of Our Lord's own dying!
 O living bread, to mortals life supplying!
 Make Thou my soul henceforth on Thee to live:
 Ever a taste of heavenly sweetness give.

O loving Pelican! O Jesu Lord!
 Unclean I am, but clean I am in Thy blood
 Of which a single drop, for sinners spilt,
 Can purge the entire world from all its guilt.
 Jesu! Whom for the present veil'd I see,
 What I so thirst for, oh, vouchsafe to me:
 That I may see Thy countenance unfolding,
 And may be blest Thy glory in beholding.

Indulgence 3 years; Plenary, under usual conditions if recited for an entire month, S. C. Indulg., June 15, 1895; S. Pen. Ap., March 12, 1936.

Offering and Prayer of St. Ignatius Loyola ("Suscipe")

MAKE, O Lord, and receive all my liberty, my memory,
 my understanding, and my whole will. Thou hast
 given me all that I am and all that I possess: I surrender
 it all to Thee that Thou mayest dispose of it according to
 Thy will. Give me only Thy love and Thy grace; with
 these I will be rich enough, and will have no more to desire.

Indulgence 3 years; Plenary, under usual conditions if recited daily for an entire month, S. C. Indulg., May 26, 1883; S. Pen. Ap., Dec. 4, 1932.

Anima Christi

Soul of Christ, be my sanctification.
 Body of Christ, be my salvation.
 Blood of Christ, fill all my veins.
 Water of Christ's side, wash out my stains.
 Passion of Christ, my comfort be.
 O good Jesu, listen to me.
 In Thy wounds I fain would hide,
 Ne'er to be parted from Thy side.
 Guard me should the foe assail me.
 Call me when my life shall fail me.
 Bid me come to Thee above,
 With Thy saints to sing Thy love
 World without end. Amen.

Indulgence 300 days; 7 years if said after Holy Communion; Plenary, if recited daily for one entire month. S. C. Indulg., Jan. 9, 1854.

Indulgence 10 years, if this prayer is piously recited before an image or picture of Christ crucified. Plenary, if said after having confessed and received holy communion, and adding a prayer for the intentions of the Holy Father.—S. C. Indulg., July 31, 1858; S. Pen. Ap., Feb. 2, 1934.

Prayer to Jesus Crucified

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, and calling to mind the words which David Thy prophet said of Thee, my Jesus: "They have pierced My hands and My feet; they have numbered all My bones" (Ps. xxi. 17, 18).



Our Father, Hail Mary, Glory, for the intentions of the Pope.

Another Form of Devotions for Holy Communion

Before Communion

An Act of Faith and Adoration

OY LORD Jesus Christ, I believe that Thou art truly present in the Blessed Sacrament. I believe that in holy communion I shall receive Thy sacred body and Thy Precious Blood. My faith in Thy real presence in the Holy

Eucharist is firmly founded on Thy word, O eternal Truth. My Saviour and my God, with the angels who surround Thy altar-throne, I bow down in humble adoration before Thy majesty.

An Act of Hope

JESUS, my God, Who in this wonderful sacrament hast left us a memorial of Thy passion and a pledge of future glory, I hope in Thee because Thou art infinitely good, almighty, and faithful to Thy promises. Through the merits of Thy Precious Blood I hope to obtain the pardon of my sins, the grace of final perseverance, and the everlasting happiness of heaven.

"In the shadow of Thy wings will I hope, until iniquity pass away." (Ps. 56, 2.)

"Let Thy mercy come upon me, O Lord; Thy salvation, according to Thy word." (Ps. 118, 41.)

An Act of Love and Desire

O MY Jesus, I love Thee because Thou art infinitely good. Thou knowest well that I love Thee, but I do not love Thee enough. Oh, make me to love Thee more! O Love which burnest always and never failest, my God, Thou Who art charity itself, come, and kindle in my heart that divine fire which consumes the saints and transforms them into Thee. Eucharistic Heart of my Jesus, Whose blood is the life of my soul, may it be no longer I that live, but do Thou alone live in me.

An Act of Contrition

MY LORD and my God, I detest all the sins of my life. I am truly sorry that I have offended Thee, because Thou art infinitely good. I firmly resolve, by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin. "Have mercy on me, O God, according to Thy great mercy." (Ps. 50, 3.) "A contrite and humble heart, O God, Thou dost not despise." (Ps. 51, 19.)

An Act of Humility

O LORD of glory, O God of infinite sanctity, who am I that Thou shouldst deign to come to me!" "The heavens are not pure in Thy sight," and wilt Thou dwell in my heart? "Lord, I am not worthy that Thou shouldst enter under my roof." The consciousness of my unworthiness would prompt me to exclaim, "Depart from me, O Lord, for I am a sinner," but Thy pressing invitation to approach Thy holy table encourages me, and dispels all my fears. "Here I am, for Thou didst call me." Come, then, O Jesus, take possession of a heart that wishes to belong

to Thee. "Create in me a clean heart, O God, and renew a right spirit within me." (Ps. 50, 12.) "Have mercy on me, O God, and according to the multitude of Thy tender mercies blot out my iniquity." (Ps. 50, 3.)

Domine Non Sum Dignus

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

MAY the body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

After Communion

Welcome

*Acts of Faith, Adoration, Hope, Love, Consecration,
Reparation and Thanksgiving*

Now, therefore, your King is here, Whom you have chosen and desired." (1 Kings 12.)

JESUS! Jesus! Jesus!

Thou hast come to me in the Sacrament of Thy love. Thou hast been pleased to make my poor heart Thy sanctuary.

Welcome, Jesus, welcome! Thou art the God of my heart, and the God that is my portion for ever. I praise Thee and bless Thee for Thy goodness and mercy. "Let all Thy works, O Lord, praise Thee; and let Thy saints bless Thee." (Ps. 144, 10.)

Faith and Adoration

RECEIVE, O Lord, my most profound homage in union with that of the angels and the saints. I bow down before Thee, and with all the powers of my soul I adore Thee. Thou art Christ, the Son of the living God.

"I see not with mine eyes Thy wounds, as Thomas saw,
Yet own Thee for my God with equal love and awe;
Oh, grant me, that my faith may ever firmer be,
That all my hope and love may still repose in Thee."

—*Annus Sanctus.*

JESUS, light of the world, I believe in Thee, because Thou art truth itself, but do Thou increase and invigorate my faith that it may be productive of great things to Thy glory. Grant that I may do all things to please Thee.

"*Quid hoc ad æternitatem?*" All day long, in every varying circumstance, may my watchword be: "*How does this look in the light of eternity?*"

THOU Who of old didst love Thy hand to lay
On the dull, vacant eyes that craved for light,
Behold I come to Thee, and, crying, pray:

O Christ, O Son of David, give me sight!"

"A faith scarce clouded by the mists of earth,

A faith that pierceth heaven I ask of Thee,

Faith to prize all things by their lasting worth:

Thou canst, Thou wilt—O Lord, that I may see!"

—*Before the Most Holy, by Mother Mary Loyola.*

"**S**HOW, O Lord, Thy ways to me, and teach me Thy paths.' (Ps. 24, 4.) No one knows better than I how blind and weak I am, but I wish to know, I wish to see, what Thou desirest of me, and I will try with all my heart, regardless of all obstacles, to accomplish it."—*Ibid.*

May the holy faith which ever illumines my mind shine forth in all my actions before the world to the glory of Thy name.

Hope

JESUS, I hope in Thee, I put all my trust in Thee, because Thou art full of compassion and mercy. "Thou art my Father; my God, and the support of my salvation." (Ps. 88, 27.)

"To Thee, O Lord, have I lifted up my soul: In Thee, O God, I put my trust." (Ps. 24, 1, 2.)

Strengthen my hope, O Lord, and vouchsafe in Thy mercy that, fighting and conquering self on earth, I may one day rejoice triumphantly with Thee in heaven.

O JESUS, lying here concealed before mine eye,
I pray Thou grant me that for which I ceaseless sigh,
To see the vision clear of Thine unveiled face,
Blest with the glories bright that fill Thy dwelling-place."

—*Annus Sanctus.*

Love

JESUS, I love Thee, because Thou art infinitely good. I love Thee because Thou hast redeemed me by Thy Precious Blood; I love Thee and thank Thee because Thou hast given Thyself to me in the Sacrament of Thy love.

Oh, grant that I may love Thee ever more and more. Thou art the Lamb of God, the Lamb without spot, that takest away the sins of the world. Take away from me whatever is hurtful to me and displeasing to Thee, and give me what Thou knowest to be pleasing to Thee and profitable to me.

May the sweet flame of Thy love consume my soul, so that I may die to the world for love of Thee, Who hast vouchsafed to die upon the cross for love of me.

MY GOD, my only good, Thou art all mine: Grant that I may be all Thine.

Consecration

OY LOVING Jesus, out of the grateful love I bear Thee, and to make reparation for my unfaithfulness to grace, I give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I purpose never to sin again. Dear Lord, I could never vie with Thee in generosity, but I love Thee; deign to accept my poor heart, and, though it is worth nothing, yet it may become something by Thy grace. Since it loves Thee, do Thou make it good and take it into Thy custody.

Prayer

O LORD Jesus, do Thou henceforth alone live within me. May the tongue whereon Thou hast rested never move to utter words other than such as would proceed from Thy meek and humble Heart. May the thoughts of my heart be in unison with Thine. May that mind which is in Thee be likewise in me. May I be consumed with the same desires; may I be one heart, one soul with Thee, O Jesus, Whom I bear within me. And let this union of my heart with Thine shed its influence over my whole life and conduct at all times and in all events, that so I may be able to draw other hearts to love Thee, and to devote themselves to Thy interests. This is the desire, O my Jesus, with which Thou dost inspire me—that Thy sweet name may be hallowed, that Thy kingdom may come, and extend, and triumph over all hearts and nations, and that Thy will, which is ever one with Thy Father's, may be perfectly accomplished. Amen, Amen.

—*The Voice of the Sacred Heart.*

Oblation¹

O SOVEREIGN and true leader, O Christ, my king, I kneel before Thee here like a vassal in the old feudal times to take my oath of fealty. I place my joined hands within Thy wounded hands and promise Thee inviolable loyalty. I dedicate to Thee all the powers of my soul, all the senses of my body, all the affections of my heart.

MAKE, O Lord, all my liberty. Receive my memory, my understanding, and my whole will. All that I am, all that I have, Thou hast given me, and I restore it all to Thee, to be disposed of according to Thy good pleasure. Give me only Thy love and Thy grace; with these I am rich enough, and I desire nothing more.

Thanksgiving

I WILL extol Thee, O God, my king, and I will bless Thy name forever; yea, forever and ever." (Ps. 144, 1.)

¹Oblation and Thanksgiving, adapted from Confession and Communion, by Mother Mary Loyola.

O ye angels, archangels, thrones and dominations, principalities and powers, virtues of heaven, cherubim and seraphim, adore our God for me; thank Him, and love Him with me. Patriarchs and prophets, apostles, all ye martyrs of Christ, holy confessors, virgins of the Lord, and all ye saints, adore Him, thank Him, love Him with me.

Other of God, adore thy Son for me, thank Him, and love Him, for me.

Oh, give thanks to the Lord because He is good, because His mercy endureth forever.

Eternal Father, look upon the face of Thy Christ. Through Him and with Him and in Him be to Thee in the unity of the Holy Spirit all honor and glory.

Anima Christi

Soul of Christ, be my sanctification.

Body of Christ, be my salvation.

Blood of Christ, fill all my veins.

Water of Christ's side, wash out my stains.

Passion of Christ, my comfort be.

O good Jesu, listen to me.

In Thy wounds I fain would hide,

Ne'er to be parted from Thy side.

Guard me should the foe assail me.

Call me when my life shall fail me.

Bid me come to Thee above,

With Thy saints to sing Thy love

World without end. Amen.

—Cardinal Newman's translation.

Indulgences: 300 days, each time. Seven years, if said after communion. Plenary, once a month.—Pius IX, Jan. 9, 1854.

Ejaculations

Eucharistic Heart of Jesus,
have mercy on us!

Indulgence: 300 days, each time.—Pius X, Dec. 26, 1907.

Divine Heart of Jesus, convert sinners, save the dying,
set free the holy souls in purgatory.

Indulgence: 300 days, each time.—Pius X, Nov. 6, 1906.

Now say the prayer to Jesus Crucified, page 1814.

Litanies

Litany of the Name of Jesus

L ORD, have mercy on us.	Jesus, true light,
Christ, have mercy on us.	Jesus, eternal wisdom,
Lord, have mercy on us.	Jesus, infinite goodness,
Jesus, hear us.	Jesus, our way and our life,
Jesus, graciously hear us.	Jesus, joy of angels,
God the Father of heaven, ¹	Jesus, king of patriarchs,
God the Son, Redeemer of	Jesus, master of apostles,
the world,	Jesus, teacher of evangelists,
God, the Holy Ghost,	Jesus, strength of martyrs,
Holy Trinity, one God,	Jesus, light of confessors,
Jesus, Son of the living God,	Jesus, purity of virgins,
Jesus, splendor of the	Jesus, crown of all saints,
Father,	Be merciful, spare us, O
Jesus, brightness of eternal	Jesus.
light,	Be merciful, graciously hear
Jesus, king of glory,	us, O Jesus.
Jesus, sun of justice,	From all evil, ²
Jesus, son of the Virgin	From all sin,
Mary,	From Thy wrath,
Jesus, most amiable,	From the snares of the
Jesus, most admirable,	devil,
Jesus, mighty God,	From the spirit of
Jesus, father of the world to	fornication,
come,	From everlasting death,
Jesus, angel of great counsel,	From the neglect of Thy
Jesus, most powerful,	inspirations,
Jesus, most patient,	Through the mystery of Thy
Jesus, most obedient,	holy incarnation,
Jesus, meek and humble of	Through Thy nativity,
heart,	Through Thine infancy,
Jesus, lover of chastity,	Through Thy most divine
Jesus, lover of us,	life,
Jesus, God of peace,	Through Thy labors,
Jesus, author of life,	Through Thine agony and
Jesus, example of virtues,	passion,
Jesus, zealous lover of souls,	Through Thy cross and
Jesus, our God,	dereliction,
Jesus, our refuge,	Through Thy sufferings,
Jesus, father of the poor,	Through Thy death and
Jesus, treasure of the	burial,
faithful,	Through Thy resurrection,
Jesus, good shepherd,	

¹ Have mercy on us.² Jesus, deliver us.

Through Thine Ascension, Through Thy joys,
Through Thy institution of Through Thy glory,
the most holy Eucharist,

Lamb of God, Who takest away the sins of the world, spare us, O Jesus.

Lamb of God, etc., graciously hear us, O Jesus.

Lamb of God, etc., have mercy on us, O Jesus.

Jesus, hear us. Jesus, graciously hear us.

Let us pray

O LORD, Jesus Christ, Who hast said: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; grant, we beseech Thee, to us who ask the gift of Thy most divine love, that we may ever love Thee with all our hearts, and in all our words and actions, and never cease praising Thee.

Give us, O Lord, a perpetual fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Who livest and reignest, world without end. Amen.

Indulgence of seven years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Jan. 2, 1933.

Litany of the Sacred Heart of Jesus

LORD have mercy on us.
Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,
have mercy on us.

God the Son, Redeemer of
the world, have mercy on
us,

God the Holy Ghost, have
mercy on us.

Holy Trinity, one God, have
mercy on us.

Heart of Jesus, Son of the
Eternal Father,¹

Heart of Jesus, formed in
the womb of the Virgin
Mother by the Holy Ghost,

Heart of Jesus, united sub-

stantially with the Word
of God,

Heart of Jesus, of infinite
majesty,

Heart of Jesus, holy temple
of God,

Heart of Jesus, tabernacle of
the Most High.

Heart of Jesus, house of
God and gate of heaven,

Heart of Jesus, glowing fur-
nace of charity,

Heart of Jesus, vessel of jus-
tice and love,

Heart of Jesus, full of good-
ness and love,

Heart of Jesus, abyss of all
virtues,

Heart of Jesus, most worthy
of all praise,

Heart of Jesus, king and
center of all hearts,

¹ Have mercy on us.

Heart of Jesus, in whom are
all the treasures of wis-
dom and knowledge,

Heart of Jesus, in whom
dwelleth all the fullness of
the divinity,

Heart of Jesus, in whom the
Father is well pleased,

Heart of Jesus, of whose
fullness we have all re-
ceived,

Heart of Jesus, desire of the
eternal hills,

Heart of Jesus, patient and
rich in mercy,

Heart of Jesus, rich to all
who invoke Thee,

Heart of Jesus, fount of life
and holiness,

Heart of Jesus, propitiation
for our sins,

Heart of Jesus, loaded down
with opprobrium,

Lamb of God, Who takest away the sins of the world, spare
us, O Lord.

Lamb of God, etc., graciously hear us, O Lord.

Lamb of God, etc., have mercy on us.

V. Jesus, meek and humble of Heart,

R. Make our hearts like to Thine.

Let us pray

ALmighty and everlasting God, graciously regard the
Heart of Thy well-beloved Son and the acts of praise
and satisfaction which He renders Thee on behalf of us
sinners; and through their merit, grant pardon to us who
implore Thy mercy, in the name of Thy Son Jesus Christ,
Who liveth and reigneth with Thee in the unity of the Holy
Spirit, God, world without end. Amen.

*Indulgence, 7 years; Plenary, under usual conditions if recited
daily for an entire month. S. Pen. Ap., Mar. 10, 1933.*

Litany of the Blessed Virgin Mary

LORD, have mercy on us.
Christ, have mercy on
us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us!

God the Father of heaven,
have mercy on us.

God the Son, Redeemer of the world, have mercy on us.	Cause of our joy, Spiritual vessel, Vessel of honor,
God, the Holy Ghost, have mercy on us.	Singular vessel of devotion, Mystical Rose,
Holy Trinity, one God, have mercy on us.	Tower of David, Tower of ivory,
Holy Mary, ¹	House of gold,
Holy Mother of God,	Ark of the covenant,
Holy Virgin of virgins,	Gate of heaven,
Mother of Christ,	Morning star,
Mother of divine grace,	Health of the sick,
Mother most pure,	Refuge of sinners,
Mother most chaste,	Comforter of the afflicted,
Mother inviolate,	Help of Christians,
Mother undefiled,	Queen of angels,
Mother most amiable,	Queen of patriarchs,
Mother most admirable,	Queen of prophets,
Mother of good counsel,	Queen of apostles,
Mother of our Creator,	Queen of martyrs,
Mother of our Saviour,	Queen of confessors,
Virgin most prudent,	Queen of virgins,
Virgin most venerable,	Queen of all saints,
Virgin most renowned,	Queen conceived without original sin.
Virgin most powerful,	Queen assumed into Heaven,
Virgin most faithful,	Queen of the most holy Rosary,
Mirror of justice,	Queen of peace.
Seat of wisdom,	
Lamb of God, who takest away the sins of the world, spare us, O Lord.	
Lamb of God, Who takest away the sins of the world, gra- ciously hear us, O Lord.	
Lamb of God, Who takest away the sins of the world, have mercy on us.	
Christ, hear us. Christ, graciously hear us.	
V. Pray for us, O holy Mother of God. R. That we may be made worthy of the promises of Christ.	

Let us pray

GRANT unto us, Thy servants, we beseech Thee, O Lord God, at all times, to enjoy health of soul and health of body; and by the glorious intercession of blessed Mary, ever a virgin, when freed from the sorrows of this present life, to enter into that joy which hath no end. Through Christ our Lord. Amen.

Indulgence seven years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Mar. 28, 1933.

¹ Pray for us.

The Memorare

REMEMBER, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.

Indulgence 3 years; Plenary, under usual conditions if recited daily for one entire month.—S. C. Indulg., Aug. 5, 1851; S. Ap. Pen., Nov. 21, 1936.

Sub Tuum Praesidium

WE FLY to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Indulgence 5 years; Plenary, under usual conditions if recited daily for one entire month.—S. C. Indulg., April 5, 1876; S. Ap. Pen., Dec. 12, 1935.

Dedication to the Blessed Virgin Mary

MY QUEEN! my Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as thy property and possession.

Indulgence 500 days; Plenary, under usual conditions if recited daily for one entire month.—S. C. Indulg., Aug. 5, 1851; S. Ap. Pen., Nov. 21, 1926.

Ejaculations

Sweet Heart of Mary, be my salvation!

Indulgence 300 days; Plenary, under usual conditions, if recited daily for one entire month.—S. C. Indulg., Sept. 30, 1852.

My Mother, preserve me this day from mortal sin.

Indulgence 300 days.—Benedict XV., Jan. 13, 1917.

Mother of love, of sorrow, and of mercy, pray for us.

Indulgence 300 days.—S. C. Indulg., May 30, 1908.

Holy Mary, deliver us from the pains of hell.

Indulgence 300 days.—Holy Office, Jan. 22, 1914; S. Ap. Pen., March 28, 1933.

My Mother, my trust.

Indulgence 300 days.—Benedict XV., Jan. 3, 1917.

Mary, Virgin Mother of God, pray to Jesus for me.

Indulgence 300 days. Plenary, under usual conditions, if recited daily for one entire month.—S. Ap. Pen., April 7, 1921 and March 28, 1933.

In thy Conception, O Virgin Mary, thou wast immaculate; pray for us to the Father, whose Son Jesus Christ conceived of the Holy Ghost thou didst bring forth.

Indulgence 300 days.—S. C. Indulg., Nov. 21, 1793; S. Ap. Pen., April 24, 1933.

To thee, O Virgin Mother, who wast never defiled with the slightest stain of original or actual sin, I commend and entrust the purity of my heart.

Indulgence 300 days.—S. C. Prop. of the Faith, Nov. 26, 1854; S. Ap. Pen., May 9, 1932.

O Mary, conceived without sin, pray for us who have recourse to thee.

Indulgence 300 days. Plenary, under usual conditions, if recited daily for one entire month.—S. C. Indulg., March 15, 1884; S. Ap. Pen., April 15, 1932.

Litany of St. Joseph

L ORD, have mercy on us.	Diligent protector of Christ,
Christ, have mercy on us.	Head of the Holy Family,
us.	Joseph most just,
Lord, have mercy on us.	Joseph most chaste,
Christ, hear us.	Joseph most prudent,
Christ, graciously hear us.	Joseph most strong,
God the Father of heaven, ¹	Joseph most obedient,
God the Son, Redeemer of	Joseph most faithful,
the world,	Mirror of patience,
God the Holy Ghost,	Lover of poverty,
Holy Trinity, one God,	Model of artisans,
Holy Mary, ²	Glory to home life,
St. Joseph,	Guardian of virgins,
Illustrious scion of David,	Pillar of families,
Light of patriarchs,	Solace of the afflicted,
Spouse of the Mother of	Hope of the sick,
God,	Patron of the dying,
Chaste guardian of the	Terror of demons,
Virgin,	Protector of Holy Church.
Foster-father of the Son of	
God,	
Lamb of God, etc.	

V. He made him the Lord of His household.

R. And prince over all His possessions.

Let us pray

O God, Who in Thy ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother; grant, we beseech Thee, that we may have for our advocate in heaven him whom we venerate as our protector on earth: Who livest and reignest world without end. Amen.

Indulgence of 5 years; Plenary, under usual conditions, if recited daily for an entire month.—S. Pen. Ap., Mar. 21, 1935.

St. Joseph, reputed father of Our Lord Jesus Christ and true spouse of Mary, ever Virgin, pray for us.

Indulgence 300 days, once a day.—Leo XIII, May 15, 1891.

¹ Have mercy on us.

² Pray for us.

Prayer to St. Joseph, Patron of the Universal Church

O MOST powerful patriarch, St. Joseph, patron of that universal Church which has always invoked thee in anxieties and tribulations; from the lofty seat of thy glory lovingly regard the Catholic world. Let it move thy paternal heart to see the mystical spouse of Christ and His vicar weakened by sorrow and persecuted by powerful enemies. We beseech thee, by the most bitter suffering thou didst experience on earth, to wipe away in mercy the tears of the revered pontiff, to defend and liberate him, and to intercede with the Giver of peace and charity, that every hostile power being overcome and every error being destroyed, the whole Church may serve the God of all blessings in perfect liberty. Amen.

Litany of the Saints

Same as for the Forty Hours' Devotion, page 1536. (Indulgence, 5 years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., July 10, 1935.)

Prayer for the Church and for the Civil Authorities

(Composed by Archbishop Carroll)

WE PRAY Thee, O almighty and eternal God! Who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being spread through the whole world, may continue with unchanging faith in the confession of Thy name.

We pray Thee, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop, N.N., the vicar of Our Lord Jesus Christ, in the government of His Church; our own bishop, N.N., (or, *if he be not consecrated, our bishop-elect*); all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice! through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist with Thy holy spirit of counsel and fortitude the President of the United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our

rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessing of equal liberty.

We pray for his Excellency, the Governor of this State, for the members of the Assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare, that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to Thy unbounded mercy all our brethren and fellow-citizens throughout the United States, that they may be blessed in the knowledge and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world can not give; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray to Thee, O Lord of mercy, to remember the souls of Thy servants departed who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relatives, and friends; of those who, when living, were members of this congregation, and particularly of such as are lately deceased; of all benefactors who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, Our Lord and Saviour. Amen.

Act of Consecration to the Sacred Heart of Jesus

Issued on October 17, 1925 by His Holiness Pope Pius XI, for the annual consecration of the human race to the Sacred Heart on the feast of Our Lord Jesus Christ, King, the last Sunday of October.

Most sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself to-day to Thy most Sacred Heart. Many, indeed, have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and re-

fuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race, once thy chosen people. Of old they called down upon themselves the blood of the Saviour; may it now descend upon them a laver of redemption and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to it be glory and honor forever. Amen.

Indulgences: 5 years; Plenary, once a month if recited daily, under the usual conditions. On the feast of Christ the King, same indulgences, under same conditions, for all who take part in this Act of Dedication.—Pius XI, July 16, 1926; Feb. 15, 1927.

Sacred Heart of Jesus, Thy Kingdom come!

Indulgence: 300 days, each time.—Pius X, July 6, 1906.

Sacred Heart of Jesus, I trust in Thee.

Indulgences: 300 days, each time. Plenary once a month, under the usual conditions, for all who recite it daily during the month.—Pius X, May 27, 1905.

Act of Reparation to the Sacred Heart of Jesus

Published with the Encyclical Miserentissimus Redemptor, May 8, 1928, by His Holiness Pope Pius XI, and ordered to be solemnly recited each year on the feast of the Sacred Heart. Indulgence five years; Plenary under usual conditions, if recited daily for an entire month. S. Pen. Ap., March 18, 1932.

O SWEET Jesus, Whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thy altar eager to repair by a special act of homage the cruel indifference and injuries to which Thy loving Heart is everywhere subject.

Mindful alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Thy pardon and declare our readiness to atone by voluntary expiation not only for our own personal offences, but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the vows of their baptism, have cast off the sweet yoke of Thy law.

We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offences against Christian modesty in unbecoming dress and behavior, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violation of Sundays and holy-days, and the shocking blasphemies uttered against Thee and Thy saints. We wish also to make amends for the insults to which Thy Vicar on earth and Thy priests are subjected,

for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of Thy divine love; and lastly for the public crimes of nations who resist the rights and the teaching authority of the Church which Thou hast founded.

Would, O divine Jesus, we were able to wash away such abominations with our blood. We now offer, in reparation for these violations of Thy divine honor, the satisfaction Thou didst once make to Thy eternal Father on the cross and which Thou dost continue to renew daily on our altars; we offer it in union with the acts of atonement of Thy Virgin Mother and all the saints and of the pious faithful on earth; and we sincerely promise to make recompense, as far as we can, with the help of Thy grace, for all neglect of Thy great love and for the sins we and others have committed in the past. Henceforth we will live a life of unwavering faith, of purity of conduct, of perfect observance of the precepts of the Gospel and especially that of charity. We promise to the best of our power to prevent others from offending Thee and to bring as many as possible to follow Thee.

O loving Jesus, through the intercession of the Blessed Virgin Mary our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to Thee, so that we may all one day come to that happy home, where Thou with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

The Mysteries of the Holy Rosary

The Fruit of Each Mystery

Indulgences: I. To those as often as they recite a third part of the Rosary five years and five times forty days (S. C. Indulg. Aug. 20, 1899). II. If one recite at least a third part of the Rosary together with others, publicly or privately ten years and ten times forty days once a day. A Plenary indulgence on the last Sunday of each month if one has performed this exercise on at least three days of each preceding week during the month and has confessed, received Holy Communion, and visited some church or public oratory (S. C. Indulg. Aug. 20, 1899). III. To those who during October recite a third part of the Rosary privately or publicly: Seven years and seven times forty days on each day. Plenary indulgence if they have performed this exercise on the Feast of the Blessed Virgin Mary of the Rosary and during the entire octave thereof and if they have also confessed, received Holy Communion at any time during the octave and visited any church or public oratory: Plenary indulgence if they have performed the same exercise for ten days after the octave of the Holy Rosary, and have confessed, received Holy Communion and visited any church or public oratory. (S. C. Indulg. Aug. 29, 1899). IV. To those who recite a third part of the Rosary before the Most Holy Eucharist publicly exposed or even reserved in the tabernacle as often as they do so: Plenary indulgence if they

have also confessed and approached the Holy Table (Brief, Sept. 4, 1927). Note: If by reason of manual labor or other just cause one is prevented from holding the Rosary beads in the hands, the indulgences may be gained provided one has the beads about him. (S. Ap. Penit. Nov. 9, 1933).

Joyful Mysteries—Spirit of Holy Joy

1. AnnunciationHumility.
2. Visitation.....Fraternal charity.
3. NativitySpirit of poverty.
4. PresentationObedience; purity.
5. Jesus with the Doctors....Love of Jesus and devotedness to the duties of our state of life.

Sorrowful Mysteries—Spirit of Compassion, Contrition and Reparation

1. AgonyFervor in prayer.
2. ScourgingPenance, and especially mortification of the senses.
3. Crowning with Thorns....Moral courage.
4. Carriage of the Cross.....Patience.
5. CrucifixionSelf-sacrifice for God and for our neighbor; forgiveness of injuries.

Glorious Mysteries—Spirit of Adoration and Faith

1. ResurrectionFaith.
2. AscensionHope.
3. Descent of the Holy Ghost.Love and zeal for souls.
4. AssumptionFilial devotion to Mary.
5. Coronation of the Blessed Virgin MaryPerseverance.

Stations of the Cross

I. A plenary indulgence each time.

II. Additional plenary indulgence if one receives Holy Communion the same day; or if after making Stations ten times, one receives within a month.

III. Ten years and ten quarantines for each Station, when for a reasonable cause one cannot complete the series.

These indulgences are extended also to the sick, travelers at sea, prisoners, those living where there is no Catholic church, and all others who, for some acceptable reason, are unable to make the Stations, provided that, with contrition of heart and sincere devotion, they recite twenty times the Our Father, the Hail Mary, and the Glory be (that is, once for each Station, five times in honor of the Five Wounds of our Lord, and once for the intentions of our Holy Father the Pope) and that they hold in their hands a crucifix blessed by one who has the faculty to do so. Those who for good reason cannot recite the above prayers for the gaining of the plenary indulgence, can gain a partial indulgence of ten years and ten times forty days for each time they recite the Our Father, the Hail Mary, and the Glory be.

If anyone because of illness cannot do more than kiss, or gaze devoutly upon a crucifix blessed for this purpose and.

held by a priest or other person, and recite some short prayer or ejaculation in honor of the passion and death of our Lord; and even if such a one is unable to recite any prayer, the plenary indulgence can be gained.

(S. Ap. Penit. Mar. 25, 1931; Oct. 20, 1931).

FIRST STATION

Jesus is Condemned to Death

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world!

(Say the above *V.* and *R.* before every station.)

THE Roman governor, Pontius Pilate, pronounced the sentence of death upon Thee, O Jesus. Be Thou a gracious Judge to me when my last hour comes, and do not sentence me to eternal death.

Say after every station:

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

V. May the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

SECOND STATION

Jesus Carries His Cross

OX JESUS, Thou patiently acceptest the cross upon Thy torn and wounded shoulders. Give me the grace to bear patiently the heavy burdens of this life. Strengthen and comfort me in all my sorrows and sufferings. Our Father; Hail Mary; etc.

THIRD STATION

Jesus Falls the First Time Beneath the Cross

DEAR Lord, Thou hast fallen to the ground under Thy cross. The weight of my sins has pressed Thee down. I detest them with my whole heart. Give me the grace to see sin as the worst of evils, to hate it and to flee from it. Our Father; Hail Mary; etc.

FOURTH STATION

Jesus Meets His Afflicted Mother

BOWED beneath the cross, bleeding and torn, now Thou meetest Thy grief-stricken Mother, O beloved Jesus. I too, will look upon Thy bitter pains and death with a stricken heart. I beg Thy sorrowful Mother to pray for me in life and in death. Our Father; Hail Mary; etc.

FIFTH STATION

Simon of Cyrene Helps Jesus to Carry the Cross

SIMON bore with Thee, my Redeemer, part of the weight of Thy heavy cross. I also, will walk with Thee on this

Way of the Cross, and accept suffering in union with the divine will, that thus I may be truly Thy child. Our Father; Hail Mary; etc.

SIXTH STATION

Veronica Wipes the Face of Jesus

VERONICA pitied Thee, O sweetest Jesus, and with a cloth wiped away the blood and sweat that stained Thy face. Thou didst stamp upon the cloth the likeness of Thy wounded face. Print deep in my soul the memory of Thy bitter pains, that I may never offend Thee. My Jesus, I love Thee. Our Father; Hail Mary; etc.

SEVENTH STATION

Jesus Falls the Second Time

O JESUS, a second time Thou hast fallen beneath the cross! My sins, my bad habits, have made it heavy to Thee. Let me not fall back into them. Help me to amend my life. Our Father; Hail Mary; etc.

EIGHTH STATION

The Daughters of Jerusalem Weep over Jesus

DEAREST Lord, Thou speakest to the weeping women who pitied Thee, saying: "Weep not over me, but weep for yourselves and for your children." Thou seest the coming destruction of Jerusalem. I will heed Thy warning, and weep for my sins, that they may not destroy me. My Jesus, mercy! Our Father; Hail Mary; etc.

NINTH STATION

Jesus Falls the Third Time

O DEAREST Jesus, utterly exhausted, Thou fallest under the cross the third time. The hardness and impenitence of men have crashed Thee to the ground. Grant that I may always cooperate with grace, and readily follow pious instructions. Thy will be done. Our Father; Hail Mary; etc.

TENTH STATION

Jesus is Stripped of His Garments

THOU wert stripped of Thy garments, O Thou Most Holy One, to atone for our sins of impurity. I firmly resolve to keep my heart clothed in purity, all my thoughts and actions chaste. Our Father; Hail Mary; etc.

ELEVENTH STATION

Jesus is Nailed to the Cross

MY JESUS, they nailed Thee upon the cross. How great was that agony, and Thou didst bear it for me! All my life I will thank Thee for it. I will remember Thy pain when sinful desires attack me. Our Father; Hail Mary; etc.

TWELFTH STATION

Jesus Dies on the Cross

BELOVED JESUS, Thou wert raised upon the cross and didst die upon it. May Thy death bring me to eternal life. I believe in Thee, I hope in Thee, I love Thee above all things. Our Father; Hail Mary; etc.

THIRTEENTH STATION

Jesus is Taken Down from the Cross

THOU wert taken down from the cross, my Redeemer, and laid upon Thy Mother's breast. In holy communion I receive Thee within my breast. Give me the grace always to receive Thee worthily. Grant that through the intercession of Thy Sorrowful Mother, I may live a holy life and die a happy death. Our Father; Hail Mary; etc.

FOURTEENTH STATION

Jesus is Laid in the Sepulcher

AFTER Thy death, O my blessed Lord, Thy body was placed within the tomb. But Thou didst rise again the third day. I implore Thee, by Thy resurrection, make me rise glorious with Thee at the Last Day to be forever united with Thee in heaven, to love Thee and to bless Thee with the angels and the saints throughout eternity. Our Father; Hail Mary; etc.

Concluding Prayer

Now, O good Jesus, I thank Thee for all the graces which Thou hast given me in making this Way of the Cross. Let not Thy bitter agony and death be fruitless in my soul, but may they make me wholly Thine. Amen.

Our Father; Hail Mary; Glory be, etc., for the intention of the Holy Father.

Benediction of the Blessed Sacrament**Prayers at Benediction**

I

O JESUS, Who art about to give Thy benediction to me, and to all who are here present, I humbly beseech Thee that it may impart to each and all of us the special graces we need. Yet more than this I ask. Let Thy blessing go forth far and wide. Let it be felt in the souls of the afflicted who can not come here to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let poor sinners feel its influence, arousing them to come to Thee. Grant to me, O Lord, and to all here present,

a strong personal love of Thee, a lively horror of sin, a higher esteem of grace, great zeal for Thy honor and glory, for the interests of Thy sacred Heart, for our own sanctification, and for the salvation of souls. Amen.

Salutaris Hostia

O SAVING Victim opening
wide
The gate of heav'n to man
below!
Our foes press on from every
side;
Thine aid supply, Thy strength
bestow.
To Thy great name be endless
praise,
Immortal Godhead, One in
Three;
Oh, grant us endless length
of days.
In our true native land with
Thee. Amen.

O SALUTARIS Hostia,
Quæ cæli pandis ostium.
Bella premunt hostilia;
Da robur fer auxilium.
Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino,
Nobis donet in patria.
Amen.

Indulgence of five years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., June 4, 1934.

Tantum Ergo Sacramentum

Down in adoration fall-
ing,
Lo! the sacred host we hail!
Lo! o'er ancient forms de-
parting,
Newer rites of grace prevail;
Faith for all defects supply-
ing,
Where the feeble senses fail.

TANTUM ergo sacramen-
tum,
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplementum
Sensuum defectui.

To the everlasting Father,
And the Son Who reigns on
high,
With the Holy Ghost pro-
ceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty.
Amen.

Genitori, Genitoque,
Laus et jubilatio;
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

V. Thou didst give them
bread from heaven. *R.* Con-
taining in itself all sweetness.

V. Panem de cælo præ-
stitisti eis. *R.* Omne delec-
tamentum in se habentem.

Prayer

DEUS, qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis. Amen.

O GOD, Who in this wonderful sacrament, hast left us a memorial of Thy passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption. Who livest. Amen.

The celebrant blesses the people, silently making over them the sign of the cross with the monstrance in which the sacred host is enshrined.

Adoremus in Æternum

ADOREMUS in æternum Sanctissimum Sacramentum.

LET us adore for ever the Most Holy Sacrament.

Laudate

LAUDATE Dominum omnes gentes; laudate eum omnes populi.

PRAISE the Lord, all ye nations: praise Him, all ye people.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Because His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Gloria Patri, et Filio, et Spiritui Sancto.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Adoremus in Æternum Sanctissimum Sacramentum.

Let us adore for ever the Most Holy Sacrament.

An Act of Reparation for Profane Language

BLESSED be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be His most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, virgin and mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in His angels and in His saints.

Te Deum Laudamus

WE PRAISE Thee, O God; **M**E DEUM laudamus: te
 we acknowledge Thee Dominum confitemur.
 to be the Lord.

Thee, the Father everlasting, Te æternum Patrem, omnis
 ing, all the earth doth wor- terra veneratur.
 ship.

To Thee all the angels, to Tibi omnes angeli, tibi cæli,
 Thee the heavens, and all the et universæ potestates:
 powers,

To Thee the cherubim and Tibi cherubim et seraphim,
 seraphim cry out unceasingly: incessabili voce proclamant:
 Holy, holy, holy, Lord God Sanctus, sanctus, sanctus,
 of hosts. Dominus Deus Sabaoth.

Full are the heavens and Pleni sunt cæli et terra,
 the earth of the majesty of majestatis gloriæ tuæ.
 Thy glory.

Thee, the glorious choir of Te gloriosus apostolorum
 the apostles, chorus.

Thee, the admirable com- Te prophetarum laudabilis
 pany of the prophets, numerus.

Thee, the white-robed army Te martyrum candidatus
 of the martyrs doth praise. laudat exercitus.

Thee, the holy Church Te per orbem terrarum
 throughout the world doth sancta confitetur Ecclesia.
 confess,

The Father of infinite maj- Patrem immensæ majesta-
 esty. tis.

Thine adorable, true, and Venerandum tuum verum
 only Son. et unicum Filium.

And the Holy Ghost the Sanctum quoque Paraclit-
 Paraclete. um Spiritum.

Thou, O Christ, art the Tu Rex gloriæ, Christe.

Thou art the everlasting Tu Patris sempiternus es
 Son of the Father. Filius.

Thou, having taken upon Tu ad liberandum suscep-
 Thee to deliver man, didst turus hominem non horruisti
 not disdain the Virgin's womb. Virginis uterum.

Thou, having overcome the Tu, devicto mortis aculeo,
 sting of death, hast opened to aperuisti credentibus regna
 believers the kingdom of cælorum.
 heaven.

Thou sittest at the right Tu ad dexteram Dei sedes,
 hand of God, in the glory of in gloria Patris.
 the Father.

Thou, we believe, art the Judex crederis esse ven-
 Judge to come. turis.

All kneel while the following verse is being sung.

Te vergo quæsumus, tuis
famulis subveni, quos pre-
tioso sanguine redemisti.

Æterna fac cum sanctis
tuis, in gloria numerari.

Salvum fac populum tu-
um Domine, et benedic hære-
ditati tuæ.

Et rege eos: et extolle illos
usque in æternum.

Per singulos dies benedici-
mus te.

Et laudamus nomen tuum
in sæculum, et in sæculum
sæculi.

Dignare Domine die isto
sine peccato nos custodire.

Miserere nostri, Domine,
miserere nostri.

Fiat misericordia tua Do-
mine super nos, quemadmo-
dum speravimus in te.

In te Domine speravi: non
confundar in æternum.

We beseech Thee, therefore,
to help Thy servants whom
Thou hast redeemed with Thy
precious blood.

Make them to be numbered
with Thy saints in glory ever-
lasting.

O Lord, save Thy people,
and bless Thine inheritance.

And govern them, and exalt
them for ever.

Day by day, we bless Thee.

And we praise Thy name
for ever; yea, for ever and for
ever.

Vouchsafe, O Lord, this day,
to keep us without sin.

Have mercy on us, Lord;
have mercy on us.

Let Thy mercy, O Lord, be
upon us; as we have hoped in
Thee.

In Thee, O Lord, have I
hoped: let me never be con-
founded.

*On occasions of solemn thanksgiving the following
prayers are added:*

V. BENEDICTUS es Do-
mine Deus patrum
nostrorum.

R. Et laudabilis, et glori-
osus in sæcula.

V. Benedicamus Patrem,
et Filium, cum Sancto Spir-
itu.

R. Laudemus, et superex-
altemus eum in sæcula.

V. Benedictus es Domine
in firmamento cæli.

R. Et laudabilis, et glori-
osus, et superexaltatus in
sæcula.

V. Benedic anima mea
Domino.

R. Et noli oblivisci omnes
retributiones ejus.

V. BLESSED art Thou, O
Lord, the God of our
fathers.

R. And worthy to be
praised, and glorified for ever.

V. Let us bless the Father,
and the Son, with the Holy
Ghost.

R. Let us praise and mag-
nify Him for ever.

V. Blessed art Thou, O
Lord, in the firmament of
heaven.

R. And worthy to be
praised, and glorified, and ex-
alted for ever.

V. Bless the Lord, O my
soul.

R. And forget not all His
benefits.

V. O Lord, hear my prayer.

V. Domine, exaudi orationem meam.

R. And let my cry come unto Thee.

R. Et clamor meus ad te veniat.

V. The Lord be with you.

V. Dominus vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

Let us pray

O God, Whose mercies are without number, and the treasure of Whose goodness is infinite; we render thanks to Thy most precious majesty for the gifts Thou hast bestowed upon us: evermore beseeching Thy clemency that as Thou grantest the petitions of those who seek Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit: grant that by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation.

O God, Who sufferest none that hope in Thee to be overmuch afflicted, but dost lend a gracious ear unto their prayers; we render Thee thanks for having heard our supplications and promises; and we most humbly beseech Thee, that we may evermore be protected from all adversities. Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, world without end. Amen.

DEUS, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus: piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Deus, qui neminem in te sperantem nimium affligi permittis, sed pium precibus præstas auditum: pro postulationibus nostris, votisque susceptis gratias agimus; te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

“**R**EGI autem sæculorum immortalī, invisibili, soli Deo, honor et gloria in sæcula sæculorum. Amen.”

“**N**ow to the king of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen”
(1 Tim. 1, 17).

Table of Movable Feasts

Year of Our Lord	Septuagesima Sunday	Ash Wednesday	Easter Sunday	Ascension Thursday	Pentecost Sunday	Corpus Christi	First Sunday of Advent	Sundays after Pent.
1948	25 Jan.	11 Feb.	28 Mar.	6 May	16 May	27 May	28 Nov.	27
1949	13 Feb.	2 Mar.	17 Apr.	26 May	5 June	16 June	27 Nov.	24
1950	5 Feb.	22 Feb.	9 Apr.	18 May	28 May	8 June	3 Dec.	26
1951	21 Jan.	7 Feb.	25 Mar.	3 May	13 May	24 May	2 Dec.	28
1952	10 Feb.	27 Feb.	13 Apr.	22 May	1 June	12 June	30 Nov.	25
1953	1 Feb.	18 Feb.	5 Apr.	14 May	24 May	4 June	29 Nov.	26
1954	14 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.	24
1955	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.	25
1956	29 Jan.	15 Feb.	1 Apr.	10 May	20 May	31 May	2 Dec.	27
1957	17 Feb.	6 Mar.	21 Apr.	30 May	9 June	20 June	1 Dec.	24
1958	2 Feb.	19 Feb.	6 Apr.	15 May	25 May	5 June	30 Nov.	26
1959	25 Jan.	11 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.	27
1960	14 Feb.	2 Mar.	17 Apr.	26 May	5 June	16 June	27 Nov.	24
1961	29 Jan.	15 Feb.	2 Apr.	11 May	21 May	1 June	3 Dec.	27
1962	18 Feb.	7 Mar.	22 Apr.	31 May	10 June	21 June	2 Dec.	24
1963	10 Feb.	27 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.	25
1964	26 Jan.	12 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.	27
1965	14 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.	24
1966	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.	25
1967	22 Jan.	8 Feb.	26 Mar.	4 May	14 May	25 May	3 Dec.	28
1968	11 Feb.	28 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.	25
1969	2 Feb.	19 Feb.	6 Apr.	15 May	25 May	5 June	30 Nov.	26
1970	25 Jan.	11 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.	27
1971	7 Feb.	24 Feb.	11 Apr.	20 May	30 May	10 June	28 Nov.	25
1972	30 Jan.	16 Feb.	2 Apr.	11 May	21 May	1 June	3 Dec.	27
1973	18 Feb.	7 Mar.	22 Apr.	31 May	10 June	21 June	2 Dec.	24
1974	10 Feb.	27 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.	25
1975	26 Jan.	12 Feb.	30 Mar.	8 May	18 May	29 May	30 Nov.	27
1976	15 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.	24
1977	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.	25
1978	22 Jan.	8 Feb.	26 Mar.	4 May	14 May	25 May	3 Dec.	28

Holy Days of Obligation

On which the Faithful are Bound to Hear Mass and to Abstain from servile work

I. HOLY DAYS OF OBLIGATION IN THE UNITED STATES

All Sundays of the year.

Jan. 1. The Circumcision.

Ascension Day.

Aug. 15. The Assumption.

Nov. 1. All Saints.

Dec. 8. The Immaculate Conception.

Dec. 25. Christmas Day.

II. HOLY DAYS OF OBLIGATION IN CANADA

All Sundays of the year.

Jan. 1. The Circumcision

Jan. 6. The Epiphany

Ascension Day.

Nov. 1. All Saints.

Dec. 8. The Immaculate Conception.

Dec. 25. Christmas Day.

The Church Law of Abstinence and Fast¹

1. The Law of Abstinence forbids the use of flesh meat and the juice thereof (soup, etc.). Eggs, cheese, butter and seasonings of food are permitted. The Law of Fasting forbids more than one full meal a day, but does not forbid a small amount of food in the morning and in the evening.

2. All Catholics seven years old and over are obliged to abstain. All Catholics from the completion of their twenty-first to the beginning of their sixtieth year, unless lawfully excused, are bound to fast.

3. Abstinence is prescribed every Friday, unless a holyday falls thereon. Fasting and abstinence are prescribed in the United States on the Fridays of Lent, Holy Saturday forenoon (on all other days of Lent except Sundays fasting is prescribed and meat is allowed once a day) the Ember days, viz: the Wednesday, Friday and Saturday following the first Sunday of Lent, Pentecost or Whitsunday, the 14th of September, and the third Sunday of Advent; the vigils of Pentecost, All Saints', Immaculate Conception and Christmas. There is no fast or abstinence if a vigil falls on a Sunday. Whenever meat is permitted, fish may be taken at the same meal. A dispensation is granted to the laboring classes and their families on all days of fast and abstinence except Fridays, Ash Wednesday, Wednesday in Holy Week, Holy Saturday forenoon and the vigil of Christmas. When any member of such a family lawfully uses this privilege all the other members may avail themselves of it also; but those who fast may not eat meat more than once a day.

¹In general the Faithful should pay close attention to the Lenten regulations read out each year so as to learn the modifications made for their particular diocese.

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C.	944	and Agapitus, Mm...	1141
Cyrinus, Basilides, Na-		Felicitas, M.	1293
bor and Nazarius,		Felicitas (and Per-	
Mm.	1044	petua), Mm.	937
Damasus, P., M.....	855	Felix I, P.....	1031
Damian and Cosmas,		Felix of Valois, C.....	1292
Mm.	1210	Felix and Adauctus,	
Daria and Chrysan-		Mm.	1182
thus, Mm.	1250	Felix and Nabor, Mm...	1104
Didacus, C.	1287	Felix, Simplicius, Faus-	
Dionysius and Others,		tinus and Beatrice,	
Mm.	1230f	Mm.	1129
Dominic, C.	1140	Ferdinand, C.	1595
Domitilla, Nereus,		Fidelis of Sigmaringen,	
Achilleus and Pan-		M.	987
cras, Mm.	1017	Francis Assisi, C.....	1223
Donatus, B., M.....	1145	Stigmata	1200
Dorothy, V., M.....	913	Francis Borgia, C.....	1232
Edward, C.	1236	Francis Caracciolo, C..	1034
Eleutherius, P., M.....	1626	Francis de Sales, B., C.	
Eleutherius and Others,			893, 1550
Mm.	1230f	Francis of Paula, C....	973
Elizabeth of Portugal,		Frances of Rome, W...	940
W.	1101	Francis Solano, C.....	1602
Elizabeth of Hungary,		Francis Xaxier, C.....	838
W.	1291	Gabriel, Archangel ...	950
Emerentiana, V., M....	883	Gabriel of Our Lady of	
Emigdius, B., M.....	1603	Sorrows, C.	932
Ephrem, C., D.....	1052	George, M.	986

Geminianus, Lucy and Euphemia, Mm.	1199	Isaac Jogues and Comp.	1611
Gertrude, V., Ab.....	1290	Isidore, B., C., D.....	974
Gervase and Protase, Mm.	1054	James, Ap.	1123
Giles, Ab.	1184	Vigil of	1123
Gorgonius, M.	1188	James and Philip, App.	1000
Gregory VII, P.....	1025	Jane Frances, W.....	1167
Gregory of Nazianzen, B., C., D.....	1016	Jane Frances de Chantal	1570
Gregory the Great, P. C.	942	Januarius and Comp., Mm.	1205
Gregory Thaumaturgus, B., C.	1290	Jerome, C., D.....	1216
Guardian Angels, Holy	1217	Jerome, Emilian, C....	1112
Hadrian, M.	1186	John, Ap., Ev.....	150
Hedwig, W.	1238	Octave	174
Helena, W.	1606	John I, P.....	1028
Henry, C.	1105	John and Paul, Mm....	1067
Hermenegild, M.	979	John the Baptist, Nativity of	1064
Hilary, B., C.....	862	Vigil of	1060
Hippolytus, Timothy and Symphorian, Mm.	1168	Beheading	1179
Holy Forty Martyrs....	940	John Baptist de la Salle, C.	1021
Holy Four Crowned Martyrs	1281	John Baptist de Rossi, C.	1591
Holy Guardian Angels.	1217	John Bosco, C.....	893
Holy Innocents	153	John Cantius, C.....	1244
Octave	174	John Capistian, C.....	963
Holy Machabees, Mm..	1133	John Chrysostom, B., C.	891
Holy Seven Brothers, Mm.	1101	John of Cross, C., D. ..	1296
Holy Seven Founders of Servites	919	John Damascene, C., D.	959
Holy Twelve Brothers, Mm.	1184	John Eudes, C.	1166, 1567
Hyacinth, C.	1164	John of Facundus, C. ..	1044
Hyacinth and Protus, Mm.	1192	John Francis Regis... ..	1595
Hyginus, P., M.....	862	John Leonard, C.	1230
Hyppolytus and Cassian, Mm.	1155	John Nepomucene, M..	1587
Ignatius, B. M.....	897	John of God, C.	939
Ignatius Loyola, C.....	1132	John Gualbert, Ab. ...	1104
Innocent I, Nazarius, Celsus and Victor, Mm.	1127	John of Matha, C. ...	914
Irenæus, B., M.....	1069	Joachim, C.	1162
		Josaphat, B. M.	1287
		Joseph, Spouse of B.V.M., C.	947
		Solemnity of	997
		Octave of	1000
		Joseph Calasanctius, C.	1175
		Joseph of Cupertino, C.	1202
		Jovita (and Faustinus), Mm.	923

Jude and Simon, App..	1253	Martha, V.	1129
Vigil of	1251	Martinian and Proces-	
Juliana Falconieri, V...	1054	sus, Mm.	1087
Juliana of Cornillon, V.	1582	Martin, B., C.....	1284
Julie Billiard, V.....	1554	Martin, P. M.....	1286
Justin, M.	979	Martina, V., M.....	893
Justina and Cyprian,		Mary Clotilde Angela	
Mm.	1210	and Comp., Mm.....	1574
Lawrence, M.	1151	Mary Magdalen	1117
Octave Day	1164	Mary Magdalen de	
Lawrence Justin., B., C.	1185	Pazzi, V.	1031
Largus, Cyriacus and		Mary Magdalen, Bl.,	
Smaragdus, Mm.	1146	and Comp., Mm.....	1564
Leo the Great, P., C., D.	975	Matthias, Ap.	929
Leo II, P.	1091	Vigil of	929
Leonard, Ab.	1618	Matthew, Ap.	1206
Liborius, B., C.....	1119	Vigil of	1205
Linus, P., M.....	1209	Maurice and Compan.,	
Louis, C.	1172	Mm.	1208
Louise de Marillac, W...	1565	Maurus, Ab.	863
Lucia Filippini, V.....	1555a	Maximus, Tiburtius,	
Lucius, P., M.....	936	Valerian, Mm.	979
Lucy, V., M.....	857	Melchiades, P., M.....	855
Lucy, Euphemia and		Mennas, M.	1284
Geminianus, Mm. ..	1199	Methodius and Cyril,	
Luke, Ev.	1241	Bb., Cc.	1100
Madeleine, Sophie		Michael, Arch., Appar-	
Barat, V.	1558	ition of	1016
Marcellianus and Mark,		Dedication	1213
Mm.	1052	Modestus, Vitus and	
Marcellinus and Cletus,		Crescentia, Mm.	1049
Pp., Mm.	990	Monica, W.	1013
Marcellinus, Peter and		Nabor, Basilides, Cyri-	
Erasmus, Mm.	1032	nus and Nazarius,	
Marcellus, P., M.....	867	Mm.	1044
Marcellus and Others,		Nabor and Felix, Mm...	1104
Mm.	1225	Nazarius, Basilidis,	
Margaret, M.	1112	Cyrinus, and Nabor,	
Margaret Mary Alaco-		Mm.	1044
que, V.	1239	Nazarius, Celsus, Victor	
Margaret of Scotland,		I and Innocent I,	
W.	1041	Mm.	1127
Marie Bernadette Sou-		Nereus, Achilleus, Do-	
birous, V.	924	mitilla, and Pancras,	
Marius and Comp.....	873	Mm.	1017
Mark, Ev.	987	Nicholas, B., C.....	842
Mark, P.	1225	Nicholas of Tolentine,	
Mark and Marcellianus,		C.	1192
Mm.	1052	Nicomedes, M.	1198

Norbert, B. C.....	1039	Pontianus, P., M.....	1291
Nympha and Others, Mm.	1283	Popes, Commem. of All Holy	1601
Pancras, Nereus, Achil- leus and Domitilla, Mm.	1017	Praxedes, V.	1116
Pantaleon, M.	1127	Primus and Felician, Mm.	1039
Paschal Baylon, C....	1023	Prisca, V., M.....	868
Patrick, B. C.....	944	Processus and Martin- ian, Mm.	1087
Paul the Apostle.....	1080	Protase and Gervase, Mm.	1054
Conversion of	884	Protus and Hyacinth, Mm.	1192
Paul, First Hermit	863	Pudentiana, V.	1024
Paul of the Cross, C...	991	Raymund Nonnatus, C.	1183
Paul and John, Mm...	1067	Raymund of Pennafort, C.	883
Paulinus, B., C.....	1058	Remigius, B., C.....	1217
Perpetua and Felicitas, Mm.	937	Respicius and Others, Mm.	1283
Peter and Paul, App...	1077	Rita of Cascia, W.....	1588
Vigil of	1074	Robert Bellarmine, B., C.	1019
Octave of	1097	Romuald, Ab.	913
Basilica of	1291	Rose, V.	1182
Peter, Chair of St., at Rome	868	Rufina and Secunda, Vv., Mm.	1101
At Antioch	929	Rusticus and Others, Mm.	1230f
Peter's Chains	1133	Sabbas, Ab.	842
Peter Canisius, C., D...	991	Sabina, M.	1179
Peter Celestine, P., C...	1024	Scholastica, V.	915
Peter Chrysologus, B., C.	841	Sebastian, M.	877
Peter Claver, C.....	1188	Secunda and Rufina, Vv., Mm.	1101
Peter Damian, B. C., D.	929	Sennen and Abdon, Mm.	1130
Peter, Marcellinus and Erasmus, Mm.	1032	Sergius and Others, Mm.	1225
Peter Nolasco, C.	891	Silverius, P., M.....	1055
Peter of Alcantara, C..	1244	Simeon, B., M.....	929
Peter of Alexandria, B. M.	1297	Simon and Jude, App..	1253
Peter of Verona, M. ...	996	Vigil of	1251
Petronilla, V.	1031	Simplicius, Felix, Faus- tinus and Beatrice, Mm.	1129
Philip and James, App.	1000	Smaragdus, Largus and Cyriacus, Mm.	1146
Philip Benizi, C.....	1169		
Philip Neri, C.....	1026		
Philip of Jesus, M....	1578		
Philomena, V., M.....	1606		
Pius V, P.	1013		
Pius V, P., M.....	1104		
Placidus and Compan, Mm.	1224		
Polycarp, B., M.....	890		

Soter and Caius, Pp., Mm. 985	Timothy, B., M. 884
Stanislaus, B. 1015	Timothy, Hippolytus and Symphorian, Mm. 1168
Stephen, First Martyr.. 146	Titus, B., C. 913
Octave 173	Tryphon and Others, Mm. 1283
Finding of Body of.. 1139	Ubaldu, B. 1022
Stephen, I. P. 1136	Urban I, P. 1025
Stephen, King, C. 1184	Ursula and Comp., Vv., Mm. 1572, 1615
Susanna and Tibertius, Vv., Mm. 1154	Valentine, M. 922
Sylvester, Ab. 1297	Valerian, Tiburtius, Maximus, Mm. 979
Sylvester, P. 163	Venantius, M. 1023
Symphorian, Timothy and Hippolytus, Mm. 1168	Victor I, Nazarius, Cel- sus and Innocent I.. 1127
Symphorosa and Her Children, Mm. 1109	Vincent de Paul, C. 1112, 1567
Telesphorus, M. 174	Vincent Ferrer, C. 975
Teresa, V. 1238	Vincent and Anastasius, Mm. 882
Teresa of Infant Jesus, V. 1220	Virgilius, B., C. 1621
Thecla, V., M. 1209	Vitalis, M., 991
Theodore, M. 1282	Vitalis and Agricola, Mm. 1280
Thomas, Ap. 859	Vitus, Modestus and Crescentia, Mm. 1049
Vigil of 859	Wenceslaus, M. 1212
Thomas, B., M. 157	William, Ab. 1067
Thomas Aquinas, C., D. 938	Xystus, Felicissimus and Agapitus, Mm. 1141
Thomas of Villanova, C. 1208	Zephyrinus, P. 1175
Thuribius of Mogrovejo, B., C. 1586	
Tiburtius and Susanna, Vv., Mm. 1154	
Tiburtius, Valerian, Maximus, Mm. 979	

Common of Saints

Vigil of Apostle. 1299	Two or more Virgin- Martyrs 1368
Martyr Bishop ..1302d, 1306	Virgin not a Martyr 1370, 1373
Supreme Pontiff 1302	Holy Woman Martyr not a Virgin. 1378
Martyr, not a Bishop 1309, 1312	Holy Women Martyrs, not Virgins 1382
Two or more Martyrs ... 1316, 1321, 1325	Holy Women neither Virgin nor Martyr... 1383
Martyr in Paschal-time 1328	Anniversary of Dedic- ation 1388
Two or more Martyrs in Paschal-time 1333	Common of Blessed Virgin Mary 1394
Confessor Bishop.. 1337, 1341	Masses of Blessed Vir- gin on Saturday.... 1399
Doctor of Church 1344	
Confessor not a Bishop 1349, 1352	
Abbot 1356	
Virgin Martyr ... 1359, 1363	

Votive Masses

Our Lord Jesus Christ, Most High and Eter- nal Priest 1410	Anniversary of Election and Consecration of a Bishop 1444
Most Holy Trinity 1414	Nuptial Mass 1446
Holy Angels 1417	Propagation of Faith.. 1452
St. Joseph 1420	Against the Heathen.. 1457
Holy Apostles Peter and Paul 1421	For Healing of Schism 1459
All Holy Apostles..... 1425	In Time of War..... 1464
Holy Ghost 1429	To Beg for Peace.... 1468
Most Blessed Sacra- ment 1432	In Time of Pestilence. 1471
Passion of Our Lord... 1434	For Remission of Sins. 1475
Blessed Virgin 1438	For Pilgrims and Trav- elers 1479
Election of a Pope.... 1439	For the Sick..... 1483
Consecration of a Bishop 1443	For a Happy Death... 1487
	For any Need..... 1490
	Thanksgiving 1493

Occasional Prayers

For the Intercession of the Saints 1495	To Beg for Fine Weather 1497
In Time of Trouble or Distress 1496	For Forgiveness of Sin 1498
To Beg for Rain..... 1497	For Friends 1499
	For Our Enemies 1500

Masses for the Dead

Common or Daily Mass for Dead 1501	Third, Seventh, or Thirteenth Day 1528
Day of Death or Burial 1518	Anniversary of Death or Burial 1531

General Devotions

Act of Consecration to Sacred Heart 1827	Anima Christi 1819
Acts: Faith 1788, 1814	Antiphon. Remember Not, O Lord 1802
Hope 1788, 1815	Let Us Now Sing... 1809
Charity 1788	Apostles' Creed, The.. 1789
Contrition 1788, 1797, 1814	Benediction of the Blessed Sacrament... 1833
Love and Desire 1815	Blessed Be God 1835
Humility 1815	Blessed Sacrament, Benediction of the.. 1833
Adoro Te Devote 1813	Blessed Virgin, Litany of the 1822
Ambrose, St., Morning Hymn of.. 1787	Prayer to 1809
Vesper Hymn of.... 1790	Benedicite, The 1809
Prayers of 1804	
Anima Christi 1814	

Bonaventure, St., Prayer of 1812	incline Thine Ear (Psalm) 1801
Charity, Act of 1788	Jesus Crucified, Prayer to 1814
Church and Civil Au- thorities, Prayer for. 1826	Joseph, St., Litany of.. 1825
Civil Authorities, Prayer for 1826	Prayer to 1809, 1826
Commandments of God 1794	Let Us Now Sing (Antiphon) 1809
Of the Church..... 1794	Litany of the Holy Name of Jesus. 1820
Examination on 1795	Sacred Heart 1821
Communion, Preparation for 1799	Blessed Virgin 1822
Thanksgiving After 1799, 1816	St. Joseph 1825
Confession, Devotions Before 1793	Lord's Prayer, The ... 1789
Confiteor, The 1798	Love and Desire, Act of 1815
Consecration to Sacred Heart 1827	Morning Hymn of St. Ambrose 1787
Conscience, Examina- tion of 1793	Morning Prayers 1787
Contrition, Act of..... 1788	Mysteries of the Rosary 1829
Act of 1797	Nine Ways of Being Ac- cessory to Another's Sin 1795
Divine Praises 1835	Offering of Masses for Dying 1799
Domine Non Sum Dignus 1816	O Salutaris Hostia ... 1834
Dying, Offering of Masses for 1799	Out of the Depths (Psalm) 1802
Evening Prayers 1790	Praise Ye the Lord (Psalm) 1810
Examination of Con- science 1793	Psalm, 83, How Lovely Are Thy Tabernacles.. 1799
Faith, Act of..... 1788	84, Thou Hast Blessed Thy Land. 1800
Act of 1814	85, Incline Thine Ear, O Lord..... 1801
Four Sins Which Cry to Heaven 1794	115, I Believed, and Therefore Did I Speak 1801
Hail Mary, The 1789	129, Out of the Depths 1802
Holy Communion, Devotions Before ... 1814	150, Praise Ye the Lord 1810
Devotions, After ... 1816	Remember Not, O Lord (Antiphon) 1802
Holy Name, Litany of the 1820	Reparation to Sacred Heart. Act of 1828
Hope, Act of 1788	
Act of 1815	
How Lovely Are Thy Tabernacles (Psalm) 1799	
I Believed (Psalm)... 1801	
Ignatius, St., Offering and Prayer of 1813	

Rosary, Mysteries of the	1829	Tantum Ergo	1834
Sacred Heart, Act of		Te Deum Laudamus...	1835
Consecration to	1827	Thomas Aquinas, St.,	
Act of Reparation to	1828	Prayer of	1803
Sacred Heart, Litany of		Prayer of	1811
the	1821	Hymn, Adoro Te ...	1813
Seven Corporal Works		Thanksgiving After	
of Mercy	1795	Confession	1798
Seven Deadly Sins, The	1794	Thou Hast Blessed Thy	
Seven Spiritual Works		Land (Psalm)	1800
of Mercy	1795	Vesper Hymn of St.	
Stations of the Cross..	1830	Ambrose	1790
"Suscipe"	1813		

Appendix

Feasts of the Blessed Virgin Mary

Queenship of the Blessed Virgin Mary.....	1298g
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Feasts of the Saints

Isidore the Farmer, C	1298d
Frances Xavier Cabrini, V.....	1298b
Pius X, P.,C.....	1298j